SOUVENIR NOTES

BIBLE STUDENTS' CONVENTIONS

1916

INTERNATIONAL 1916 BIBLE STUDENTS SOUVENIR CONVENTION REPORT

DEDICATION

To the King of Kings and Lord of Lords

In the Interest of

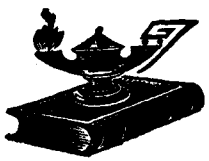
HIS CONSECRATED SAINTS,

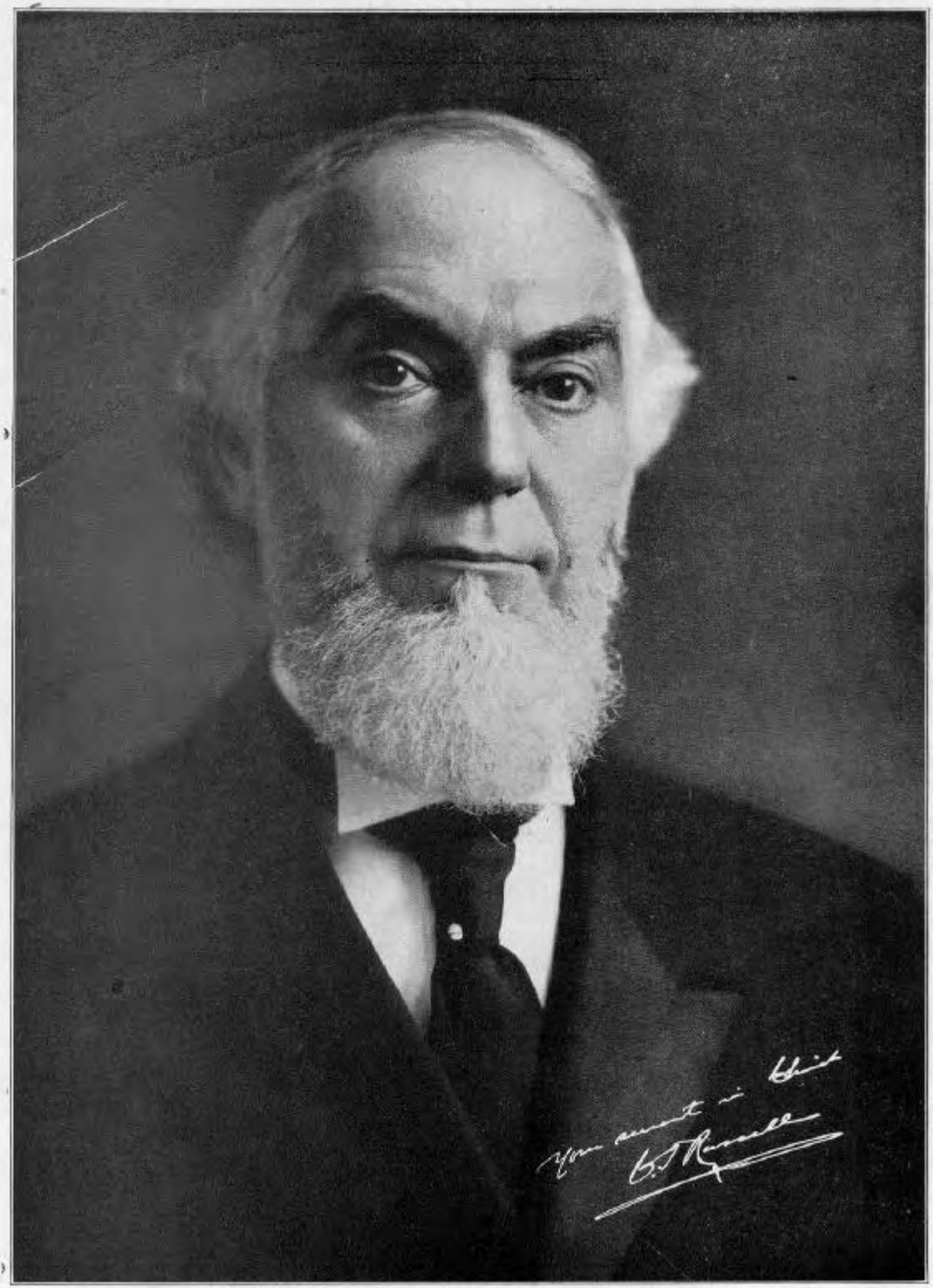
Waiting for the Adoption

THIS WORK IS DEDICATED

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." Wherein he hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of the times He might gather together in one all things, under Christ."

Eph. 3:4, 5, 9; 1:8-10.





THE MAN WITH THE INKHORN

"And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

EZEKIEL 9:11

Introduction

DEAR FRIENDS: As soon as we learned that there were to be several General Conventions in this year 1916, we began to make preparations to issue the "Souvenir Convention Report" in sections, one for each convention.

However, as the conventions began to become matters of history, it became apparent that such a course could not be carried out. The war has caused such a general upheaval of affairs along all lines, which, together with the threatened railroad strike in the United States, made things so uncertain that the friends did not send in their orders so as to give us any definite idea as to the number of copies that would be wanted, and so the orders have strung along all summer.

Therefore, on account of the great advance in cost of all materials for publishing, such as paper, ink, etc., we could not arrange for printing until we knew something at least about the number of copies wanted.

We next thought we could issue the book in two parts, but this, too, has not been possible, but we have done the best we could in gathering as much as possible from many of the conventions.

As the title suggests, the book claims to be only "Notes," or a "Souvenir" of the conventions—some of it being verbatim reports of the discourses, some synopses of the discourses and some being from manuscripts furnished by the speakers themselves.

Nearly all the speakers are represented in at least one convention, some, however, in two or three. We regret that we are not able to give a more complete report, but our arrangements for securing same fell through when too late to be remedied.

We are pleased to include two discourses from our dear Brother Morton Edgar, of Glasgow, Scotland. These came too late to be inserted last year along with the messages from other brethren from various parts of the world.

Trusting that these "Notes" will be the means of refreshing the minds of those who were in attendance at some of the conventions, and also bring to the minds and hearts of others not so privileged some of the rich viands the Lord spread at those tables, and thanking the Lord for the privilege of being used in some measure to serve the brethren in general, I remain, as before,

Yours in HIS service,

L. W. JONES, M. D.
4100 Michigan Ave., Chicago, Ill., U. S. A.

International Bible Students Association

"Wisdom from Above; the Noblest Science; the Best Instruction"

ST. LOUIS CONVENTION

Address of Welcome by Bro. J. H. Hoeveler

IT IS my pleasure to speak for the St. Louis class, to welcome the conventioners present.

We thought we might have a little convention with perhaps one pilgrim, but now it looks as though we might have ten or twelve, maybe thirteen, and it will indeed be a joyful and refreshing time.

We wish all to be at home and comfortable there are plenty of restaurants to satisfy the natural man but here we will have the great feast to satisfy the spiritual side.

We desire to extend to all a hearty welcome and wherever you see one of these badges you will know that it is a brother or sister in Christ. So let us endeavor to build one another up in the most holy faith, so that at the end of this convention we will feel stronger in the Lord for the time that is coming shortly, which our beloved Pastor will tell you about Sunday night, "The World on Fire". We realize that there are a number of fires burning furiously so let us make use of this season so that we may be strengthened and prepared. Therefore lift up your heads and rejoice.

Response by Bro. Menta Sturgeon

BRO. HOEVELER, Chairman of the St. Louis Ecclesia, we feel very much at home after having been invited by consecrated people whose every act is courteous and especially since the Lord has promised to be with his people and where he is there is love.

We are glad to receive the invitation and to have the hearty words of welcome extended to us at this time.

We have come here from different parts of the country, some of course from near by places, others have come from different states, some from the north, some from the south, and a few from the east, but at least one from the west (Sexton).

We cannot measure a convention like this, by the actual numbers present but more by who it is that is present. If each of the brethren coming from different sections of the country truly represent that section in Christ, and we believe they do, they represent the love and the faith of that section; yea it is one faith and love that fills all the Lord's people everywhere. This means his presence is representative and makes it to be mighty and very characteristic, and when we consider in a higher way the Lord's presence with his people here on this special occasion, and when he is the representative of the Lord and the Holy Spirit and his people, represented both in the Father and the Son, and all here together with one mind and one accord, surely from that standpoint we would call this a really great convention. And yet with this convention it is no doubt like one who visited the historic city of Rome who said that, a person gets from Rome only what he takes to Rome.

So while there are rich treasures here arranged by our heavenly Father, yet it will depend upon our state of mind, upon our spirit, as to what we are to get from the convention, that which is wholesome and good. Well, we believe the Lord will bless us with his spirit of earnestness and the desire to get the most from what he has provided.

So, my dear chairman, we are appreciative of your words and hearty welcome. As a representative of the Watch Tower Bible and Tract Society, or the International Bible Students' Association, under whose auspices we are now meeting by the invitation of the St. Louis class, and the providential arrangements of our heavenly Father, we are here as ever before in other conventions, and as in others which we believe will be held during the convention season, for the purpose of service. Our Lord and Saviour were the great servants and the Society under his direction we believe are the great servants of the friends, and it is in that capacity that the Society is here at this convention, to serve and because it desires to serve every interest of the conventioners, it has arranged as usual to have all the different things that may be required. Now it is our earnest desire and hope that the sessions of this convention may be marked by a deep spirituality, by a strong faith in the Lord, by a fervent love for one another. We know that that will likely depend on our condition of mind and heart, that only as we first of all appreciate our nothingness and God's greatness, only as we shall take a proper position in the presence of the Most High shall we be able to have the spirit of the Lord at all.

We have from our Saviour, the great head of the church, these words, "Come unto me all ye that labor and are heavy laden and I will give you rest, take my yoke upon you and learn of me, for I am meek and lowly of heart and ye shall find rest unto your souls." This we can receive to the extent that we are meek and humble like the Saviour. I believe this grace is growing in the midst of the Lord's people more and more every day and I trust it is now our position in Christ and that means that we are here to be led of the Lord, and not here to lead you. We do not need any men to lead us because the Lord is our leader. Do you see him present by his truth, his spirit, his people, and representatives? I trust you do and that we may see him more fully as we gather day by day and have this faith's vision keen and our minds so clear of earthly things that we may be able to rise above the world, the flesh and the adversary, into the heavenly realms.

We are here to wait upon the Lord to see what he shall have to say to us. So then, with the spirit of meek-

Text

ness we want to watch the leadings of divine providence in all our ways and goings. We want to be submissive to his will whatever that may be, and as members of the Lord's body and of one another particularly, being very watchful of the Lord's arrangements in order that we may be able to be more helpful to others and receive a blessing ourselves. With this spirit of humility, yes in the language of the poet I trust that our desire is to sing and pray and practice,—

O to be nothing, nothing;
Only to lie at his feet
A broken and emptied vessel,
For the Master's use made meet.

Therefore I need not say, dear friends, God bless you, but I say that God does bless you and in all meekness and humility and nothingness. There is something called the new creature that mounts up as it were on eagle's wings, having a living faith, rising up figuratively into the skies, and attaching itself in Christ to the truth, the blessed truth by faith, the riches of divine faith and mercies in Christ on our behalf.

Now my dear brothers and sisters in Christ, if we shall have very clear what this convention might be and practice this spirit of humility and strong faith, I am sure we will be able to see and appreciate the saying:

Lord Jesus make thyself to me
A living bright reality
More precious to Faith's vision keen,
Than any earthly object seen;
More dear more intimately nigh
Than e'en the sweetest earthly tie.

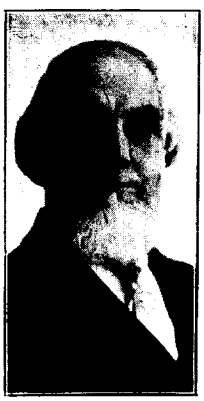
Therefore wherever we go while in this convention we will carry a sweetness and blessedness that is entirely different from any one in the world or any nominal Christian characters. There will be something about the Lord's people here that will differentiate them from all other people having the power of the Lord in their hearts, characters thoughts, deeds and in their very presence, so that wherever we may go while here may we carry the sweet aroma of divine blessing with us, and when we talk to others and invite them to some of the good things which the Lord has here, whether in the various sessions of the convention or the exhibitions of the various parts of the Photo Drama, it shall not only carry with it words but a distinct sweetness that will attract the hearts of those who are thirsting and hungering and who desire to have more of Christ. So that when we go to the homes where we are going to be entertained, there will be something more than how things look there, how the furniture is placed, etc., but we will have our minds and hearts in such a condition as to bring a blessing in those homes and they will miss us when we go and say they wished they had us back, but they will conclude that when we came we brought a blessing and having gone they will say, God bless them, but the Lord is still here. So they will be glad when we came and glad when we are gone.

We take this opportunity dear friends to call your attention to the beautiful arrangements which we trust are of the Lord in regard to the convention. Here is one day given to the consideration of the Ransom Sacrifice of Jesus. While we may consider it doctrinaly we know that there is a practical side, and we are going to practice that side in laying down our lives one for another. If we will work hard at that we will have all we can do, our hands will be full in trying to build one another up in the most holy faith and it will be a blessed and Christ-like convention. Then the second day of the convention will be devoted to the consideration of "The holy Spirit," so that our minds might be filled with the Lord's spirit. The third day will be for the consideration of "The Lord's Presence." Lastly, Sunday, "The High Day," the last and best day for the consideration of the nature, person and work of the Lord Jesus. Surely this is a wonderful program ahead of all others.

There is one little feature about the convention that greatly impresses us and that is something that we never had before, to have our dear Pastor greet us as conventioners. If I were to tell you any secret I would tell you that it was the most difficult thing we had to do to get him to do it, but he did it and it is about the best thing in the convention; I refer to the special message of greeting from Pastor Russell as printed on the program and this will be found at the end of my remarks in this portion of the Convention Report.

Now my dear brothers and sisters in Christ, while there seems to be ten conventions during this season, God has seen fit to give the first feast to St. Louis and I am not going to find any fault with the arrangement. This is just where I would be, and you know why. (He used to live in St. Louis). Among all of the great cities these brethren come from I think this is as good as any. I have not found a better place than here in Missouri. If one is not happy here I do not know where to tell you to go. You can be just as near heaven here as in Los Angeles, New York or anywhere else.

Now then we are here as brethren in Christ to serve and be together for four days so let all the glory be to the heavenly Father and his adorable Son, our Lord Jesus in the interests of his dear people. Amen.



Pastoral Greeting

Dear Conventioners:

Just a word of Greeting to you as you gather—an expression of hope that this Convention will be one of great profit to all in attendance, and of wide influence upon others.

The Convention will be well over by the time of my arrival and participation in its program. I am, therefore, giving you a foreword—expressing the hope that you will have experienced great blessings before my arrival in your midst. I am sure that my good hopes respecting your spiritual prosperity at this Convention will be realized, provided you shall have come to the Convention with proper sentiments, and with prayer for God's blessing upon the Convention, and especially upon your own participation and spiritual interests while in attendance.

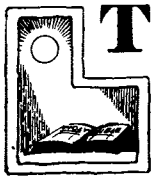
Let us not forget for a moment, dear brethren and sisters, that "Every good and perfect gift cometh from the Father of Lights." Let us not forget that while He is waiting to be gracious to His people and anxious to pour us out blessings more than we shall be able to receive, nevertheless, He desires that we shall be in a proper receptive attitude, hungering and thirsting for righteousness and truth, and earnestly craving the sunshine of Divine favor. "No good thing will He withhold from those who walk uprightly"—"the called according to His purpose." May the Great Shepherd and Bishop of our souls supervise every interest of His people!

While the Convention will be in the nature of an "Outing," let us remember that it is a spiritual outing for the New Creature, and lay our plans accordingly. My prayer is that all the Lord's dear people may have rich blessings from the Conventions of this year.

Very truly your brother and servant in the Lord.

C. T. RUSSELL.

Discourse by Bro. W. M. Batterson
Subject: "THE WITNESS AND SEAL OF THE HOLY SPIRIT"



THE spirit itself beareth witness with our Spirit, that we are the children of God" (Rom. 8:16).

"Now he which stablisheth us with you in Christ, and hath annointed us is God: Who hath also sealed us and given the earnest of the Spirit in our hearts" (2 Cor. 1:21, 22).

It is most natural and reasonable that those who have turned away from the world its ambitions, hopes and prospects, and consecrated their lives, time, talents and powers wholly to God, and his will in Christ Jesus, should desire some witness from God that their offering is accepted. That they with all confidence may cry "Abba Father." (Rom. 8:15.) And graciously our heavenly Father has given in order to satisfy this craving the witness of his holy Spirit: without which it is impossible to come to that "full assurance of faith" (Heb. 19:22) necessary "to a lively hope." (1 Pet. 1:3.)

Thus is clearly demonstrated the necessity of this witness, and a knowledge of the doctrine as essential "that the man of God may be perfect, thoroughly furnished unto every good work.

No doubt a lack of understanding of the doctrine of the Spirit's witness, has been the cause of more unrest, anxiety, and distress of mind among God's dear children than any other. Not only is it true that it has been, but often we discover it still is; and for illustration we recall the words of one who was thus troubled. "I have believed and loved the truth for twenty years, have had regular meetings in my home for years, it has been a pleasure to do everything I could for the truth and brethren, yet I am not satisfied; I would be the happiest man in the world, would gladly give my life, yea everything to be assured that God accepts me as his child," Have some witness from Him.

This alone can satisfy, it is not sufficient that some dear friend should account it so, "It is the Spirit that beareth witness." (Jno. 5:10.) And while this subject is most beautifully and fully treated in Vol. V of Scripture Studies if our crude presentation shall serve to the establishing in confidence so necessary to "the peace of God," any of the troubled ones, we shall be most happy.

The wrong teaching on this subject has led many to expect some kind of a joyful feeling, mistakenly supposing such was the Spirit's witness. Such deceived ones will often get down on their knees and very positively assert that they will not give up until they received the kind of feeling desired, or in other words have *their own way* if it takes all summer. We do not speak of this matter in order to make light of those who are so deceived, as "We also were sometimes in the same condition in many matters, foolish and deceived." (Titus 3:3.) But in order that the large measure of self will in such an attitude may be decerned and avoided. The futility of such a course in so far as bringing to an atonement with God is concerned is fitly illustrated by the child chasing its shadow, it is all the time getting farther from the light, and how many have chased a shadow through life, when had they been going toward the light the shadow would naturally have followed. Others just as earnestly and mistakenly sought as a witness of the Spirit the gifts of healing or tongues, and here again self-will is taking the first place.

The real consecration is to the *will of God in Christ,* and as it is written "Dividing to every man severally as *he will.*" (1 Cor. 12:11.) That is as the Lord will, those who have consecrated to the *will of God* could have no *self-will* as to the manner of experience that should follow the attitude of the true disciple being one of *self-denial,* it will be manifest in the manner of feelings and gifts just as in other things. So if experiences of sorrow, pain, suffering, heaviness through manifold temptation or of joy come, all is in God's hands, now to be dealt with as *He will,* not as they: their real satisfaction being formed in the assurance that they are accepted of God to be dealt with as sons: "Only Thee no joy I covet, but the joy to know me thine."

We are admonished by Apostle Paul (2 Cor. 13:5), "Examine yourselves, whether ye be in the faith," while in Rom. 8:9 we are assured by the same apostle, "If any man have not the spirit of Christ, he is none of his," and as we proceed to inquire of the word of the Lord as to how the Spirit witnesses if the question has troubled us "Am I his or am I not" it can soon be settled.

First we hear our Lord saying "The words that I speak unto you they are spirit and they are life." (John 6:63.) "This word assures us we were by nature children of wrath, and without God in the world, having no hope." (Eph. 2:3, 12.) And those who have recognized this as true, and desired some means of coming to an atonement with God, have in this measure come into harmony of spirit with the spirit of truth, then seeing God's provision through Christ to bring to this condition of oneness; and making that complete consecration to God the spirit witnesses "He that cometh unto me I will in no wise cast out." (John 6:37.) Not because he is so wise, strong or noble, but because of that gloriously sufficient ransom of God's own providing. But in order to receive this witness one must "Set to his seal that God is true." (John 3:33.) It would be impossible to be assured by the testimony or witness of any person that we could not believe: and "he that believeth not has made God a liar." (1 John 5:10.) Now this must become a personal matter, and confidently resting on the witness of the word of God which his spirit and life, "there should come from a grateful heart earnest thanksgiving to God that he receives, even me," and he that believeth on the son of God hath the witness in himself. (1 John 5:10.) He who, denying self in the matter of feeling and other manifestation, rests wholly on the assurance of the witness of God's word finds peace and joy of the proper sort, not the witness but the fruit of the Spirit.

Now having accepted this witness of the spirit as to being known of God as his children, and desiring to be dealt with as sons. Let us inquire what does the spirit witness, is God's method of dealing with his sons, and if we find our experiences correspond, then we will have witness that we are the children of God—God's own witness.

First we note the spirit's witness, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6.) "Every branch in me that beareth fruit he purgeth it." (John 15:2.)

Then by whatever means or power the Lord is pleased to use in order to our being "conformed to the image of His son," whether by suffering temptations, afflictions, persecutions, or reproaches, as the will is wholly yielded to God, and there is a recognition of the need of such experiences in order to proper development in Christ-likeness, the spirit is witnessing. "We know that all things work together for

good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) Such "think it not strange concerning the fiery trial." (1 Pet. 4:12.) But if the conception of the perfections of Jehovah be so imperfect that one should think it strange, and murmur against them, I don't see why the Lord should permit such a thing as this, it would be well to heed the admonition, "examine yourselves."

In every experience of trial the adversary is apt to come with the deceptive suggestions: "If you were a son of God then you would not have these things to bruise and hurt you, that is dash thy foot against a stone." But the spirit witness "As many as I love I rebuke and chasten." (Rev. 3:19.)

The spirit further witnesses, "If any man be in Christ he is a new creation, old things are passed away, behold all things are become new." (2 Cor. 5:17.) And whoever finds his mind set on things above, has lost interest in the worldliness that once absorbed the thought, has received this witness: and the fact that the worldly minded professor turns against one is another witness. "If ye were of the world the world would love his own." (John 15:19.) But the fact that because of this new condition persecutions come, when bourne in patience and faith, is not only a witness (John 15:20), but St. Paul declares them to be a manifest token of the righteous judgment of God that ye may be counted worthy of the kingdom for which ye also suffer." (2 Thes. 1:5; Phil. 1:28.)

If one be without chastening, and find just the same satisfaction in worldly associations as formerly, they would do well to "examine themselves." "For if ye be without chastening then are ye not sons." (Heb. 12:8.)

Many hearts have been troubled when overtaken in a fault as they become more painfully conscious than ever of their imperfection, as the spirit witnesses, "Whosoever is begotten of God does not commit sin." (1 John 3:9.) Which is true of the new creation, but while there is no heart sympathy with the weakness, the spirit witnesses "Blessed is he whosoever shall not be offended in me." (Luke 7:23.) "But are rather offended with themselves, their own weaknesses." While "If we say we have no sin we deceive ourselves." Such a testimony is contrary to the Spirits' witness which is truth. (1 John 1:8; 5:6.)

The spirit leads into all truth, and whoever is having their eyes opened to behold new beauties in truths well-known has in this the spirits' witness, while if there were a lack of appreciation compared with when we first found the truth it would be well to examine ourselves for "If any branch beareth not fruit he taketh it away." (John 15:3.)

"We know that we have passed from death unto life because we love the brethren" (1 John 3:14), with an earnest desire to be helpful to them. Such as are receiving the spirits' witness in these various ways are thus sealed with that "holy spirit of promise." The first fruit of the spirit, the earnest of our inheritance. There is perfect heart sympathy with the Father's will in all things. May the Lord grant us thus to be sealed for His name's sake. Amen.

Discourse by Bro. A. M. Saphore
Subject: "THE HOLY SPIRIT OF GOD"

WE have chosen as a basis for our remarks Rom. 8:9, "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Those who claim that the Bible students do not believe in the work of the holy spirit, either are ignorant of some of the most important features of the views of Bible students or else are wilfully misrepresenting the matter.

The holy Spirit is the channel of atonement, and the great work of atonement could not be properly considered, nor clearly understood, if the work of the holy spirit, in connection therewith, were overlooked or ignored. The holy Spirit makes manifest to the believer the divine forgiveness, as well as guiding him into full reconciliation of heart to God.

Even upon our Lord Jesus, at his baptism, was it necessary that the holy Spirit's begetting influence should come, enabling him to clearly and distinctly see the Father's will, the proper course, the narrow way of sacrifice, and to appreciate the exceeding great and precious promises whose fulfilment lay beyond his humiliation, ignominy and death at Calvary.

Isaiah said, "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Thus our redeemer was enabled to perform his great work, being guided by the holy Spirit to do that which was pleasing and acceptable before the Father.

In a similar way all who have come unto the Father through the merit of the Son's sacrifice, and have presented themselves living sacrifices, in harmony with the high calling to the divine nature held out to such during the Gospel Age, have needed and had the holy Spirit's aid.

Fellowship with the Father and the Son, so as to be able to prove what is that "good and acceptable and perfect will of God," and to do it, is the portion of only those who receive the holy Spirit of God.

They, like Jesus, their head, anointed to preach the good tidings. Any who preach bad tidings are not anointed by the holy Spirit of God so to teach. Such should immediately re-examine their oracle and become assured that the holy Spirit of God and the holy Word of God bear witness to the fact that all who are anointed by the holy Spirit are anointed to preach the good tidings that, while all were condemned to death in Adam, yet the sacrifice of Jesus is to free all from that original penalty and to give each an individual opportunity to obtain everlasting life. (Jno. 3:16.)

If any will not make use of their opportunity to get life through Christ, they will continue to abide under the condemnation of death. Jesus did not die to change the penalty from death to a worse penalty such as eternal torment—that would not be good tidings at all—but to give all one individual chance to obtain life. "Whosoever will may come and those who will not make use of so great a gift shall die without hope the same as though Jesus had not died for them.

The good tidings (Lu. 4:18, 19) is a balm to the broken-hearted. It includes hope for the deliverance of the captives from the grave and during Messiah's reign setting the bruised ones at liberty. It also includes the announcement that now is the time when God will accept sacrifices and that He will reward with the kingdom honours all who present their bodies as living sacrifices and are faithful till death. "To preach the acceptable year of the Lord." Now, those who

desire may present themselves (Rom. 12:1), but after this time when sacrifices will be accepted, after this Gospel Age, then obedience will be *demanded* or else the offender will be punished, and if continuously wilful he will be destroyed.

The holy Spirit is variously defined in the Word of God. It is called in our text, "The Spirit of God" and "the Spirit of Christ," and is to be the spirit of all who are truly his people. It is spoken of as the "spirit of a sound mind," "the spirit of truth," "the spirit of holiness," "the spirit of the Father," "the holy spirit of promise," "the spirit of meekness," "the spirit of glory," "the spirit of counsel," "the spirit of grace," "the spirit of adoption," "the spirit of prophecy." It is evident that the same holy Spirit is referred to and it is clear that these titles are descriptive of the spirit, disposition and power of the one God and Father; and also the spirit, disposition and power of our Lord Jesus Christ, because he is at one with the Father, and also to a certain extent it is the spirit or disposition of all who are truly the Lord's, angels or men, in proportion as they have come into oneness or harmony with Him.

The Bible also refers to "the spirit of fear," "the spirit of the world," "the spirit of bondage," "the spirit of error," "the spirit of divination," "the spirit of anti-Christ," "the spirit of slumber." All reasonable minds must concur with the thought that these titles are descriptive of the wrong spirit, the spirit and disposition of the adversary and of all who follow him, and that "the spirit of fear" and "the spirit of error," etc., do not refer to persons. Therefore it should be evident that "the spirit of truth," "the holy spirit of promise," does not refer to a person, a third god, equal in power and glory and one in person with God, but rather to the good spirit, whereas the other titles, "the spirit of the world," etc., refer to the wrong spirit.

To say the least, the doctrine of the trinity cannot be explained, and is acknowledged by those who claim to believe it to be a mystery. I asked a gentleman once if he would explain the doctrine of the trinity to me, but he said he could not do so because it was the "Mystery which has been hidden from ages and generations." I told him that the Apostle said that the Mystery was now made known unto the saints, so if he was a saint he should now be able to understand the mystery referred to, and I concluded that if the greatest mystery was to be understood by the saints, then the mystery that could not be explained was not expected to be believed because God has said, "Come and let us reason together, saith the Lord." (Isa. 1:18.)

While on an ocean journey I was explaining to a gentleman that the wages of sin was death, and not eternal torment. (Rom. 6:23.) Another man standing near came up and said, "Those who do not believe in torment do not believe in the trinity. Do you?" I said, "If you mean, do I believe that Jesus was his own father and that God was his own son, and the Holy Spirit both the Father and Son, then I say no, I do not believe that." He then said, "Oh, well, none of your arguments are reasoning." I said, "Well see here brother." He said, "Don't you call me brother, I'm not your brother," also saying unkind and bitter words. I then said, "Well, since I think it over, I guess you are not my brother for the word says that 'he that hath not the spirit of Christ is none of his.'"

The man later attempted to convert a heathen, an East Indian, and the gentleman with whom I had been conversing heard the heathen confound the man in argument, so coming to me he said, "Say that fellow is having it out with a heathen, and the heathen is wiping the deck up with him."

As I approached quietly, the man told the heathen that he had to believe in the Father, Son and Holy Ghost and that these three were one. Also that if he did not believe it he would go to hell. The heathen said, "No splain?" The man said, "No, it is that mystery mentioned in the Bible, it cannot be explained, but all you have to do is to simply believe it." The heathen said, "Me no believe no splain believe. Me believe splain believe. Me believe Jesus Jehovah's boy, me believe Jehovah Jesus' father, me no can believe three one, one three, no splain."

In the afternoon, as I was on the deck reading the fifth volume of Scripture Studies, the heathen approached me saying, "You read Bible?" "I said, "No Bible, but book explain Bible." He said, "Good book splain Bible, Bible need splain." He then asked if I was a Christian, and being assured that I was, he said, "You believe three one, one three, no splain?" I said, "No, I believe Jesus is the Son of God and God is the Father of Jesus." He said, "Me believe, me good believe, and if you no believe Jesus own father, father own Jesus, Holy Ghost own Jesus own father, you no believe you no Christian, you go hell."

I asked him if he did not believe in Mohammed, and he said, "Yes, he big prophet." I asked, "Do you believe in Jesus?" He said, "Yes, he big prophet, too." I asked if Mohammed and Jesus had died. He said, "Mohammed die, but Jesus no die, say kill Jesus, but no can kill—Jehovah take Jesus way high heaven." "But will Mohammed come back?" I asked; and he said, "Yes, he will come back in ressurrect, all come back in ressurrect." I said, "Then will Jesus come back?" He said, "Yes, when he come he make everything nice."

It would appear to me that the heathen knew more about the truth of the Bible than the missionary did, and it is no wonder that the heathen will not accept that kind of doctrine when he has something better already.

It is urged that in Jno. 14:26 the holy Spirit must be a person because our common version renders it. "But the comforter, which is the holy Spirit, whom the Father will send in my name, he shall teach you all things." The thought is made plain in the Emphatic Diaglott rendering, i. e., "But the helper, the holy Spirit, which the Father will send in my name, shall teach you all things." Again it is argued that in Jno. 16:13 the holy Spirit is spoken of as a person "When he the spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself." The answer is that the Greek word, *hedutou*, translated "himself," is also properly translated "itself." In our common version this word *hedutou* is rendered in the masculine, feminine, common and neuter genders. In our text it is rendered in the masculine gender. In 1 Cor. 13:5 "Love seeketh not her own," it is rendered in the feminine gender. In 1 Cor. 11:31, "Would judge ourselves," it is rendered in the common gender, and in Matt. 6:34 "Let the morrow take thought for the things of itself," the same Greek word is rendered in the neuter gender.

So the word *ekinos* (ekinos) rendered "he," might with equal propriety, be rendered "that," "this," "those," "the same," "she," and "it," as in 1 Jno. 5:16, "I do not say that ye shall pray for it." Because the Father is masculine, it would be proper that His power, spirit, influence and characteristic should be designated in the masculine form. The sun is universallly referred to as "he," and the moon as "She." Nor is it rare for things which are neuter of themselves to be designated as masculine or feminine, according as they are strong and active, or passive and delicate.

The holy Spirit of God moved upon the waters as stated in Gen. 1:2, and also caused holy men of God to speak as they were moved upon by the holy Spirit—(II Pet. 1:21), but this was mechanical in its operation and not in the explanatory and sympathetic sense in which the holy Spirit operates in revealing to the saints the deep things which the Prophets wrote of but did not understand (I Pet. 1:10-12).

If the holy Spirit was the power or influence causing men to write the Scriptures, then it is readily seen that none can understand the Scriptures except by that same power or influence. This is evidenced from II Pet. 1:20, "Knowing this first, that no prophecy of the Scripture is of any private interpretation" none can privately understand it—they need the holy Spirit's guidance and aid, for it is not of its own solution (Diaglott). Just as we speak of a person as being a musician as covering the fact that he is a pianist, coronetist, trombonist, violinist, etc., so the holy Spirit of God is His power, influence or spirit operated in different manners but always in accord with His holy character.

There are diversities of its operation but the same spirit, eminating from the same God and from all who are at one with Him.

In John 4:39 we read that "The holy Spirit was not yet given because Jesus was not yet glorified." This signifies that the holy Spirit in the sense of begetting, illuminating and sealing the Church, the new creation had, up to this time, not come upon any but upon Jesus. It states that the reason the holy Spirit had not come was because Jesus was not yet glorified, thus showing the necessity for Jesus to ascend to heaven and deposit the merit of his ransom sacrifice before the holy Spirit in its begetting power could come as it did at Pentecost.

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The gifts of the spirit were other operations of the same holy Spirit which later ceased to operate to the giving of gifts in the sense of tongues, etc., but which has raised up for the Church, in each stage of its development, the needed aids—now providing aids to Bible study which if properly used will shield the true believer from the errors of the past and from the increasing falling away from faith as at present.

This same spirit which works the necessary gifts in the Church, also operates to the developing of the fruit of the spirit. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." (Gal. 5:22-23.)

This same holy power, influence, disposition, will be upon all flesh during the reign of Messiah. Then the young men, (those not mature when the kingdom is established,) will see the visions, (sights, realities) of which the old men (the ancients, the prophets) have previously prophesied. And in the interim, between the time when the ancients prophesied, and when the realities will occur, in this interim, this Gospel age—God's purpose has been to pour out His Spirit upon His servants and handmaids, the Church, and they are not only believers in the power of the holy spirit of God but they rejoice in testifying the fact to others (Joel 2:29, 28.)

Just as the electric current in the wire is laid hold upon by the trolly and produces power, light, heat or a shock, etc., so the holy Spirit of God, laid hold upon by faith produces works of righteousness, light of truth, warmth of love and, if used without proper care, it may produce death, "There is a sin unto death, I do not say that he shall pray for it," (1 Jno. 5:16) no manner of prayer would avail if this sin had been committed, because it is a sin against the spirit of light, and this cannot be done in ignorance; it is a sin against the spirit of power, and this cannot be done where faith was never connected with the power or where one had never known the works of righteousness. It is a sin against the spirit of warmth and love, and this could not be done in ignorance of the love of God and love the fruit of the spirit.

To know the power of the holy Spirit in one's life and then to do that which is contrary to it, is to "grieve" the spirit and to "quench" the spirit, thus sinning the sin in full measure against the holy Spirit of God. The sin of wilfulness against light and knowledge cannot be forgiven but must be purged out (Matt. 12:31, 32), and if not purged out, but continued in, it becomes the sin unto death from which there will be no recovery, for such count the blood of Christ as an ordinary thing and do despite to the spirit of grace and favor, (Heb. 6:4-6; 10-29.)

A sin against light during the world's judgment day will be punished also by stripes and judgments to purge out the sin, but if continued in, the extreme penalty will be inflicted—the penalty of death without further hope. (Acts 3:21.) It will be the spirit and the Bride that will then say "come," and all who will not come will be sinning against the holy Spirit of light and knowledge—and the wages of such wilfulness is death (Rom. 6:23.)

Ever let us trust in the precious blood of Christ. Never let us overlook the mighty working of the holy Spirit of God in our hearts and lives. Let us be filled with the Spirit, the holy Spirit of God. Amen.

Discourse by Bro. E. D. Sexton. Subject: "YE ARE THE TEMPLE OF GOD"

"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile (destroy) the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are." (1 Cor. 16:17.)

THIS text like many other very important texts of the scripture is pretty generally misunderstood and misapplied, and thus become a foundation text for many false teachings; in fact practically all the false religions of our day are built on this text which is made to teach "the fatherhood of God and the brotherhood of man." Now we surely believe in the fatherhood of God and the brotherhood of man, but not at present; that is a condition that will obtain at the end of the millennial age and not before; at present there are many in the world that are according to the testimony of Jesus "of their father the devil" and Paul says of the church class, the temple class, "That we also WERE children of wrath even as others."

By the way I have an infallible method of detecting the false religions of our day, it is very simple but very sure. Any religion that has a woman at its head IS FALSE, you do not need to investigate further than the woman—IT IS FALSE!!! Some say, brother, you are rather hard on the women, I reply, not so; I am quite willing to admit the superiority of women over men in many points, but this is not a question of the relative virtues of men and women, but simply a matter of God's order, God placed man at the head, and so whenever I see a woman at the head I know that it is a violation of God's law, and contrary to the teachings of our Lord and the apostles.

Another way of detecting a false religion is by what it has to offer you; any system of religion that will offer you HEALTH, WEALTH, SOCIAL PREFERMENT OR POPULARITY—IS FALSE!!! Jesus said "In the World ye shall have tribulation," Jno. 16:33, "Ye shall be hated of men for my name's sake." Matt. 10:22, "Woe unto you when men shall speak well of you." (Luke 6:26), and it is only if we suffer with Him that we can expect to reign with Him and if we die with Him that we can have any hope to live with him. Well you say, now you are hitting at Christian Science. Not solely, although I certainly have it in mind as one of the cults that bear the marks of a false religion. You might ask if I have investigated Christian Science, and I reply not very much, I once read about twenty-five pages of Mrs. Eddy's book. Ah, you say, you did not read enough, I reply—PLENTY! You see its this way—if I go to the apple barrel in the dark and pick out an apple, I do not need to eat the whole apple to find out whether or not it is rotten, one bite will give me all the information I desire on the matter, and then I throw it away and exclaim, "Rotten!" That's

what I did with Christian Science. Mind it is not the people that I think are rotten, but the doctrine, and we must

remember that it is not always the fault of the individual that they are blind, although it is indeed a sad case when we see them, as the Apostle Paul puts it "willingly ignorant." Well, but you say surely no one nowadays is that, anyone would be glad to admit the truth when it is shown to them, and rejoice to be rid of any error they possess, when it is manifestly an error? Let me relate a little incident that goes to show that many who profess to be "walking in the light" really do not want the light and with a measure of wilfulness refuse it when shown to them.

Upon one occasion when traveling from Portland to the Dalles I got into conversation with a lady who was a mission worker in the United Brethren denomination, she had a Bible in her hand, and I noticed that it was exactly like my Bible, I called her attention to the fact that our Bibles were both alike, at least outside; I then asked her if she thought that they were both alike inside, and she replied that she was sure of that. Are you a Bible student? I asked. Yes she replied I have been a Bible student for six years, and more than that I am sanctified and holy and have not sinned for six years. Well now I said probably you can help me on a matter that has given me considerable trouble in times past. Of course you would not believe anything that was not in the Bible? No! she replied. And you believe all there is in the Bible? Yes! Every word? Yes! That's fine; now of course you believe that every man has a never dying soul to save? Yes! And its in the Bible? Why the Bible's full of it! Well Sister will you please get me one text that says it? She was manifestly confused, and said, well I do not know just where it is but it's there! Oh Sister, Sister, been a Bible student six years and not able to find me just one wee little text, however I have a concordance in my grip; and she said—I have a concordance, too—so much the better I replied, *two* Bibles, *two* concordances, *two* Bible students, and the train does not stop for *two* hours, and there is a Bible full of it, so we shall not have any difficulty,—but we did! She could find nothing. Now Sister I will help you, please turn to Ezekiel 18:4 and read the verse aloud to me. After looking at the verse she said, I'll not read that! Why not? Because I don't believe it! Why, I thought you believed all the Bible? So I do, but I don't believe *that!* Well is not *that* in the Bible? Well I don't care, I don't believe it, and I won't read it. Well, Sister, I'll read it for you,—I don't want to hear it, she said. No, I replied, I know you don't, but I intend you shall hear it—"Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, IT SHALL DIE."

And she left me, and in spite of her sinlessness, she was very angry. Why? simply because I had told her the TRUTH, which she evidently did not want. Whilst realizing the blinded condition of many who claim to be Christians, and although not excusing their stubbornness, we must see that the blame is to be laid more at the door of their teachers, many of whom seemingly will have a great deal to answer for. That the leaders in Christendom are largely responsible for the blinded condition is evident from the apostle's statement in 2 Cor. 4:3, 4. Let me give you what I believe is the right translation of that text, and see how it lays the blame on the religious leaders: "But if our gospel be hid, it is hid *by* them that are perishing. Through whom the god of this world is blinding the minds of them that believe not."

If every preacher, teacher and theological professor were swept out of the way, the gospel of Jesus Christ would sweep over the world like a prairie fire.

It is very evident to all who are being led by the spirit of a sound mind that the text we have taken has no application to the world of mankind at all, but applies solely to the Church class, those who are to be heirs of the kingdom, living stones in the great antitypical Temple "Not made with hands."

Jesus clearly indicates that the Jewish temple was but a type of the greater temple, the stones for which are now being polished for you remember upon one occasion, as he passed by the temple he said, "Destroy this Temple and in three days I will raise it up" and then he told them he did not refer to the temple, of stones and mortar, but to his body; not to his human body for that never was, nor will it ever be raised up; that was given for the life of the world. But Paul tells us what the body is in Eph. 1:22-23: "The Church which is his body."

We should notice also the time our Lord gave—three days—this is evidently the same three-days he mentions when he said—"I do cures to-day and to-morrow and the third day I shall be perfected"—that is, in the third thousand—year day in which Christ "Walks" or in other words the millennial day. There is another way in which this word day is used, and has to do with the temple also, that is the "day of Saul," the day of David," "the day of Solomon." In other words the Jewish Age, the Gospel Age, and the Millennial Age. It is not by accident, but by design that these three kings, who represent the three great ages, should each reign a period of forty years. By the way it is worthy of note that this number, forty, is always a figure of trial, testing or judgment; let me call your attention to a few places where it is mentioned. In the first place let us note that God just before the flood said: "My spirit shall not always strive with man, yet his days shall be an hundred and twenty years." (Gen. 6:30.) This on the surface would seem to be in direct contradiction to God's other statement that a man's days should be three score years and ten. But I rather take it that God meant that man's days should consist of three great trial periods symbolized by forty years each, i. e., the Jewish Age, Gospel Age, Millennial Age. Three times forty-one hundred and twenty. This would be a very arbitrary interpretation if it were not for the fact that we see the same conclusion in corresponding types. Take for instance the life of Moses in its typical significance. Moses was forty years old when he first essayed to deliver Israel, they refused to accept him as a deliverer, so he fled into the wilderness and took a gentile bride, at the expiration of forty years he returned and this time he was accepted as a deliverer by Israel, forty years afterward he died on Mount Nebo, in sight of the promised land, which he saw, but did not enter. These three forty year periods correspond to the Jewish, Gospel and Millennial ages. At the end of the Jewish Age Christ presented himself to Israel as their deliverer, they refused him, he went away and in a wilderness condition he is selecting a gentile bride, and when he returns with the bride at the end of the second trial period, Israel will accept him, and at the end of the third trial period all Israel as the "sands of the sea shore" will have been brought to the edge of the promised land, but the great anti-typical Moses—The Christ—will not enter therein as a mediator but will cease the mediatorial work on the antitypical Mount Nebo.

Now to return to Saul, David and Solomon we can plainly see now why these three kings reigned just forty years each, there were no temple stones prepared in Saul's reign, just as there were no members of the body of Christ selected in the Jewish age. It was in the Davidic period that the temple stones were selected and polished, and in the reign of Solomon the temple was put up, beginning in the second month of the fourth year of his reign, and finished in the eighth month of the eleventh year, the seven years and a half may have some significance right now, but I am afraid to guess. One thing would not surprise me, and that is, that possibly we shall find out some day, that Solomon's temple had exactly one hundred and forty-four thousand stones in it.

In the meantime let us take just what lessons we can from this typical temple and the preparing of the stones. It should be noticed that God did not tell David to bring all the stones to a certain place and then when he had them all collected to commence on the polishing, but on the contrary each stone was to be prepared in its own particular place, by David (1 Chron. 29:2), and Solomon built the house which "Was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house, while it was building." (I Kings 6:7.)

We are inclined to think, when we first come to a knowledge of God's plan, that it is taking a very long time to select merely 144,000 stones for this antitypical temple. If it were only the arbitrary selection of that number that might be true, but we must remember that "many are called and few chosen" and of those chosen only a small proportion prove faithful: probably millions of stones were cut from the quarry, but only a few would submit to the polishing.

As we look back on our career we can plainly see the great need there was of a trimming and polishing in our own individual case, we might at first have thought that we were quite a large stone, and in need of little polishing, and maybe quite surprised as the heavy blows of affliction

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trimmed us down to a very small, but quite useful size, preparing us for the particular place God has designated shall be ours in that temple. Too had if we should happen to be TOO LARGE and could fit in no place. We may rest assured that he who is supervising the trimming and polishing will not allow any mistake to be made, so calm your fears on that point. We thought that we would all be polished by October, 1914, but it is very evident we were not. I sometimes wonder just how things would have been if we had all gone home at that time, I am afraid the trial of our faith would not have been finished, we were more or less walking by sight, and furthermore we were somewhat elated, if not exalted. You know at that time we were right on the crest of the highest wave of our popularity, everything seemed to be coming our way, Photo-Drama in full swing, pilgrim, colporteur, volunteer work, in fact all our activities were at top notch, and if we had all gone into the kingdom at that time, there might have been a tendancy to say, "There, Lord, look, WE did it." You might say, well Brother Sexton I object to that, what makes you think that would have been the case. And I reply, I believe that to be the case for there STILL IS a tendancy with some of us to be boastful of what WE did in that particular year. And I am sure that all the saints are very thankful to be here to take part in the work still left to do on this side of the vail. Our faith is being tested in all points and in particular as to our own individual standing. Often we hear brothers and sisters say: "I believe that I am worse now than when I first came into the truth," and in some cases that may be true, but in the majority of cases it is not, that they are worse, it is only that they look worse to themselves. As we climb higher up the mountain we come to see how vast the valley is. When we first came into the truth we were so busy crawling out of the quagmire of ignorance, superstition, selfishness or sin—whichever was the case—that we had little time to investigate the quality of the mud that was on us, and now whatever of that mud that still clings to us, seems very terrible in view of our clearer appreciation of the standard of righteousness, and in contrast to the general cleaning up that is going on in each one of us. So I am quite sure it is not that we are worse only that we seem worse—in spots. I think, however, it is a very bad practice to be continually condemning ourselves. We are to exercise as much patience with ourselves as we would with others. You would not expose my weaknesses—at least I hope you wouldn't. Do all in your power to cover up your own weaknesses, as you would those of your brother, and do not constantly berate yourself, it is wrong. I remember Pilgrim Brother Harrison once giving me a lesson on this line. Upon one occasion when in his company I was berating myself, and quite seriously he said, "Now, brother, you are disobeying the word of God, I will not sit here and allow you to speak evil of *my brother.*" "Yes," said my wife, who was sitting by, "and of my husband." So, you see, I was speaking evil of Brother Harrison's brother and my wife's husband.

Our text says that "If any man defile this temple, him will God destroy." I used to be considerably perplexed as to what was meant by "defile," and on looking the word up I found that it was the same word in the original that is translated "destroy" in the same verse, so the thought is that if any man destroy this temple as a habitation of God's Holy Spirit, he has brought upon him God's destruction as stated in other scriptures. The proper understanding of these scriptures should help to encourage us, especially when we recognize our own weaknesses, not to be discouraged nor cast down, but to believe the word of God, that our God is a loving God and abundant in mercy. Many a time I am asked if I am tempted to be discouraged and cast down. Ah, yes! God alone knows the struggles I have against despondency, but by His grace I am winning, I fight, *fight,* FIGHT. Then if you are fighting, and in a measure winning, things don't bother you any more, you forget them? Yes, I forget them in the sense that I do not charge myself with them; if God has forgiven my transgressions, what right have I to lay them to my charge; but forget them in the sense of blotting them out of my mind, how can I? My heart is often sad, oh so sad, when I think of my faults and failures, and isn't it good that it is so? For when I realize that I hate sin, and am sorry for all my weaknesses, there is the proof that my body is still the habitation of God's Holy Spirit, and, dear brothers and sisters, I am by His grace going to hold on right along that line. I will believe God. When he says, "Like as a father pitieth his children, so the Lord pitieth them that fear him." I believe him! Our Father who is pitiful, is more anxious that I obtain eternal life than I could possibly be, for He understands it. When the Bible says that "The Lord is merciful and gracious, slow to anger, and *plenteous* in mercy," I believe it. When he says, "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory," I believe it! When it says, "If any man sin we have an advocate with the Father, Christ Jesus, the Righteous," *I believe it!*

Far be it from our thought to put a premium on sin or selfishness, but let us take a full measure of comfort out of all the scriptures that are for "our learning," and above all things remember, that as long as we are depressed by the thought of sin that is good evidence that we are still in the body of Christ; and as long as we are making earnest effort to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord," we may feel perfectly confident that God's spirit is with us.

And so as we look back on our career and note how much the Lord has done for us, let us take heart and press along the road that leads to a place in that finished temple, keeping in our minds the old motto—*nil desperandum*—never despair. Bro. Sexton then quoted the following:

These many years, what lessons they unfold
Of grace and guidance through the wilderness,
From the same God that Israel of old
In the Shekinah glory did possess,
How faithful He, through all my griefs and fear
And constant murmurings, these many years.

God of the Covenant: from first to last,
From when I stood within that sprinkled door
And o'er my guilt the avenging angel passed,
Thy better angel has gone on before;
And naught but goodness all the way appears
Unmerited and free, these many years.

Thy presence wrought a pathway through the sea;
Thy presence made the bitter waters sweet,
And daily have thy hands prepared for me
Sweet precious morsels—lying at my feet.
Twas but to stoop and taste the grace that cheers,
And start refreshed, through all these many years.

What time I thirsted and earth's streams were dry,
What time I wandered and my hope was gone,
Thy hand hath brought a pure and full supply,
And by a loving pressure, lured me on.
How oft that hand hath wiped away my tears
And written "Pardoned" all these many years.

And what of discipline thy love ordained
Fell ever gently on this heart of mine;
Around its briers was my spirit trained,
To bring forth fruits of righteousness divine;
Wisdom in every check, and love appears
In every stroke throughout these many years.

Lord what I might have been my spirit knows—
Rebellious, petulant, and apt to stray:
Lord what I am, in spite of flesh and foes,
I owe to grace that kept me in the way.
Thine be the glory! merit disappears,
As back I look upon these many years.

Thine be the glory! Thou shalt have the praise
For all thy dealings, to my latest breath;
A daily Ebenezer will I raise,
And sing salvation through the vale of death—
To where the Palm, the Golden Harp appears,
There to rehearse thy love, through endless years.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia: for the Lord God omnipotent reigneth."

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints."

"Even so come Lord Jesus."

"The grace of our Lord Jesus Christ be with his saints."

Discourse by Bro. Frederick G. Decker
Subject: "EVIDENCES OF THE LORD'S PRESENCE"

ONE of the first and most beneficial results that shall have been derived from this topic and the philosophy that grows out of it, is the helpfulness that I myself have received.

We realize that as members of the Body of Jesus Christ—as his servants, we are called upon every now and then to give such reasonable explanations regarding the faith that we have that we may not be counted insane or fanatics.

We are sure of this one fact—we state this at the very beginning—that if any one is privileged by the Lord to secure a full and complete knowledge of the various truths, whose chief end is the establishment of the fact that Christ's kingdom is being set up and that Christ is present, they will have a complete knowledge of all of these various evidences, and it will be impossible to ask for more evidence.

We state with a great deal of emphasis at the very beginning, what is really a fundamental truth; in other words, the HARVEST is the end of the age; the harvest is the END of the age; the harvest IS the end of the age.

There has been no time in the history of the Christian religion that any number of people have ever assembled themselves together as we have today and particularly concentrated upon this one subject—the harvest.

We understand that the harvest is the end of the age, the time in which Christ's kingdom is to be set up, the members of the Church receive their crowns, and the time Jesus Christ is to be present. In thus emphatically stating this particular truth, that the *harvest* is the end of the age; that the harvest is the *end* of the age and that the harvest *is* the end of the age, we bring home the unmistakable teaching that when we are in the harvest of the age we will know we are in the end of the age and not be mistaken, and that when we are in the end of the age we will know we are in the harvest of the age and not be mistaken, and that it will be impossible to err in this direction because when the end of the age is present and the harvest is present we will surely know it, and further mistakes regarding the time of the end will have become impossible, for "the harvest IS the end of the age!"

Our evidence regarding the fact of the presence of the Lord and the establishment of his kingdom, the time of glorifying the Church, is based upon two kinds of evidences—evidences in the form of prophecy dependent upon chronology, and evidences in the form of prophecy independent of chronology, and by means of these two kinds or forms of evidences, corroborative of each other, we not only prove these two kinds of evidences, but additionally prove that our Biblical chronology is correct. No one should endeavor to establish belief in evidence in the form of signs merely. "Signs," as evidence, are corroborative of evidence already received from the two lines of prophecy to which your attention has been directed. By means of evidences in the form of "signs" it is impossible to cause the worldly to believe in the fact of Christ's presence and the setting up of his kingdom, because "signs" are not given to be used as evidence, nor can they be used as evidence to convince the world of these truths. But they are given for the benefit of the Church, to help them establish their faith in the evidences already received through the various forms of prophecies. Jesus emphatically pressed home this truth by means of his explanation in Matthew 24, where he shows that neither the world nor nominal Christians would receive evidences in the form of "signs" proving the end of the age or the fact of his presence.

The time is at hand for the establishment of Christ's Kingdom! Nothing intervenes! The most momentous event in earth's history, the establishment of this kingdom by our Lord Jesus and his joint heirs, is upon us.

In order to be able to furnish scriptural evidences of the fact of Jesus Christ's presence and the setting up of his kingdom, it is necessary, first of all, to have a correct knowledge of the period of time in which we live. To this end a correct chronology becomes a necessity. In order to be able to accept Bible chronology as the only chronology of the history of the world for the past 6,000 years, we first need to state that there is no chronology extant which gives us a history of the human race earlier than 3,000 years back outside the Bible. In proof of this statement we quote, first, Professor Fisher of Yale College, who writes that there is no authentic history of Greece earlier than 776 B. C., the year of the first Olympic Game, and this began to be reckoned from that date only since 200 years before Christ. He also states there is no earlier history of the Roman Empire than 753 B. C., the establishment of Rome.

The American Cyclopedia also evidences these same facts, clearly stating that all early history of the Babylonians, Syrians and Egyptians is untrustworthy, and the Roman and Grecian histories are only valuable since the dates of 510 B. C. and 776 B. C., respectively.

Again we quote Clinton who, in his book on Grecian mythology, explains that the early history of the Jewish nation stands in marked contrast with the early history of the Grecian nation, the latter being so mixed up with fables, etc., that it is really valueless in establishing chronology, while the Jewish history comes to us with a double strength, first, being written by contemporaries, those living at the time the history was taking place, and who were also guided in their recording of the same by inspiration.

The Bible is the only book that gives us a correct chronology of the first 3,000 years since man's creation, which we claim was six thousand years before 1873 A. D. The Bible is the only book that begins with Adam,—the first man mentioned on monument or inscription or in any book—which gives his name, the date of his birth, and traces his descendants through 3,000 years by name, date of birth and death, thus giving us the only correct chronology, to the point where secular history becomes reliable; viz., 536 B. C., the 1st year of Cyrus, agreed upon as correct by all historians and Ptolemy's canon.

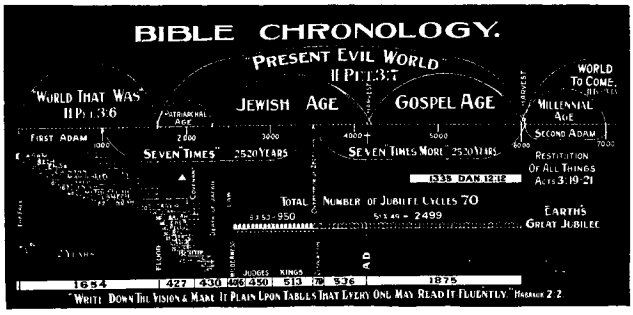
The Bible chronology gives us the following periods of time, which brings us to A. D. 1873:

1656 years from creation to the flood.
427 years from the flood to the covenant with Abraham.
430 years to the giving of the law.
46 years to the division of the land.
450 years judges.
513 years kings.
70 years of desolation .
From A. D. 536 to A. D. 1—536 years, and
From A. D. 1 to 1873, 1872 years.

We have the grand total of these various eras in the sum of 6,000 years. We are convinced of this date being the end of the 6,000 years since man's creation.

There is an ancient tradition that the seventh 1,000-year period of the world's history is to be a great millennium.

Although the Bible does not state this in these words, nevertheless there is strong evidence of the truthfulness of this belief. We know that the seventh day of the Jews was typical and a sabbath; we know that the seventh year was typical and a sabbath; we know the fiftieth year of the Jews, in connection with regular cycles, was typical and a sabbath. We know that Christ healed especially on the sabbath day, typically. This typified the fact that his healings were an evidence of the great healing work that he will do on the great antitypical sabbath day, when according to the great invitation in the last chapter of the Bible, whosoever will of mankind may have the privilege of partaking of the water of life freely.



Let no one believe for an instant that there are no evidences of this beginning of the great sabbath, and evidences of Christ's presence which follow as a natural sequence, for we must not forget what we have already learned, that this antitypical sabbath is spoken of as "times of restitution" by Peter, and in connection with these "times" it is plainly stated that the Lord will be present, and let us not forget that the early period of this antitypical sabbath (1,000 years long) is to be dark and cloudy, and that the Lord's presence is to be a secret one. Surely the external signs in the forms of anarchy, nihilism and communism since 1873 are evidences that the present order of things is to go down in a great time of trouble, in these "times of restoration".

Furthermore, in order to connect the evidences regarding Christ's presence and the establishment of his kingdom in our day, it is necessary also to learn the correct date of our Lord's birth. Usher gives this date as B. C. 4. This is incorrect, for Usher knows that Jesus was crucified on the 14th day of the month of Nisan, on Friday, and this date seldom occurs on Friday, therefore Usher, in placing Christ's birth in B. C. 4, causes him to be crucified in the year A. D. 36, which would make Christ's ministry last six years. We know that this is an error. It is generally believed among scholars that Jesus' ministry lasted only three years and a little over. We prove that Jesus Christ's ministry lasted only three and one-half years by evidences from the seventy weeks of Daniel's prophecy. The truthfulness of our statements regarding Usher's chronology may be verified by consulting Luke 2 and 23 and Matthew 2 and 27. The date of Jesus Christ's birth is important in order to prophetically, in the form of evidence, establish the fact of his presence since 1874. It is necessary also to have a knowledge of the time of our Lord's first advent in order to evidence the truth of his presence today. A knowledge therefore of the only time prophecy which explains the date of his first advent is essential. This is found in Daniel's prophecy regarding the "seventy weeks," which reads about as follows: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks," or 69 weeks (Dan. 23-27.) Now we know these seventy weeks of Daniel began in 454 B. C. and we know these seventy weeks ended in A. D. 36. We know therefore that the last week of the seventy weeks began in A. D. 29, and that A. D. 29 is the year of Messiah the Christ—not the year of Jesus Christ's birth, but is the year of his baptism in Jordan, when he became the Christ, the Messiah. Therefore, we know by means of chronology and the prophecies of Daniel and Nehemiah, that Jesus first advent was thirty years previous to A. D. 29, which would make his birth about October B. C. 2. The Period of his first advent, therefore, began with his birth, October B. C. 2, and ended with his crucifixion A. D. 33. Thus we have established the date of Jesus Christ's first advent and the beginning of his ministry as the Christ in A. D. 29.

It is necessary to understand this in order to be able to receive the evidences that come to us by means of the "gentile times," "parallel dispensations," and the "jubilees." It is also necessary to have a knowledge of the "gentile times" in order to secure the necessary evidence of Jesus Christ's presence. Our Lord Jesus uttered a statement in these words, "Jerusalem shall be continually trodden down and the people scattered until the times of the gentiles be fulfilled." In reading this statement we are immediately impressed with the fact that these "gentile times" are fixed times. First, how could they be fulfilled unless there were a definite end to them? Next, the Greek word used here for "times" means "fixed time." Again, we have struck with the fact that these times had already begun before Jesus Christ's day because he says the Jews will continue to be trodden down until the "times of the gentiles be fulfilled."

It is not difficult to learn the exact year when the Jews lost the privilege of being Christ's kingdom typically, and passed as a nation under the control of the Babylonian empire, the Medo-Persian, the Greek and the Roman Empires successively. They were under the control of the Roman Empire at the time of Jesus Christ's birth—you will remember we read that a decree went out that all the world should be taxed, showing that Rome had universal control at that time. The date on which the last king of Israel was on the throne is shown in the prophecy referring to Zedekiah, reading as follows: "Oh thou wicked and profane king; take off the crown; remove the diadem; this shall not be the same; exalt him that is low, and abate him that is high. I will overturn, overturn, overturn it, until he come whose right it is, and I will give it to him." The year in which Zedekiah lost his crown was 606 B. C., the beginning of the "times of the gentiles."

Now the question is, while they began when Zedekiah lost his crown and were still continuing in the day of our Lord, when will they end? For the establishment of the end of the "times of the gentiles" becomes the means of learning the period in which the Jews would be restored to favor, which the Apostle Peter shows us, in Acts 3:19-21, —in harmony with the Apostle Paul in Romans 11,—to be the "times of restitution," which means the period of our Lord's presence, the period of the establishment of his kingdom. For the return of favor to the Jews, after the "times of the gentiles," means restitution; "restitution" signifies the "times of refreshing," and the times of refreshing occur at the time of our Lord's second advent, which is the time of the setting up of his kingdom.

The question before is, how long are the "times of the gentiles"? We learn regarding the length of this period by the prophecy in the law, Leviticus 26:17, 18, 27, 28, which reads, "If you will do these things I will walk among you and be your God; if you do not keep my commandments I will not do all of these things for you." (This is a liberal rendering.) Again, "Ye shall be slain before your enemies; you shall sow your seed and they shall eat it, and if ye will not yet for all of this hearken unto me, then I will punish you seven times more for your sins." The question is regarding these seven times. A "time" in Hebrew means a year, literally 360 days; if symbolical, 360 years. Were these seven times literal or symbolic? We are easily able to prove at once that these years were not literal, because this punishment is mentioned as the last great punishment which would be meted out to the Jews, and would produce the desired results. It would be the final punishment, during which God would show them no favor whatever. We know the Jews were in captivity more than seven years a number of times; for instance, they were in captivity once eight years; twice eighteen years; once twenty years; once forty years, and then seventy years in Babylon. Therefore, the seven times of punishment cannot mean seven literal years—they must be symbolic. Since a literal year is 360 days, a symbolic year has 360 years; therefore, seven times 360 gives us 2,520 years. The gentile times therefore, which had their beginning in 606 B. C., the date of the dethroning of Zedekiah, end 2,520 years after that date, or October 1914. This may be additionally estab-

lished by means of our chronological table, which shows us that 606 B. C. would be the beginning of the seventy years of desolation; the end of the desolation would be 536 B. C. and from the desolation to A. D. 1 would be 536 years; from A. D. 1 to 1914 would be 1914 years, which added together would give us the total of 2,520, thus substantiating in the form of evidence that which we have given in the form of evidence in the prophecy relating to the seven times, independent of chronology.

Let no one conclude that there are no evidences that the "times of the gentiles" have expired since October 1914. Everywhere about us we see the evidences in the form of national disintegration, especially manifest in connection with the great European war. As a "sign" corroborating the prophetic evidences, this great war surely becomes such. What nation of Europe today knows what it is worth? or has any idea of how strong it is, or has the least evidence that it will continue to exist? The present trouble definitely established the fact that the "gentile times" have expired.

We cannot go into any more details regarding the "gentile times" and the part they play in disclosing evidence regarding the establishment of Christ's Kingdom and the Lord's presence; we only state at this time that the fact that the "gentile times" ended in 1914, and that the period of "restitution" had its beginning since 1873 need not seem peculiar, because we know, according to other prophetic evidences, that the first forty years of the millennium would be a period of thick darkness, clouds, trouble, ending in complete overthrow of present system through general anarchy. And additionally, the Scriptures plainly teach that our Lord's secret presence would precede the general overthrow after October, 1914, as shown by Daniel's prophecy that *in the days* of these kings; viz., in the period of the "times of the gentiles," Christ would begin to establish his kingdom, and that *it* would destroy and break these kingdoms to pieces. Therefore, we are easily able to see that both the fact of Christ's presence and the establishment of his kingdom are in harmony with our explanation of the "gentile times" and the conditions which mark their close.

Furthermore in the presentation of evidence regarding the Lord's presence and the setting up of his kingdom we use the book of Daniel, especially the eleventh chapter, which marks out for us the period called the "time of the end," during which time Christ's presence is due and also the setting up of his kingdom, as is shown by means of the information contained in especially the eleventh and twelfth chapters of Daniel. By means of Daniel's prophecy we are able to trace the history of the world for 2300 years, beginning with Darius the third, Codomanus, and taking us down the stream of time gives us the leading characters and events until the period which marks the day of Napoleon Bonaparte and his great work for God in 1799, which year marks the "time of the end" of this prophecy, clearly showing Napoleon's Egyptian campaign in the year 1799 and fixing the end of papal dominion over the nations.

According to Daniel 12: 4, 9, 10, there would be a period following 1799 in which knowledge should be greatly increased and there would be much traveling to and fro. We see this prophecy regarding the time of the end fulfilled, and we have the additionally strong evidence in the form of signs as shown by the following: For instance, in proof of the fact that knowledge has been greatly increased, we first state that since 1799 there came the period of Bible societies. We call your attention to the fact that the British and Foreign Society was established in 1803; the Berlin and Prussian Society in 1804-5; the New York Bible Society in 1804; the Philadelphia Society in 1808 and the American Bible Society in 1817. Surely these are clear evidences of the fact that we are living in the time of the end since 1799. Again, the increase in travel, great traveling to and fro, in proof that since 1799 such conditions have come about. We call attention to the fact that the first steamboat was invented in 1807; the first locomotive in 1831 and the telegraph in 1844. These are evidences in the form of signs to the Church that we are living in the "time of the end," during which time, according to Daniel 12: 1, 3 Christ's presence is due and the establishment of his kingdom and his 1000-year reign.

If we are given a brief history of 2300 years in Daniel 11, we are given a yet briefer history of the 1000 years beginning with Christ's reign in Daniel 12:3. The twelfth chapter marks the period of Christ's presence, the period of the time of trouble, the forty years closing the gentile times, the period of the resurrection covering 1000 years, and marks the end of the 1000 years with the final glory and honor of the Church and of man. In Daniel 12 three particular dates are given us that mark, first, the beginning of the time of the end; second, the period of the general cleansing of the sanctuary, or Church class; third, the date of the beginning of the secret presence of our Lord. These three great events are marked by certain fixed dates contained in Daniel 12, the 1260 days, the 1290 days and the 1335 days. The first marks the beginning of the end, which 1260 days had their beginning in 539 A. D. and their ending in 1799. The second fixed date, 1290 days, brings us to 1829 A. D., which marks the beginning of a great reformation movement, culminating in 1844 in the "Miller" movement. This date marks the beginning of a reformation which was a work of pruning and cleansing in connection with a certain class. We cannot go into details. We merely state these facts as a part of the evidence that our knowledge of the Lord's presence is based upon a knowledge of the various prophecies and fixed dates of Daniel. The 1335 days also had their beginning in 539 A. D. and mark the date 1874, which date, according to the evidences furnished us in the parallel dispensations, proves to us that it is the date of the Lord's second presence—in secret—understood by His Church since that time.

We cannot hope that our hearers will be able to [illegible] all of these matters in their minds as we are presenting them, but are merely giving evidence of the fact that our belief in the secret presence of our Lord since 1874 and the establishment of his kingdom in glory and power, is based upon facts contained in prophecy, and the fixed dates given to us by our Lord in the book of Daniel. In the light of this evidence we understand the meaning of Isaiah 52: 7, 8, and their fulfillment in our day. We have no hesitancy in announcing to the Lord's loyal and faithful followers, the true Zion, that our Lord's kingdom is being set up and our Lord is present. Isaiah 52: 7, 8, reads: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, thy God reigneth. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

While the Lord is present and the risen saints with him, those saints on this side of the veil reflect in their faces the glory of those who have already ascended into the mountain. Their hearts are filled with joy and this overflows their lips as they commune with one another and the Lord, and go heralding among the nations (kingdoms) the good tidings of millennial joys and the kingdom of Christ.

Wonderful times are ours—the Lord and his risen saints present and engaged in the harvest work while we, as the feet members of his body, are engaged in the same work on this side of the veil, apprising man of the glorious time to come, and also making known to them regarding the period of trouble preceding the kingdom in glory. And the risen saints and the feet members together with their Christ, are they of whom the prophets prophesied when they said "Behold, the Lord cometh with 10,000 of his saints." "A fiery stream issued and came forth from before him: (severe time of trouble): Thousand thousands ministered unto him (all sorts of human agents and agencies), and ten thousand times then thousand stood before him (all mankind): the judgment was set and the books were opened." "When the Son of Man shall come in his glory, and all the holy angels (messengers) with him." (Jude 14; Dan 7: 10; Matt. 25: 31).

Yes, our Lord is present, not in the body of humiliation, but clothed with the power of divine authority, to put down all unrighteousness and sin and to establish righteousness and justice in the earth and to bring all who will into harmony with him and give them everlasting life.

The books of Divine revelation are being opened; we are seeing the divine plan as never before seen. The judgment is set. Yes, the nominal systems have already been judged and this judgment shall continue until every eye shall see him, even as the Church, by means of the eye of faith, is seeing the Lord. This judgment has already spread to the living nations and soon, after the time of trouble, all nations of mankind will be called forth from their graves and will stand before the Great Judge. Yes, the judgment is set.

While the risen saints are present and shaping the general events, those on this side of the veil have an important work—they are sealing the saints in their foreheads, with an intellectual appreciation of the truth. They are separating the wheat from the tares and this work is going on rapidly—as soon as the new ones are sealed they also engage in this work and soon the work of sealing the saints shall be finished.

Blessed was the hope of the early Church regarding the promise of restitution and the promise of the return of our Lord. Blessed has been the hope of all of the members of the Church for the last eighteen centuries, until they fell asleep, regarding the Lord's return and the establishment of His Kingdom. But blessed are our eyes for they see the great King in his glory, the long looked-for hope of Israel. Wonderful times are ours, yet few men heed the sure word of prophecy; therefore they can only regard the future from the standpoint of present indications—they see only the thick darkness and the clouds; the silver lining can only be seen by means of God's word.

Yes, dear Lord and redeemer, we recognize thy presence and rejoice in the evidences of the establishment of thy Kingdom. Our hearts are filled with gratitude as we behold the divine testimony that comes from the law and the prophets and thine own sayings all converging into a grand focal light by means of which we are able to see the glories of the incoming day and to recognize Thy presence, although this is hid from the eyes of all men by means of the darkness and thick clouds and seen only by the eyes of faith of Thy Bethrothed. Every scriptural gem of truth shines with a new lustre and in the reflected light of all of these Scriptural gems. Thine own presence is revealed.

"Rejoice in the Lord O ye righteous, and give thanks at the remembrance of His holiness." "O clap your hands, ye people, and shout unto God with a voice of triumph, for the Lord Most High is King over all the earth. Thy God reigneth."

Discourse by Bro. R. O. Hadley. Subject: "BAPTISM OF THE HOLY SPIRIT"

MY DEAR FRIENDS: I am very glad to be with you at this time. As many of you know I was for many years a Methodist minister. I have been privileged to see the great truths we now enjoy and I am personally grateful to the Heavenly Father to have part in the ministry at this time.

Our subject is one of great importance. Like many of the rest of you, for years past I was wrongly taught. I supposed that the holy Spirit was the first person of the Trinity, a personal being. In my earliest days as soon as I came to the years of understanding they taught me that if I was bad the devil would get me and burn me up. Well, I was bad like any other boy, and supposed the devil would get me, and I was never sure of it until I came into possession of present truth. Therefore I am not surprised that others are in the dark, rather I am surprised that you and I are in the light.

Such errors as the Trinity, etc., did not get into my head, but my head just grew around them. You can imagine how tremendously surprised I was when I came into the light of present truth.

When the day of Pentecost was fully come they were all with one accord in one place, and suddenly there was a sound of a rushing mighty wind which filled all the house and cloven tongues of fire as it were sat on each of them, and all were filled with the holy Spirit and began to speak with other tongues as the Spirit gave them utterance. The day of Pentecost was a very notable one in the history of the Church, that was the day on which the church was formerly organized from the divine standpoint and given a knowledge of its mission during the Gospel age.

In days past we have greatly misunderstood the baptism of the holy spirit. I say we, at least I did and I guess many of the rest of us. We used to pray for the baptism of Pentecost, not noticing that such was unwarranted in the scriptures. Now we see that the baptism of the Spirit was one great baptism in three parts. There was a cosmopolitan representation in Jerusalem when the Spirit was poured out, there were Parthians, Meads, Edomites, etc., and they heard the disciples speak in their own tongues the wonderful works of God. What happened on that day was called the wonderful works of God. Indeed it was the wonderful works of God, it indicated that Jesus, our head, had appeared before the Father with his sacrifice complete at Calvary, and had brought it there and presented it to Jehovah, thus extending the privilege of a little flock entering into joint heirship with him and later on for the whole world to come into harmony with God.

And this also has been greatly misunderstood, thinking that the great day of Pentecostal blessing was for all the world, but we see now that is the day for the Church only and as we look back at that time we understand that the spirit poured out there reached clear down to us; or, in other words, the one baptism was for the whole church, and now each one who consecrates himself to the Lord comes into the body by reason of his consecration and receives the holy Spirit of the one annointing. The result was that they were all amazed, it was a new thing. There, for the first time since the fall of Adam, those wishing to come back into harmony with Jehovah as sons of God could do

so. Now this baptism was poured out on Jesus, the Head of the New Creation; he came to the river Jordan and John announced, "Behold the Lamb of God, which taketh away the sin of the world," and he further confessed and denied not, saying, I am not that light but have come to bear witness of that light. So when Jesus was baptized with the Spirit, John saw as it were, a dove which descended upon him, which was not the Spirit but a manifestation of the Spirit's presence.

Jesus began his life on the plane of human justification or perfection, but we begin on the plane of condemnation. He never was unjust or out of harmony with the father. All he had to do when the time arrived for his consecration or baptism was to consecrate himself. He came to Jordan and fulfilled the scriptures saying, "I delight to do thy will oh my God." He yielded up his human life and nature and was begotten of the holy Spirit to the new nature and became partaker of the divine nature.

Text

The outpouring on him was not only essential that others might know and see that he was the Messiah, but he himself had become partaker of the Divine nature, that he was the anointed of the Father, as the Father's agent to carry on the work that he had given him to do, and as he came out of Jordan the holy Spirit descended upon him in the form of a dove and the higher things were opened to him, that is the things of the plan of Jehovah, the things that the prophets had foretold, the great plan of the ages as it is now revealed to us, was there fully revealed to him and opened up. Not only his own mission in the Gospel Age was revealed to him but also God's great plan all the way down through the ages, when all the willing shall be brought back into harmony with God and raised up to human perfection. What he may have known before his begetting at Jordan we may not be sure. We believe that his human life was in perfect harmony with Jehovah but how much of his prehuman existence he may have had we do not know. But after his baptism, then all these things opened up to him. He did not even attempt to fully explain them then because any of his followers to understand them must pass through the same conditions that he did. The receiving of the baptism of the Spirit which would also open their minds to similar things he saw at his baptism, would come to them only as they took the same steps that he did. So he taught them his mission and what they were to do but none of them fully understood, it was very dark to them. However, as soon as they were baptised they too understood the mission to which they were called and indeed, we are glad, my friends, that understanding has come down, clear thru the age to the present time, and each one of the church coming into the body and receiving the Spirit, understand more and more clearly their mission and the mission of the whole church and what Jehovah is doing and is soon to do.

The next great part of this baptism was on the day of Pentecost. After being with Jesus three and one-half years, receiving his gracious words and instructions, and imbibing more or less of that great and glorious light, and becoming more or less like him thru association with him, there on the day of Pentecost the apostles and others with them were begotten of the holy Spirit. At the end of his three and a half years of ministry our Lord died, passed under the vail, was in the grave three days and three nights and arose on the other side of the vail changed into a perfect spirit being, in which state he will always exist. This is a very interesting thing to us, dear friends, for that is the purpose of our gathering together from time to time, not only in this convention, but everywhere as we meet from time to time, that we too when we pass under the vail, may and on the other side, be spirit beings like unto our Lord.

Years ago in the Methodist Church, the highest ideal I ever had of the Christian life was that I should live a righteous life, but now we find that Christianity does two things for us, not one: first, it transforms our characters; and, second, it changes our natures. In this class it does not change the nature, but at our death's baptism when we pass the conditions that the Lord requires then he begets us of his Spirit to the newness of nature, the divine nature. How wonderful it is. It is understood only by those who are the Lord's; others have only a faint conception. Our understanding of that comes from the fact that we have now received the spirit of adoption. The baptism of the spirit is called the spirit of adoption as it came upon Jesus and especially as it comes upon us, adopting us into the family of the Lord. The annointing becoming the earnest of our begetting. What we want now is the full measure of the anointing of the spirit which he has for us, but not in the full absolute sense that he received it, which was without measure. We receive it by measure and in due time we will be born in the first resurrection spirit beings.

You know, kind friends, I am quite new in the truth, as it was only a year ago last August that I came into present truth. I had heard of it for some time before that, but having so many errors and false conditions in my mind, it took quite a while to get the truth fully settled in my mind. Perhaps to some of us who have recently come to see the great promise of immortal life, it may seem more to us that to some of you who have been longer in the way, and become more used to it. Coming in so late, and at the time when many of the brethren were thinking that the door would soon close, and feeling myself that I had come to this great truth at the eleventh hour, I indeed greatly appreciate it. I believe you all do and I trust the services of these conventions will help us all more and more to appreciate the great high calling which promises, if faithful, to make us like our Lord and head.

The next outpouring of the spirit was on Cornelius, the Gentile convert. It never would have occurred to the Jews probably that the Gentiles would have been fellow-heirs of the Abrahamic promise, unless Jehovah had given them some evidence. They knew the Jews were the chosen people of Jehovah and had never had any evidence that the Gentiles were to be fellow-heirs. So we read that Cornelius' prayers had been noted of Jehovah; he had come to the proper attitude to receive the holy Spirit and also the time had expired when this might be accomplished: the seventy weeks of Jewish special favor had ended, and now it was time for the door to open to the Gentiles. So Cornelius had the dream that he should send to Peter to come and teach him and at the same time the providence of Jehovah working with Peter, also a vision to Peter of all manner of unclean beasts in a great sheet let down from heaven saying unto him, Arise, kill and eat. But Peter remonstrated saying, I have never eaten anything common or unclean. And then Jehovah taught him the great lesson that the door was open to the Gentiles, saying, what God has cleansed call not thou common or unclean. Then he instructed him that he should go with the men who should come after him, doubting nothing, and he went and spoke words to Cornelius and his household, and Jehovah through Jesus, poured out his Spirit on those assembled there and also gave them some of the manifestations that had occurred at Pentecost that they too might be sure that they were acceptable as fellow heirs of the same body. Then the door was open to both the Jews and to the Gentiles that they should all come in as fellow members of the one body of Christ. This is in perfect harmony with the thought that Jesus gave unto Peter the keys of the kingdom, not as some erroneously suppose that there is one great hierarchy who gave the Pope the key and that Peter had a special relationship with Jehovah and the children of men, but we find it not so, but that the Lord gave the keys or had appointed him the chief speaker. Keys are in the plural, two in number, and two doors opened. He was the chief or principal speaker at Pentecost and also the one called to open the door or be the chief speaker when Jehovah poured out his Spirit on Cornelius and the Gentiles, and since then it has been opened to both Jews and Gentiles as they have seen fit to come in under the conditions, and that has continued from that time to the present.

How wonderful it is as we look over the history of the past that all the way down through the darkness of the past Jehovah has kept his Spirit in the Church, lighting them through the gloom and darkness until even today on our pathway shines the light from heaven and in our hearts and the holy spirit is giving us light and knowledge and showing us the way that finally leads to joint heirship with Jesus.

Again the outpouring of the spirit is in two great parts; it says in Joel's prophecy "afterwards it shall come to pass that I will pour out my Spirit on all flesh." It is the same Spirit that has been the light that has brought the church thus far that will be the channel of Jehovah's reconciliation to himself of the world in the great age that is to come. The same holy Spirit in the same way coming upon the hearts of those inquiring the way and bringing them into harmony with Jehovah. While it comes upon them in the same way it does not in every particular mean the same thing. For instance, in receiving of the holy Spirit of the Lord in this age means that those receiving it will be out of harmony with the things of this age and its institutions and to a great extent with the people of the present. The people of the present time are in harmony with the things of the world and so far as possible we must have the things of the Spirit and be in harmony with the things of the Spirit, and so it brings upon all those walking in the narrow way at the present time, persecution, and makes it a difficult way; the very circumstances that surround the Christian's life now make it what Jesus called it the strait and narrow way. But kind friends I would not have you think of it as a hard thing, for the Lord has provided this way purposely. So when I hear of some of the

friends having a hard time it seems very beautiful to me and I am glad, not however that you should be having such an exceptionally hard time, but that the very conditions and circumstances that now exist are just what Jehovah has arranged, that under these conditions and circumstances we might be making our calling and election sure.

Kind friends, we were children of wrath the same as the rest of the world, but now because of the holy Spirit of the Lord and because of the conditions and circumstances which surround us, we have become what we are and under no other conditions and circumstances can we imagine our making our calling and election sure. So the hard and difficult way of self sacrifice and persecution is the great privilege granted us and according to the Apostle Paul, if we suffer with him we shall be glorified and reign together. And if it were not for the difficult way we could never be joint-heirs with him. So let us rejoice, that the way is just what it is and follow it on to the end, then we will be given the crown of immortal life.

Now in the next age it will not mean the way of self-sacrifice in the same way that it does now, but when the straight and narrow way closes, the great highway of holiness opens up on which the unclean—all mankind—may walk. In this age we, the loyal minded that wish to, are offered the privilege of entering into covenant relationship and of walking in the narrow way. In the next age all will be compelled to walk either up the "highway of holiness," or be cut off in the second death. The prophet Joel in speaking of this outpouring of the holy Spirit said that the sun should be darkened and the moon should not give her light before the great and notable and terrible day of the Lord God. We realize that between us and the world and that day, is a night or time of trouble such as the world has never seen.

Kind friends, if there are any of you who have been inclined to be discouraged, let me give you my testimony concerning the day as a newcomer into the truth. It is less than two years since I knew what was in book 2 and 3 of Scripture Studies, on the subject of Chronology. I might illustrate it by a man I met coming here. I came into the depot, in the far west and there I saw a man who had been my presiding elder in the Methodist Church nineteen years ago. At first, when I saw him, I felt just like stepping around the corner; but I said, not so, to the old creature, come up here and see the preacher. I came up and shook hands and he appeared glad to meet me; but he said, I am sorry to see you in this condition, meaning that I was a Bible Student. But I said, that I was glad to be in it; then we had quite a long talk. He said, did not a lot of you folks shake out in 1914—everybody seems to know of that date whether they know anything else or not. I said, I think there were a few. Well, then it is a wonder that you did not shake out. Oh, I said, I just got in, I don't shake out so soon. I want to say to you, my dear friends, that it appears to me that everything is coming out just as quickly as it possibly can, everything is moving on just as fine as can be, and I leave word in every place that I speak, especially to the speakers, that if any of them feel that Pastor Russell's interpretations as given by him and Bible Students are not right, that they need no longer be worried about the doctrine of the Bible, for they are being fulfilled as rapidly as possible or as could be expected, and everything points to the realization of our hopes in the near future. If any of you have been more or less discouraged note that the omens of the coming day are around us, we are living in a time when we see these things coming to pass, so "lift up your heads and rejoice, for your redemption draweth nigh." Those that are fully loyal and faithful unto the end will receive the crown of life.

Praying for the spirit: There is nothing in the scriptures that warrants that we should pray for another God. In fact there are scriptures that teach that we are to be filled with the Spirit, not with a person. So we believe that we are to pray for the Spirit expecting an influence from Jehovah and Jesus to come into our hearts and lives. This means that we will be filled with his Spirit, or mind, that Jesus really takes possession of our hearts, and lives, and rules there. How wonderful it is that we can present ourselves and from time to time grow in grace and knowledge and be filled with the Spirit, that we might comprehend with all saints what is the lengths, the depths, and heights and to know the love of Christ which passeth knowledge, that we might be filled with all the fullness of God.

Kind friends, I used to say that text before I came into present truth, but did not understand what it meant. Now it means the finishing and polishing of those who are to be joint-heirs with him, being filled with all the fullness of God. The holy Spirit of Pentecost, from that day until now is right in our hearts; the mind of Jesus the new creature is changed by the Spirit from glory to glory, it is what the Bible declares to be God's new creation, it is created in righteousness and true holiness after the image of him that created it. The old is a product of the human generation, but the new is a product of Jehovah's creation. It does not advance from sin to righteousness but from one step in righteousness to a full appreciation of righteousness, more and more into the image of its Lord until finally it has made its calling and election sure. And to think, kind friends, we are in the very close or near the close of the age when the last members are being fitted and crowns finally distributed and apportioned forever. The signs of the times, and the prophecies of the word call to the fact that we are in the very close of the age in which the present dispensation will fully pass away and the great Millennial day be ushered in.

The baptism of the spirit is the baptism of knowledge. After Jesus, resurrection, the last day that he met with his disciples is one of the most beautiful pictures of the Bible. After his resurrection he was a great spirit being and as he met with his disciples he was more or less strange to them, but on the last appearance he seemed to be a little more familiar to them and either in Jerusalem or as they walked out to Bethany they said to him, Master wilt thou at this time restore the kingdom to Israel, and he answered and said, it is not given to you to know the times and seasons which the Father has kept in his own power, but ye shall receive power after the holy Spirit is come upon you. Now what is he saying to them? Ye shall receive power to know times and seasons. The baptism of the Spirit does other things but in this text Jesus said, It shall be a baptism of knowledge. Kind friends, I do not come to you with this great subject from the standpoint of any knowledge that I may ever have had from the human standpoint, but I am glad to acknowledge that only as it has been revealed to me by the heavenly Father and because I have come into the baptism of the holy Spirit with you and the rest of the new creation, only from that standpoint could I know these things; furthermore the scriptures declare that unto you is given a knowledge of things to come, that is to know the mystery of the kingdom of heaven, but to others it has not yet been given; as we read: when he the Spirit of truth is come he will guide you into all truth." It is because we have been baptised with the holy Spirit that we have a knowledge of things to come. It is a wonderful thing that Jehovah has given to us, the new creation, something that the world does not have, and because of this knowledge he says, "And ye shall be witnesses unto me in Judea, Jerusalem, and unto the uttermost parts of the earth."

Primarily this witnessing was that of the apostles, given in their testimonies and their writings, which have come down through the gospel age and continue to its very close, but in another sense all who witness to the grace of God, are witnesses too. A witness means a martyr, or at least the word has that thought or significance. So those who are to be fully his witnesses would have such zeal and courage that it would lead them to martyrdom if necessary. We have all been wondering no doubt about the close of the age, what will be the final test. I do not know what it will be, but I am sure this witnessing will be one of the tests, for it always has been. To be a faithful witness, means to be loyal to the Lord, the Truth, and the brethren. I believe that as the day comes on we are going to have increased opportunity to be loyal witnesses to Jehovah, and some of the brethren, Pastor Russell and those brethren with him that have been long in the truth or farther out in the limelight of the world than others. Perhaps many of us will be tested along the line as to whether we will be associated with him? Those farthest out in the limelight will be most persecuted; it has been always so, and will continue so.

I have a brother-in-law that is still a Methodist minister; he got along very well concerning my coming to the Bible Students, until finally I went into the Pilgrim work, and the only way that I could explain it now is that since that time he has just been having spells. Not long ago he wrote me

quite a number of letters, but one especially, and amongst the other things he said, when anybody asks me what you are doing, I just blush with shame. What he meant by that is this, if you ask him about my character he would say that I had passed the Methodist Conference for eighteen years, but now I have gotten into a bad bunch. There was just one thing left for me to do and I did it. I said, Now I have severed my connection with the Methodist people, not because they were bad, but if I had heard before of the people called Bible Students, I should have been with them then, for they suit me, and I am also like they are for I am baptized with the one spirit into the one body. What I wanted to do was to let him know that I was ready to bear with you whatever reproach Jehovah wished to put upon you, and then be a faithful witness to the end. We will no doubt have increased opportunity as the days go on to be loyal on these lines. When you hear something evil about the brethren let us not believe it or be moved by it. Because of faithfulness to the truth, John the Baptist was beheaded as a Christian, and Stephen was stoned to death as a Christian, also Martin Luther and others. Should we expect anything better now? As the world moves on there will probably be still more difficulties arising. I have just been to Canada and there the brethren are more directly in touch with these things than we are and the lines are being drawn more tightly than here, and the brethren are having more difficulties than we are, but it will come here and one of the final tests will be whether we are going to go without the camp and bear the reproach of these brethren who are out in the limelight, and no doubt the heavenly Father will look down and see whether or not we are loyal on this line.

I had a most beautiful meeting in a certain place some weeks ago; they wrote me that they wanted to have a Public meeting and they wrote something that I did not then understand, but I did when I called there. They said, Bro. Hadley, the preachers and others have been reviling Pastor Russell and the Bible Students, and been telling false things about them, and there are none of us that are preachers and we were afraid that we were not giving a testimony that was sufficiently strong, and we want you to represent us in public and tell them that we are still loyal to the Pastor; the brethren, and the truth. I tell you, dear friends, we had a good meeting in that place for I think the heavenly Father was looking down on that service, not particularly for what I said or did, but because these brethren wanted to be loyal to the Lord, the brethren and the truth. As the days go on we will have increased opportunities to stand by the friends that we serve and if faithful unto death if we bear the cross up the mountain steep to the gates of glory, we will there receive the crown of life.

I trust, kind friends, that these few words with these other witnesses that have been given and will be given in these meetings will be helpful to you to fight the good fight of faith and at last to be crowned with the victorious crown. May the Lord add his blessings in Jesus' name.

Remarks on Colporteur Work by Bro. A. M. Saphore

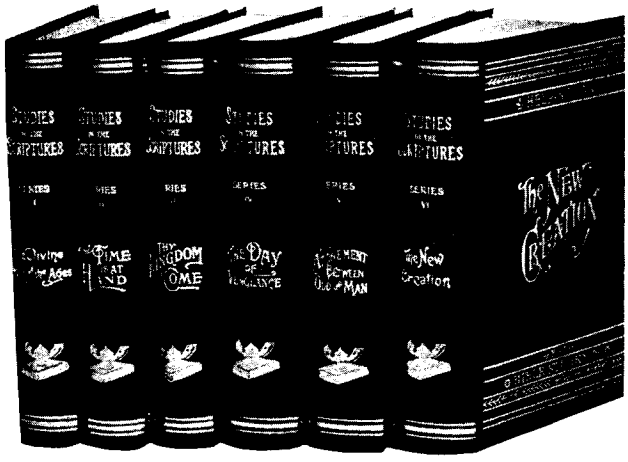
WE CHOOSE as our text, John 4:35-38. Is it not the natural expectation that after the sowing and growing comes the ripening and reaping? "Say not ye, there are yet four months, and then cometh the harvest?" If this is so in the natural harvest, why not apply the thought to the work expected to follow the sowing and growing of the seed of truth?

All who are awake to the evidence of the hour are lifting up their eyes and looking on the fields of this gospel harvest "for they are white already to harvest." There is no need to await a future time to begin the work of harvest. The presence of the Chief Reaper, the beautiful sights of golden grains, some of which seem miraculously to have sprung up and ripened in so very short a time and so very recently the joyous hearts and voices of the faithful reapers, etc., argue both that the fields are ripened and that they have not all been reaped as yet.

Let us not say as some will later say, (Jer. 8:20) "The harvest is past, the summer is ended," for the conclusion of the matter would be that the winter of trouble would be upon us "and we are not saved." In Amos 9:13-15 it is stated that the "plowman shall overtake the reaper." This would indicate that the harvest work would be in operation when forcibly put to an end by the plowman of the time of trouble which would break up the hard-hearted condition of selfishness and pride and prepare for the millennial sowing.

The Master is recorded as saying "The night cometh when no man can work." (Jno. 9:4) The fact that we still *CAN* work is evidence of the fact that the night has not yet settled down in its darkness and opposition to the light as here mentioned by the Master. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." Do we want a part in the present wages and the fruit of character which our efforts will aid in cultivating? Do we want to rejoice together with the other reapers and sowers in the kingdom? Then let us find our place and let us fit into it.

All cannot be pilgrims or drama workers, etc., because of not having the qualifications and time and physical strength, also because of the cost of the work. On the other hand, all need not merely be volunteers who distribute the free pages of the refreshing message. But the field is open for many colporteurs, some who can give their entire time to the work and others who can only redeem a few hours at a time. What a privilege to go, as did the Apostles, from door to door, bearing in your heart and voice the message of peace. Not literally saying "Peace to this house," as a certain religious body does, but bearing the spirit of peace and the message of the Kingdom of Peace wherever you go. (Matt. 10:13.)



Those who can find a suitable companion find a rich blessing in remembering that the disciples were sent out two by two with the sickle of divine truth. The fact that the Father has given us His holy word of truth, which we can examine at our leisure, and at such time as it would be impossible to have the presence of a living messenger, argues the reasonableness of placing the volumes of Scripture Studies in the homes so that, at their leisure, the many may get the harmonious interpretation of divine truth in the absence of the presence of a living Bible exegete.

Again, in many conversations on religious topics, there are arguments to no good purpose and to the waste of valuable time, whereas, when the books are read, even if an argument starts in the mind, there is no one to argue with, so on they read, and before they know it the argument is overcome and the time that would have been spent in argument can now be used to search deeper for hid treasures.

It is an education to meet the people, it gives wide experience and prepares for more public service whereas one would be unprepared were it not for the previous development. We do not know what the Lord may ask us to endure, in hardness as good soldiers of the cross, before our earthly course is finished. If we can redeem any time from business, pleasures, etc., and devote it to the Colporteur work, thus blessing others and benefitting ourselves, we may be the better prepared to do his blessed will in the greater sufferings as well as in these small ways.

I would not have you understand me to advise the doing of the colporteur work to the neglect of others who properly have a mortgage on your time. One is not to sacrifice others, but to be obedient under their environment even if, to do so, they find no opportunity to serve the truth to others. Then, after being obedient to all proper obligations, if one can use the time, strength, means, etc., which properly belong to them and is theirs without the robbing of others, it is their sweet privilege to buy back or redeem this time from pleasure or ease or otherwise and to devote it to the all important matters, and thus engage their heart and being in doing their little part, which is so small and still, which is acceptable to the Lord.

What we have is just what the people need—our longings have been satisfied and we should enter the work with confident expectation that others will rejoice to get just what we have to give them. Let us not be on the expectation for trouble (we will, however, get all necessary experiences to properly balance our joys), but let us look for the golden grains and expect to find them. I had delivered the three volumes to a lady and, as I passed on the other side of the street, I saw her looking as though she wished to say something to me. At first I thought to turn down the other street for fear she wished to criticise or to give the books back, but this was overcome, and, when the lady called me, it looked surely as the trouble was upon me, but oh the surprise and pleasure when she said, "Do you really believe in taking these steps mentioned in the back of this first book, and have you taken those steps?" You can imagine with what pleasure I assured her that I had done so and was rejoicing in such a privilege. She said that any one who could write that chapter was a man of God and that she knew she would enjoy the books. Let us look for these experiences even though sometimes we have other experiences which are not at the time so pleasant.

But see to it that you do not become the cause of some of your troubles through lack of discretion or lack of tact. Well do I remember approaching a house where I noticed some hurrying about. Even the taxi cab at the front of the house did not disturb my determination to Colporteur each house in its order, but I knocked and, when the lady came all in a hurry, I said, "We are calling your attention to—" she hurriedly said "Oh I don't want my attention called to anything." When the door closed I had my attention called to the fact that, while I was in season for myself, I was out of season for that household. But I had not yet properly learned the lesson, so on I went, and on approaching another house I heard harsh words and then all was quiet, so I reasoned that everything was all right and I knocked. When the gentleman came I said, "We are calling your attention to the Divine Plan of the Ages"—he interrupted me with, "Yes, I had just had my attention called to a divine family, no I don't want anything." It is preferable to call later in the day or even the next in such cases, and if we are unwise and suffer for it—"What thank have we?"

Some argue that they have ability to do personal work among the people, but could not colporteur. We cannot decide matters for each other, but I suggest to such that the calling at the door with the Scripture Studies opens the way immediately for personal work which might have required days to accomplish by other methods. Nevertheless, do not pass by your opportunities for personal work in various ways, but just give this suggestion a try out instead of, at some time, waiting for some opportunity for personal conversation to come your way. Especially is the Colporteur service of benefit where public meetings draw only a very few of the public. The colporteur can take the meeting to the public, even though only one is met at a time, and by the close of the day the colporteur has had quite a public meeting, or at least a meeting with the public.

I advise that none start the work unless they have read the volumes of Scripture Studies, and have accepted the teachings as truth, and have consecrated their all to the Lord. Then, with a desire to aid others in the same direction, let them feel that, in a certain degree, they are responsible for the finding of the wheat in their territory, yet let them know that the wheat will be found if they, by neglect of their privileges lose their part in the work of harvesting now and thus endanger their hope of rejoicing in the kingdom with the other sowers and reapers.

Being thus prepared with a knowledge and spirit of the truth, such will be able to meet and answer such questions as may be asked them. The answers should, if possible, be given with a Scripture text as proof. Thus the mind of the colporteur will be quickened to give a reason to every one that asketh concerning the hope that is within him. Sometimes the colporteur notices that the answer cannot be given as satisfactorily as would be best, and this suggests that the subject should be further investigated so as to be better prepared in event the question should arise in the future.

But do not all have the Scripture Studies? some one may ask. We answer not so, for there are many who have not heard of them—this is the testimony of some whom I have lately met. Then again, there are many who have them but need to be encouraged to read them, so the work does not stop with merely selling the Scripture Studies.

But what if the territory has recently been covered, or if when tried, it is found that the Studies do not sell? We think that then the work might be done by use of the scenario of the Photo Drama of Creation or else the Daily Heavenly Manna. I advise writing to the colporteur department regarding territory and stating whether you can give all or only part of your time to the work. They will send you colporteur methods, assignment of territory, answer your questions regarding the work. Territory should not be worked unless an assignment has been given, because a colporteur may later start work in that territory and, not knowing that it had previously been worked, be unable to meet expenses and, possibly because of lack of finances, be unable to reach more suitable territory, and thus have to give up the work.

If you are shown another book and told that it was recently purchased, etc., do not fault it, but if possible speak well of the binding, paper, etc., and then say, "I am sure you will also be greatly pleased with this work, and as I deliver the volumes myself, I will see to it that you are perfectly pleased."

Do not walk miles to save a nickel when, wear or shoes and strength considered, you might better have spent the nickel and colporteur a little extra either then or some other time and use the results to cover car fare for possibly the entire week.

Where money was scarce I found it advantageous to trade the books for laundry, etc. Some small stores will exchange for merchandise, groceries, etc. Some who raise chickens will trade for chickens and eggs. I have traded for room rent, fruit, meals, etc., where the objection was that they could not afford to purchase, but would like to have the volumes.

The fruit of Christian Character and the trust in the Lord which results from the colporteur service is its most important factor. He who scatters blessings to others is himself blessed richly. Such who do this work find that the Lord deals with them in very marked and special ways.

I recall how a brother was expected to serve a meeting in a city at a distance from where he was colporteuring. He had plenty of volumes, but the day he was to go he realized that he did not have the train fare. He had some books to be delivered that day, but when he called, no one could take them till later in the week. He then tried to deliver those ordered for a few days later, but this was not possible. He then reasoned that probably it would be the Lord's will to colporteur and take orders to be delivered at once, so, after working up to close to the time when he should board the train, he found that he had many orders for future deliveries, but none for that day. He went to his room, which was close to the railway station, and kneeling before the Father he said that if it was not the Lord's will for him to serve that meeting that night, then he did not wish to be there and would just submit joyfully to the circum-

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stances. As he arose he heard the train come to a stop and just then a brother called him and said, "Here is a special delivery letter for you."

Still looking for the Lord's leadings in the matter he hurried down stairs and, opening the letter, he found a ten dollar bill—nothing else and no evidence as to where it came from. He caught the tail end of the train and held the meeting, and could any one receive the honor and glory but the Lord? The Lord blessed the service and was glorified.

Do you not think that the colporteur work had something to do in preparing the brother to thus wait on the Lord and be peacefully and joyfully submissive? Would you not like to be similarly blessed? Then consider well what these other dear brethren have to say about the various branches of the work, but if you can see it to be the Lord's blessed will, ENTER THE COLPORTEUR WORK.

Discourse by Bro. C. A. Wise. Subject: "THOU ART THE CHRIST"

OUR text is found in Matthew 16:16, and is in answer to the question of our Lord to Simon Peter: "Whom do men say that I, the Son of Man, am? And they said, "Some say that thou art John the Baptist; some Elias, and others, Jeremias or one of the prophets." He saith unto them, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

The last day on which the children or Israel closed their feast days, was called a high day. How appropriate, then, that this, the last day of this convention, should seemingly be thus called and especially set apart to the honor and glory of Jesus, the Son of the living God. The scriptures reveal the fact that Christ was honored by our heavenly Father, and thus became the arch angel, or the highest angel, or the chief one, in his pre-human condition. On several occasions he came among men, on one of which occasions he was known as Michael, meaning "who as God," or like God.

The Psalmist tells us in Psalms 2:7 that our Lord was begotten of the Father: "I will declare the decree; the Lord hath said unto me, Thou are My Son; this day have I begotten thee." And while our Lord was the highest of God's creation, he left the glory which he had with the Father and became a human being. Isaiah tells us that he is to be our saviour: "For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulders; and his name is called, Wonderful, Counsellor of the Mighty God, of the everlasting Father, the Prince of Peace." (Isa. 9:5-6 Leeser.)

The prophet continues to enlighten us as to the work of this mighty one, as recorded in Isa. 61:1-3: "The spirit of the Lord God is upon me; because the Lord hath annointed me to preach good tidings unto the meek: He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

The scriptures also show that at our Lord's first advent all men were in expectation of him, and of such vast importance was his coming that the heavenly hosts formed a choir, and the heavens rebounded with their music as they sang, "behold, we bring unto you glad tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a saviour, which is Christ, the Lord." Other scriptures show that Jesus thus became the Son of Man, the son of God, the son of David, and thus he becomes a prophet, a Priest after the order of Melchisedec, a king with kingly power, the door into the sheep fold, the Shepherd of the sheep, the captain of our salvation, our elder brother, the Head of the entire body of first-born ones, the chief cornerstone in the temple, the vine of which the various members of the Church are the branches; and because of his sacrifice the various branches in the true vine will become a chosen generation, a royal priesthood, a holy nation, a peculiar people.

One of the most beautiful pictures of the man Christ Jesus is that of a bridegroom, as suggested in Psa. 45: 10: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house." Here the Church has an invitation to become the bride on condition of full consecration and surrender, as is also recorded in Rom. 12: 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." But before this step can be taken, we must fully comply with our Lord's statement of Matt. 11: 28-29: "Come unto me, all ye that labour and are heavily laden, and I will give you rest. Take my yoke upon you, and learn of me, for

I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

Having thus become liberated from sin through Christ freedom is offered, and in this condition we hunger and thirst after righteousness, and our Father has promised to satisfy our longings on condition of full surrender. Having thus fully consecrated ourselves, the Lord accepts the offering and we are begotten of the Holy Spirit and now are represented as new creatures in Christ Jesus, a part of the bride of which Jesus is the bridegroom.

How highly honored was John the Baptist in that he was chosen to make the wonderful announcement to the world as Jesus came up from the waters: "Behold the Lamb of God which taketh away the sin of the world." Jesus there goes forth as a sheep to the slaughter, and as a sacrificing priest. And this man Christ Jesus who became the pure, the holy and undefiled one, was three and one-half years in completing his sacrifice. So great were the teachings of Jesus among the common people that the scriptures say of him that the whole world had gone out after him. But when Jesus saw that they would make of him a king, he departed out of their midst. Yet when the appointed time had come for him to proclaim himself as such, he secured an ass, and seated thereupon rode into Jerusalem amid the waving of palm branches, the strewing of garments and the shouting by the multitude of "Hosanna, Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord." Yet two days later, Jesus sat alone on one of the hills overlooking the city of Jerusalem and said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee together as a hen gathereth her chicks under her wing, and ye would not. Behold, your house is left unto you desolate. For I say unto you that ye shall not see me again until ye shall say, blessed is he that cometh in the name of the Lord." And later on the multitude who sang, "Hosanna" cried, "Crucify Him. Crucify Him." And when dying upon Calvary's cross, the heavens mourned, for

darkness covered the earth, and the vail of the temple was rent in twain. Thus He who was rich for our sakes became poor, but now is the son of the Living God, and our saviour. And with one of old, we can say, "Hallelujah, what a Saviour!"

On other occasions Jesus represented himself as living waters. It was in Jerusalem in the fall about October 1st, on the seventh or the last day of the feast of the tabernacles. It was to Israel their high day. And when this feasting had reached its zenith, just as the priest was offering sacrifices in the court, and other priests were returning from the pool of Salome where the priest had filled the golden pitcher from the sparkling waters of the pool and returned to the temple and poured the water upon the altar. As Jesus saw this water offering, he stood up in the midst of the multitude crying, If any man thirst let him come unto me and drink. The Sanhedrin, realizing to some extent how great the popularity of Jesus had become selected two of their most trusted officers and sent them to the temple to take Jesus. Quietly they entered the temple and soon were listening to the gracious words which proceeded out of the mouth of Jesus as he showed that while He was the living water, we by faith and obedience could have in us wells of water springing up into everlasting life, and thus eventually when all of these wells were gathered together He would turn the source into one channel which would thus become the River of the Water of Life—truths which shall flow to all ends of the earth. The truth had the effect upon these soldiers that God intended, and quietly they left the temple and returned to the Sanhedrin with this wonderful statement that never man spake like this man. Today millions of people recognize Jesus, some as a wonderful man, others as a great healer, or an exemplar. The scriptures show, however, that it is necessary to recognize the full importance of our text, and that salvation can only be obtained by a full appreciation of the same—"Thou art the Christ, the son of the Living God."

On one occasion, as is recorded in John 10: 24, the Jews came to Jesus and said How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Our Lord had been talking to them in parables and dark sayings that seeing they might see and not perceive, and hearing they might hear and not understand. There are few occurrences in the scriptures which show that Jesus himself directly claimed to be the son of God. One of these is found in John 20:36, where Jesus makes his claim, and the Jews took up stones to stone Him. Jesus answered them, "Many good works have I showed you of my Father. For which of these works do ye stone me?" The Jews answered Him saying, "For a good work we stone you not, but for blasphemy and because that thou, being a man, makest thyself God." Jesus answered them, "Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemist because I said, I am the son of God?"

On another occasion when our Lord was told of Lazarus and his sickness, Jesus said that this sickness was not unto death but for the glory of God, and that the son of God might be glorified thereby. During the same day that Jesus raised Lazarus from the dead, Martha met him coming to Bethany, and Jesus promised her that he would raise Lazarus from the dead, and, turning, asked her: "Believest thou this?" And she said unto Him, "Yea, Lord, I believe that thou art the Christ, the Son of the Living God."

Beloved, can we all make this same confession? Do we all recognize that Jesus, the man Christ Jesus, is the son of the Living God? On one occasion when the disciples were in the boat on the sea of Galilee, and the ship was in the midst of the sea, tossed with the waves, they saw Jesus walking on the sea, and Peter asked permission to come to him. And Jesus said, "Come." But as He walked toward Jesus and saw the sea being boisterous he became afraid and began to sink and cried, saying, "Lord, save me." So Jesus put forth His hand and soon they were into the ship. Then they worshipped Him, saying, "Of a truth, thou art the son of God."

The Prophet Isaiah in speaking of Jesus said He was oppressed and afflicted, yet he opened not his mouth; that he was brought as a Lamb to the slaughter and as a sheep before his shearers is dumb so he opened not his mouth. The revelator gives us another scene in which he represents our Lord as a lamb breaking and opening the seven seals: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven nor in earth was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not, behold, the Lion of the tribe of Judah the root of David hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed to God by thy blood out of every kindred, and tongue, and people and nations." (Rev. 5: 1-9.)

We believe that one of the greatest joys and honours that will come to our Lord will be at the marriage of the lamb, in which all the heavenly hosts will participate. John gives us a picture showing a great and innumerable company who are rejoicing because this great event is about to transpire. "Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come and his wife hath made herself ready." (Rev. 19: 7) And then The revelator represents our Lord in his glorified condition as a lamb in the New Jerusalem: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had not need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the lamb is the light thereof." (Rev. 21: 22-23.)

Associated with him is to be his bride, who will also join with him in his glory, honor and immortality. John gives us another picture showing that there will be a great multitude which no man can number who will cry "Salvation to our God," and this great multitude, which will be of every kindred, nation, tongue and people, will be before the throne, and before the lamb and will be clothed with white robes and will have palms in their hands, and they will cry with a loud voice saying, "Salvation to our God which sitteth upon the throne, and unto the lamb." This same class will also say, "Hallelujah, for the Lord God omnipotent reigneth."

The result of this marriage will be that all creative beings will praise and magnify God. And again John states that he heard a voice of much people in heaven, saying, "Hallelujah, salvation and honor and power be unto the Lord our God." Then he represents the four attributes of God as the four beasts saying, "holy, holy, holy, Lord God Almighty." Again, the great multitude which no man can number cry, "Salvation to our God." Then the four and twenty elders also join in praising and magnifying our dear Lord, saying, "Hallelujah. Amen."

John again calls our attention to our Lord as having been highly honored of the Father when he represents him as a lamb standing upon Mount Zion and with him his bride, the 144,000 having their Father's name written in their forehead.

This same Jesus, who has been and still is the Father's logos, or messenger, and while highly honored of the heavenly Father, is to receive additional honor, for glory and immortality is his portion, and a name which is above every name that at the name of Jesus every knee should bow and every tongue confess to the glory of God the Father. The Prophet Isaiah tells us that in that day—the day in which Christ is glorified and highly honored of the Father —"shall the Lord of Hosts be for a crown of glory and for a diadem of beauty unto the residue of His people."

Text

Illustrated Chart Discourse by Bro. Menta Sturgeon

(This is a suggestion to friends who can secure lanterns and slides that they can do more effective work by illustrating many public lectures.)

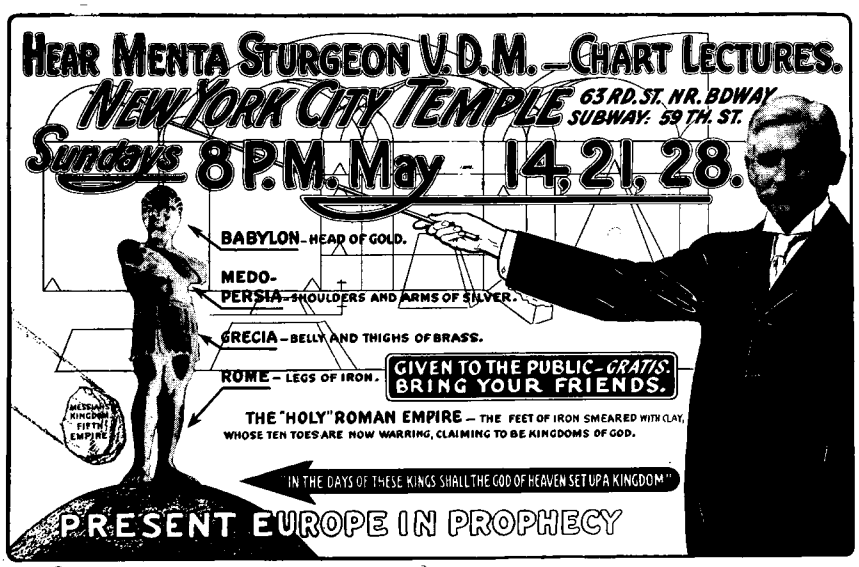
THE BIBLE is the only foundation for religious faith. The sacrifice of our Lord Jesus is the only foundation for Christian faith. Therefore we are not concerned about what men may say, but that our faith may be grounded on the Word of God, which we believe is invaluable and unchangeable. We turn to the Bible and therefore turn away from the doctrines and teachings of men, represented by the various creeds throughout the world.

Have you discovered that the creeds of the churches are not the Bible? There was a time when I knew not the difference, but I know now, and when a person knows the difference, then of course he knows and he cannot help if he knows it, and I know that the creeds of all the denominations are not the Bible. They are the creeds and doctrines of men, which have just enough of the Bible in them to deceive the people, but they are not the Bible, and therefore a person whose faith rests in those creeds is in a confused condition of mind, and a great many of such people do not know what they believe. Ask them; they do not know, they are in confusion; we are living in a time when people are in doubt; they do not know where to go or what to do.

If you want to walk with the Lord, you must walk with the Bible Students. I believe the Lord caused His people to use the name "Bible Students," because it distinguishes them from all other students, and many people who are students of the creeds of men do not like the Bible Students, showing that they have not the same spirit as the Bible Students, because the spirit of the Bible Students leads them to the Bible and they say, Give me a "thus sayeth the Lord" for whatever you teach or expect me to believe.

But we are living in the time of the fulfillment of prophecy, and just as in Jesus' day, he being a Bible Student, taught the common people who heard him gladly, but there were those of a certain class who did not like him. So now, the modern Rabbis do not like the Bible Students because they have a different spirit and base all they have to say upon the Bible.

We know that nearly all persons have Bibles, for a person would not consider himself respectable if he did not have a Bible in his house. A good many carry them around under their arms. But what good is that if they do not have its teachings in their heads or hearts? If a person has the Bible in him, dwelling in him richly then what matters it to him whether he has a Bible on the stand or under his arm, just so he has it in his head?


HEAR MENTA STURGEON V.D.M.—CHART LECTURES.
NEW YORK CITY TEMPLE
63 RD. ST. NR. BDWAY
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Sundays 8 P.M. May - 14, 21, 28.
BABYLON - HEAD OF GOLD.
MEDO-PERSIA - SHOULDERS AND ARMS OF SILVER.
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GIVEN TO THE PUBLIC - GRATIS.
BRING YOUR FRIENDS.
THE "HOLY" ROMAN EMPIRE - THE FEET OF IRON SMEARED WITH CLAY, WHOSE TEN TOES ARE NOW WARRING, CLAIMING TO BE KINGDOMS OF GOD.
MESSIAH'S KINGDOM FIFTH EMPIRE
IN THE DAYS OF THESE KINGS SHALL THE GOD OF HEAVEN SET UP A KINGDOM"
PRESENT EUROPE IN PROPHECY

I remember when a meeting was called for Pastor Russell over in Ireland, there were some of those creed believers present, and they made a great adieu about Pastor Russell not having a Bible on the table. He answered and said, I carry my Bible here (pointing to his head). If it is in your head it makes no difference whether you have one on the table. If you have the Bible inside it makes no difference what people or preachers do, you can give an answer as to the teachings of the Bible.

Unless a person is consecrated to the Lord, he cannot understand the Bible, because unless thoroughly consecrated to the Lord he is not begotten of the holy Spirit, and if a person has not the holy Spirit he can read the Bible day and night and will not understand it.

So that is the reason most preachers do not understand the Bible, because they are not consecrated—they do not claim to be consecrated to the Lord. I have lived with them all my life and I know. That is the reason they do not teach their people, because they themselves are not consecrated. Not being annointed with the Holy Spirit, they have to be annointed with men's hands—otherwise you would not know they were preachers at all. What is the good of all that if they do not teach the Bible. The anointing that comes of God is the anointing of the holy Spirit of God, and the enlightenment of the mind. When you understand the Bible it is a clear proof that you have the holy Spirit.

Now you see a great many have the Bible and do not understand it. One reason is that they do not rightly divide it. Paul in 2 Tim. 3:16, 17 said, "All scripture given by inspiration of God is profitable for doctrine, reproof, correction and instruction in righteousness, that the man of God may be thoroughly furnished unto every good work." That is to say, all the Scripture inspired of God is profitable, but I have heard Baptist preachers say they had no use for the prophecies of the Old Testament, and that if anyone understood them they were sure to get off. What they are sure to get off of is the Baptist doctrines. The whole Bible, all the Scriptures are inspired of God and are profitable. Some say they are not profitable, God says they are. They are profitable for four things.

First, primarily and fundamentally for *doctrine*. But that is the very thing they say we do not need, yet it is the very backbone of true Christianity. That is the very reason so many people are supine, boneless, because they are neglecting doctrine. Go to the Bible if you want to know what doctrines to believe, because God has inspired them. For instance, some say the soul is immortal and cannot die. How do they know? You do not know whether it can die or not, so far as you are personally concerned. How will you find out? Go to the Bible, and when you read there the plain statement that "the soul that sinneth it shall die," that settles the question for the person that is to be guided of the Lord. But if you are to be guided by yourself, all right. The great ransom sacrifice of our Lord Jesus is another doctrine which is clearly and thoroughly settled by going to the Bible.

Text

Second, the inspired scriptures are good for *reproof.* Prove all things by the Scriptures, the Scriptures, the Scriptures—make all your points and reproofs by the Scriptures.

Third, for *correction.* If you want to correct anyone, use the Scriptures; because they are for the purpose of correcting people in regard to their doctrines, practices, thoughts, etc.

Fourth, they are inspired for the purpose of *instructing in the way of righteousness.*

All of those come from God through Jesus Christ, by the holy Spirit unto His people.

Now, having considered the Bible, both the old and new testaments, how harmonize and put together and use for those four purposes: doctrine, reproof, correction and instruction in righteousness? It is all that the man of God needs to be built up into Christ Jesus, and make him finally acceptable to be partakers of the divine nature.

Next, the Bible must be properly handled, it must be rightly divided as the Apostle Paul says in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the Word of God." Never mind about the teachers and professors of the theological schools, you do not have to study to show yourself approved unto them. I had that whip cracked over my head for a great many years. But, "study to show thyself *approved unto God,* rightly dividing the Word of God." That means cutting straight lines through the truth, just the same a person in business who wants to make money—he learns how to cut things just right. A tailor would cut his cloth so as not to waste any of it. A person selling soap learns how to cut the cake just right. If a baker, he learns how to cut the slices. A great many people do not know how to cut bread. They have to break it apart and say, it is bread, bread. Cut the bread right. Learn how to cut beefsteak right. Get one. When you come to the Bible, learn to divide it properly. You know that many a woman is ashamed of her husband and does not want him at the head of the table—"because John never learned how to carve turkey." If I were a wife I would be ashamed of him too. Of course you must have the right knife and know where to cut, so that when the nice white breast is sliced off and it comes to you with cranberry sauce, then you have something.

Give attention, study, work, understand and rightly divide the Bible.

How is one to know when he gets the right division? He will know because his findings will harmonize with all the rest of the Bible. We are now going to show you, because as Bible Students, we are going to obey God and know what the people say. God says, "Write down the vision and make it plain on tables (charts) that he who reads may run." So that is what we are going to do.

We read in Habakkuk, 2:1, 2:

"I'll stand upon my *watch*
and set me upon the *tower,*

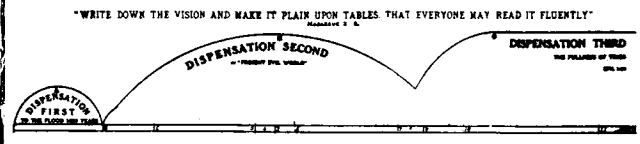
and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me and said, "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

That vision to which the prophet referred is the vision of God, it is the wise purpose or plan of God, which is in and through Jesus Christ, by whom he speaks in these last days. That plan of God in the scriptures harmonizes the entire Bible.

THE THREE WORLDS.

In second Peter the third chapter we find three great divisions, which he there calls the three worlds; one before the flood which passed away, another reserved against fire in the great judgment day, and one that shall never pass away.

Each of these worlds, epochs, dispensations, orders or arrangements of things had a heaven and an earth. The heavens represented the higher or spiritual things, while the earth represented the social order or arrangement upon this earth. And, be it remembered, all of these different heavens and earths, or worlds, orders, dispensations, etc., take place upon this same literal earth. For as these pass away and give place to others, the literal earth does not pass away; for, as the scriptures tell us in Eccl. 1:4, "The earth abideth forever." This third chapter of second Peter is in thorough agreement with all the other scriptures that there are three great epochs or dispensations. It was into


"WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES THAT EVERYONE MAY READ IT FLUENTLY"
DISPENSATION SECOND
DISPENSATION THIRD
DISPENSATION FIRST

THE THREE WORLDS

the third heavens that the Apostle Paul was caught where he heard things that it was not lawful for him (then) to utter.

The first of these three worlds was not subdivided: God's method of dealing with men did not vary during all that time—from Adam's time to the Flood. That first Dispensation or, "World that was," ended with a flood, which took away all but faithful Noah and his family.

The second epoch or "world that now is," includes three ages, each a step in the plan of God for the overthrow of evil, each division carrying the plan forward and nearer to completion. This second world or dispensation reaches from the flood to the second advent of Christ.

The third great epoch—"The World to Come"—future from the second advent of Christ, comprises the Millennial age or "times of restitution," and following it are other "ages to come."

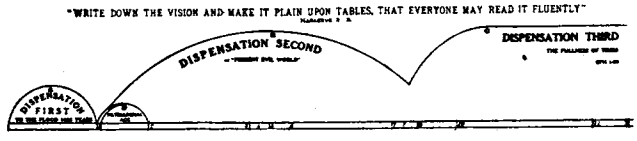
In each of these three great Dispensations, Epochs or "worlds," God's Plan with reference to men has a distinct and separate outline; yet each is but a part of the one great Plan which, when complete, will exhibit the Divine Wisdom—though these parts considered separately fail to show their deep design.

Since the first "World" ("heavens and earth," or that order of things) passed away at the time of the flood, it follows that it must have been a different order from "this present evil World," of which our Lord said Satan is the prince; hence the Prince of this present evil World was not the Prince of the World that was before the flood, although he was not without influence then. Several Scriptures throw light on God's dealings during that time, and thus give a clear insight into his Plan as a whole.

The thought suggested by these is that the first "World," or the Dispensation before the flood, was under the supervision and special ministration of angels, who were permitted to try what they could do to recover the fallen and degenerate race. Doubtless, with God's permission, they were anxious to try it; for their interest was manifested in the singing and shouting for joy over the works of creation. (Job 38:7.) That angels were the permitted, though unsuccessful, rulers of that first Epoch is not only indicated by all references to that period, but it may reasonably be inferred from the Apostle's remark, when, contrasting the present Dispensation with the past and the future, he says (Heb. 2:5), "Unto the angels hath he not put in subjection the World to come."

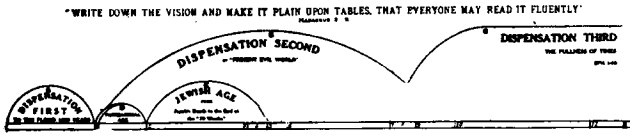
No; that World is to be under the control of the Lord Jesus and his Joint-Heirs; and hence it will not only be a more righteous administration than that of "the present evil World," but it will also be more successful than that of the first World or Dispensation under the "ministration of angels," whose inability to reclaim the race is manifest from the fact that man's wickedness became so great that God in his wrath and righteous indignation destroyed with a flood the whole of the race then living with the exception of eight persons.—Gen. 7:13.

We will now notice the different "Ages" into which the epochs are divided.


"WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERYONE MAY READ IT FLUENTLY"
DISPENSATION SECOND
DISPENSATION THIRD
DISPENSATION FIRST

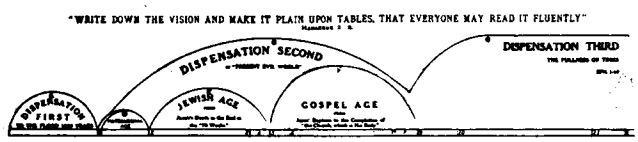
PATRIARCHAL AGE

The first age in "the world that now is," we call the PATRIARCHAL AGE, or dispensation, because during that period God's dealings or favors were with a few individuals only, the remainder of mankind being almost ignored. Such favored ones were the patriarchs, Abraham, Isaac and Jacob. At the death of Jacob that age ended.


"WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERYONE MAY READ IT FLUENTLY"
DISPENSATION FIRST
DISPENSATION SECOND
JEWISH AGE
DISPENSATION THIRD

JEWISH AGE

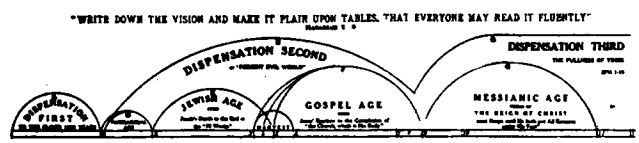
At Jacob's death, his descendents were first called "the twelve tribes of Israel," and were together recognized of God as his "peculiar people"; and through typical sacrifices were typically a "holy nation," separated from other nations for a particular purpose, and therefore to enjoy certain special favors. The time for this feature of the divine plan began at the death of Jacob and ended with the death of Jesus, and so we call it the JEWISH AGE. During that period God especially blessed that nation, giving them his law, made a special covenant with them, gave them the Tabernacle, whose shekinah glory in the Most Holy represented Jehovah's presence with them as their Leader and King. To them he sent the prophets, and finally his Son. Jesus performed his miracles and taught in their midst, and would neither go to others himself, nor permit his disciples to go to the surrounding nations.


"WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERYONE MAY READ IT FLUENTLY"
DISPENSATION FIRST
DISPENSATION SECOND
JEWISH AGE
GOSPEL AGE
DISPENSATION THIRD

GOSPEL AGE

At Jesus' death a new age began—the CHRISTIAN DISPENSATION or GOSPEL AGE, wherein should be heralded good tidings of justification, not to the Jew only but to all nations; for, Christ Jesus by the grace of God tasted death for every man. During this Gospel Age also a class is called to special favor, to whom special promises are made, to those who by faith accept Jesus Christ as their Redeemer and Lord, following in his footsteps. With this age the present evil world or dispensation will end.

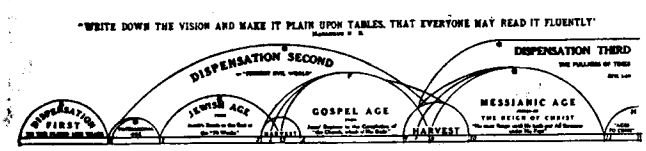
THE WORLD TO COME OR 3RD DISPENSATION


"WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERYONE MAY READ IT FLUENTLY"
DISPENSATION FIRST
DISPENSATION SECOND
JEWISH AGE
GOSPEL AGE
MESSIANIC AGE
DISPENSATION THIRD

MILLENNIAL AGE

The Millennial Age is the first age of the Third Dispensation, and by common consent is the name for the period of time mentioned in Rev. 20:4—the thousand years of Christ's reign.

During that age there will be a restitution of all things lost by and through the fall of Adam, and before it closes, all tears shall be wiped away.



AGES TO COME

Beyond the Millennial Age are the ages of blessedness to follow, in which there will be no more death, neither sorrow nor crying; neither shall there be any more pain. The former things will have passed away. God's revelations particularize no farther and there we stop.

We have only glanced at the mere outline of the Plan of the Ages. The more we examine it, the more we find in it perfect harmony, beauty and order. Each age has its part to accomplish, necessary to the complete development of God's plan as a whole. The Plan is a progressive one, gradually unfolding from age to age, upward and onward to the grand consummation of the original design of the Divine Architect.

As we pursue the study of the divine plan, it is essential that we keep in memory these ages and their respective peculiarities and objects; for in no one of them can the plan be seen, *but in them* all, even as a link is not a chain but several links united form a chain.

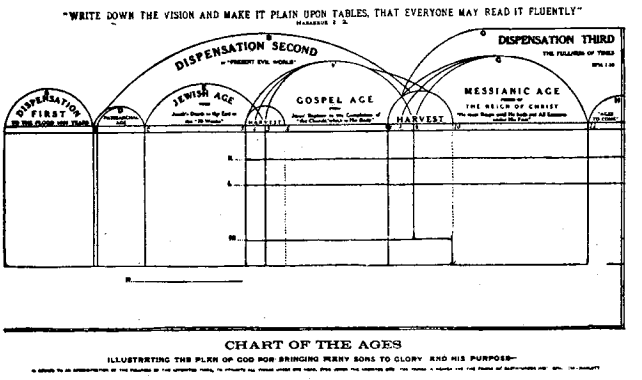


CHART OF THE AGES

ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY AND HIS PURPOSES

VARIOUS PLANES OF EXISTENCE

We have studied the various dispensations and ages. Keep these divisions in mind now while we consider different planes of existence of various individuals who are to have a special part in God's Great Plan of the Ages.

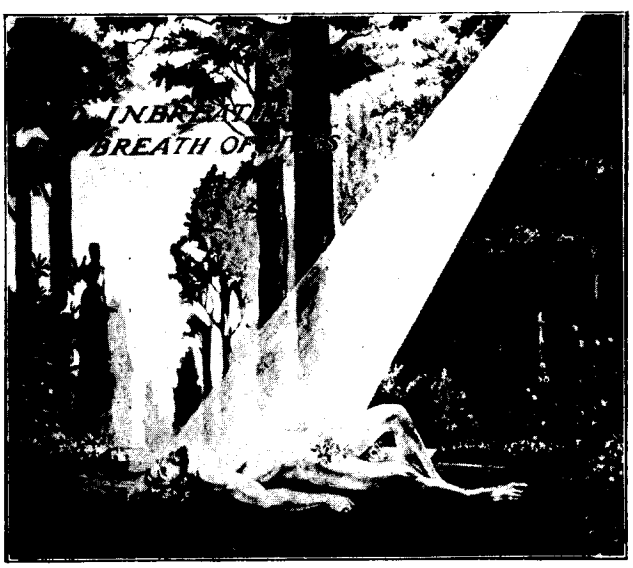
N represents the plane of human perfection.
R represents the plane of condemnation, sin and death.
P represents the plane of typical justification.
M represents the plane of spirit begetting.
L represents the plane of spirit birth.
K represents the plane of glorification.

Let us now carefully study the Chart and not its illustrations of the various features of the Plan of God. In these illustrations we use the figure of *a pyramid to represent perfection*, both because of its fitness and because of evident reference to it in the Scriptures.

CREATION OF ADAM.

The conflict between Evolution and the Bible has been sharp. Nevertheless, unnecessary friction has been generated.

Only in respect to man does the Bible declare a special, direct creation of God.



MAN INANIMATE

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life,

"And man became a living soul."

The statements of Genesis in respect to the lower creatures rather favor something along the lines of specialized Evolution. God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the Earth." (Genesis 1:20, 21.) This is exactly in harmony with our scientific findings that the beginning of

MAN BECAME A LIVING SOUL

life came from the waters, and later extended to the birds, and later to land animals.

The Darwinian theory has disappointed those who swallowed it without a sufficiency of demonstration as to its truth. (1 Timothy 6:20.) Recent demonstrations show that every mixture of species and kind, even where partly successful, means a reversion to the original standards within the third or fourth generation in plants, flowers, fruits and in animals.

The correct thought would seem to be that under Divine supervision various orders of creation were brought to a state of development and a fixity of species, not to be turned aside nor thereafter altered. Not one suggestion is offered respecting human evolution from a lower creature; but quite the contrary. The Bible furnishes merely a basis for faith, "that the man of God may be thoroughly equipped."—2 Timothy 3:17.

The first man Adam was an image of his Creator and was the highest of fleshly or animal being. God had said, "Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the foul of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

That image of his Creator consisted in his moral and intellectual likeness. It is difficult to judge from present human conditions all that is meant by God's image, because we have no sample of perfect humanity for comparison.

The image of God from this standpoint would mean a human being thoroughly in tune with the Infinite One, one that would have no unrighteousness nor iniquity in him. Adam's transgression was not the result of ignorance, nor of pure wilfulness. It was the result of temptation, which his limited knowledge accentuated. His responsibility was for the knowledge he possessed. He knew that he was disobeying God.

When thinking of man in the image of God, we instinctively look back to "The Man Christ Jesus," "holy, harmless, undefiled and separate from sinners," and like the first Adam, whose penalty He came into the world to meet.—1 Cor. 15:22.

We here represent Adam as a perfect being, pyramid (a). Notice that its position is on plane N, which represents human perfection.

"After Our Likeness let him have dominion." Adam's dominion over the lower animals was like God's dominion over the Universe. Angels, although in God's image, do not have a Godlike dominion over creatures of a lower order. Man's dominion, overthrown by sin, is to be restored by Messiah's Kingdom.—Acts 3:19-21.

Adam for a time was alone in Eden, finding no congenial companionship in the beasts and the birds. Mother Eve was his mate, bone of his bone and flesh of his flesh. Their very difference of quality and disposition made them the more companionable to each other, because each found in the other

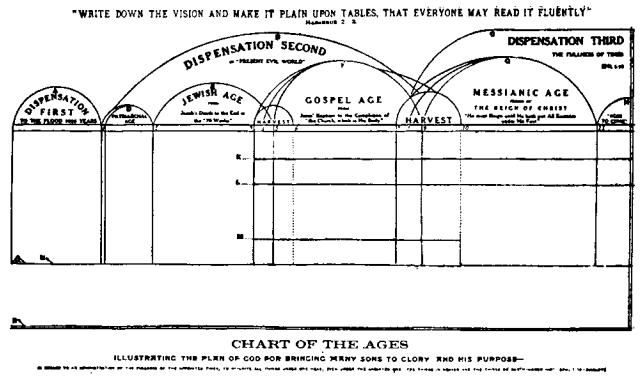


CHART OF THE AGES

ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY AND HIS PURPOSE—

ADAM ON PLANE OF JUSTIFICATION

the desired complement. They twain were one; neither one was complete without the other. The feminine qualities of Adam's perfection he still possessed—in Mother Eve.

AS THE Creation of Adam was at the close of the Sixth Day, the Creation of Mother Eve is indicated as having been accomplished in the beginning of the Seventh Day. However we view the matter, the first pair were created approximately in the beginning of the Seventh Day or Epoch. Mother Eve was merely a portion of Adam separated from him for a special purpose—for the propagation of a race. Adam possessed originally in his own person the qualities masculine and feminine which subsequently were divided between him and his wife, when she was taken from his side.—Genesis 2:21-23; 1 Corinthians 11:8.

The New Testament bears out the story of Genesis, of Mother Eve's deception, and that Father Adam yielded to disobedience through her influence. St. Paul declares that Adam was not deceived, and that he therefore had the greater responsibility. The Scriptures everywhere portray that it is through Adam's disobedience that the condemnation passed upon his entire race. He was its responsible head. "By one man sin entered into the world, and death by sin, and so death passed upon all men."—Romans 5:12.

The Bible account tells of Mother Eve's thirst for knowledge, and of Satan's taking advantage of this, beguiling her into disobedience. We need not suppose that the serpent spoke audibly; rather, as we say, "Actions speak louder than words." It is probable that the serpent spoke in this manner.

God had authorized our first parents to freely eat of all the fruits of Paradise except of the species called "The Tree of the Knowledge of Good and Evil." It was forbidden for a time as a test of their loyalty. The eating of the fruit of this tree, they were forwarned, would bring upon them the curse—the Death Sentence.

EXPULSION FROM EDEN

Text

THE Word of God must stand, whether it be the word promising Eternal Life or the sentence of Death. There is no variableness with Him, neither shadow of turning. The curse, the Death Sentence, foretold by the Lord, was executed, but not instantly. Adam was not stricken lifeless with a thunderbolt. From the very beginning God foreknew all, and had planned the redemption of Adam, Eve and their children.

No children were born to Adam and Eve in the Garden of Eden, so that all their posterity estimated at twenty thousand millions have since shared in their condemnation which we represent here on this chart by a large topless pyramid (b) on plane R. Here they would remain, in the condition of death, throughout all eternity did not God provide some was to escape.

The reign of sin having begun in the human family, continued and the race became more and more degraded until God in his great wisdom saw best to wipe mankind from off the earth, which he did with the exception of eight people, at the time of the flood. Thus ended the first world, epoch or dispensation. Then began the Patriarchal Age, shown here on the chart, in which God had special dealings with only three individuals, Abraham, Isaac and Jacob.

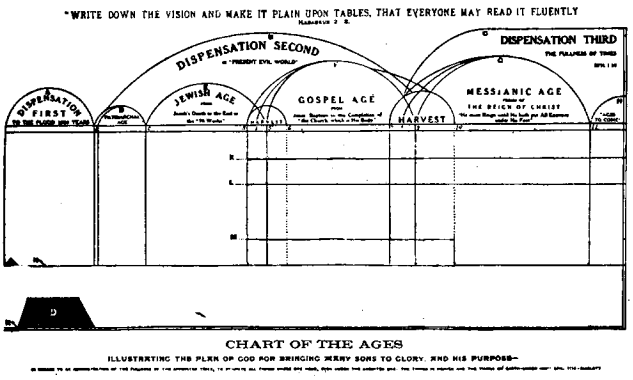

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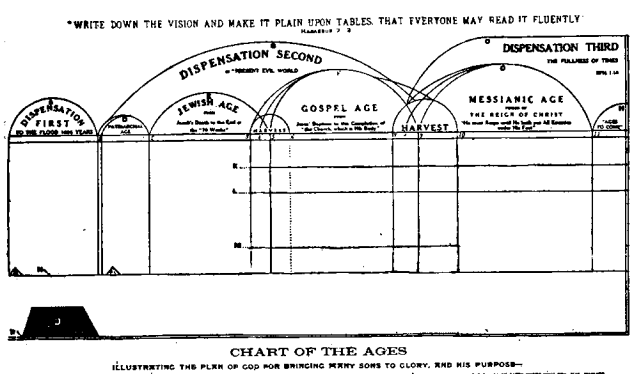
CHART OF THE AGES
ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSES—

MANKIND ON PLANE OF CONDEMNATION

Two thousand and eighty-one years passed before God made any move for the release of mankind from the sentence of death. He then said to Abraham, whom we here represent on the chart by another pyramid (c), located on N the plane of human perfection. While actually imperfect, because of Abraham's faith, God reckoned him as being on the plane of perfection. To Abraham God said, "Through thee and thy seed will I bless all families of the earth. By this God meant that he intended to bless all these people represented by this large topless pyramid on plane R, and this blessing would mean that sometime in some way God would raise them from plane R to plane N. It did not come, however, in Abraham's day, but was reiterated to Abraham's son Isaac, and confirmed to Isaac's son Jacob, and at Jacob's death went to the twelve sons of Jacob.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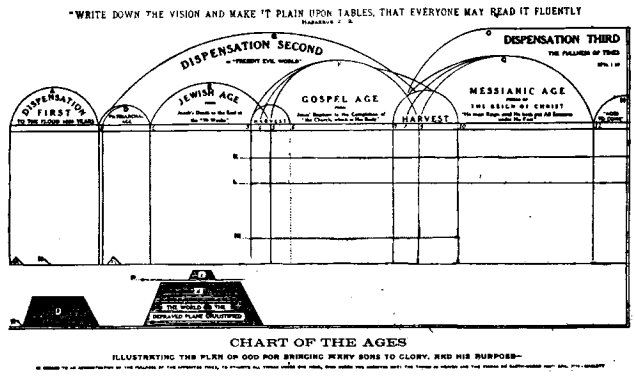
ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSES—

ABRAHAM ON PLANE OF JUSTIFICATION

Thus at the death of Jacob the Patriarchal Age ended, and a new order of things was inaugurated, namely the Jewish Age, as shown here on the chart, during which God dealt with the nation of Israel and with no other people, for a period of about 1845 years. Having chosen this nation as his peculiar people with whom he would work out certain typical lessons.

Jehovah therefore gave that nation his law, the tabernacle with its typical sacrifices, etc. By means of all these that nation was *typically* lifted from plane R, the plane of condemnation to plane P, the plane of typical justification.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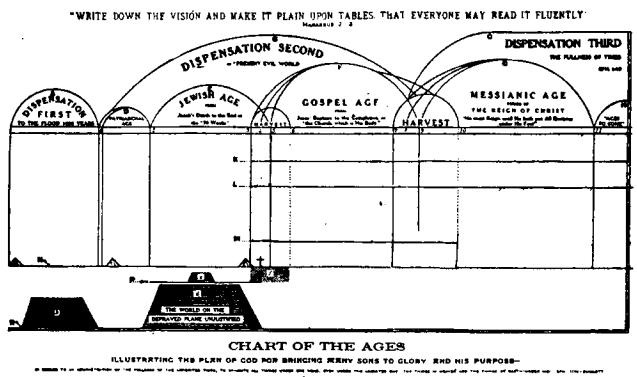
ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSES—

JEWISH NATION TYPICALLY JUSTIFIED

From his birth Jesus grew in knowledge and stature until he was thirty years of age about which time a new age, epoch or dispensation began, the Gospel Age, and became a man according to the law. This is represented by the pyramid (g) on plane N of the chart.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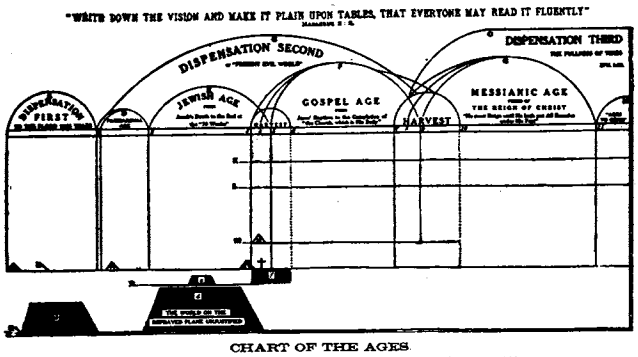
BIRTH OF JESUS

ADORATION OF SHEPHERDS

At thirty years of age Jesus consecrated himself to do the heavenly Father's will, which was to lay down his life in sacrifice as a ransom for Adam. This he did for three and half years, when he exclaimed on the cross, "It is finished."

There as the better sacrifice Jesus tasted death for every man, not only for Adam, but for all of his posterity represented here on the chart by the large topless pyramid (d).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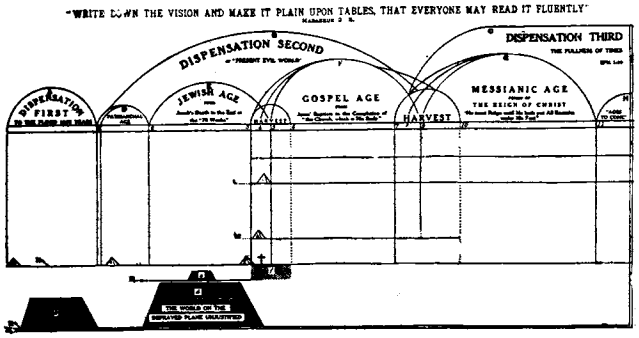
ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSES

SPIRIT-BEGETTING OF JESUS

At the time of Jesus' consecration at Jordan, the heavenly Father begot him to the Divine Nature with his holy Spirit, which we here represent by pyramid (m).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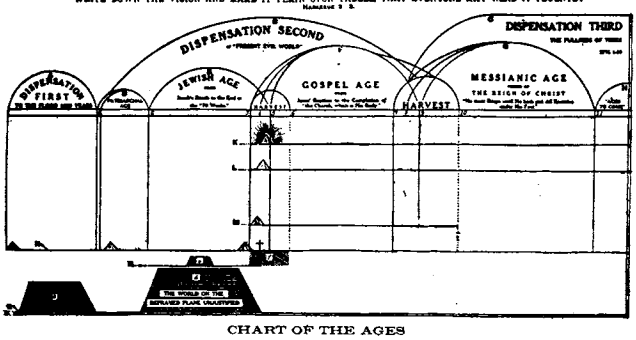
SPIRIT-BIRTH OF JESUS

At Jesus' resurrection he was born on the spirit plane, as represented here by pyramid (i), no longer human in any sense of the word, having laid down his humanity as the ransom price of Adam and his race.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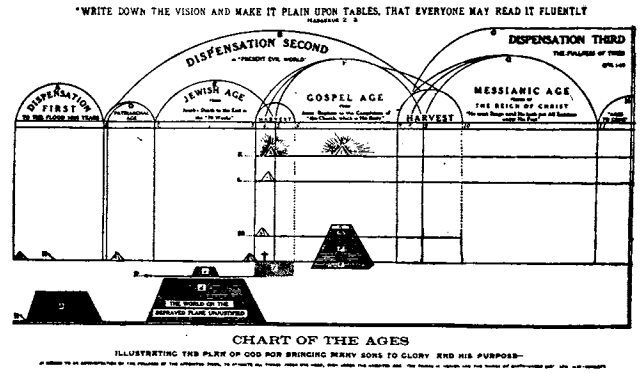
ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSES

GLORIFICATION OF JESUS

Having been born to the spirit nature, God highly exalted him to plane K, as represented by pyramid (k). Here on this plane he has been at the right hand of the Father, and possessing the Divine Nature and the quality of immortality.

All during this Gospel Age, instead of trying to convert the world, God has been taking out of the world a class of people who will as footstep followers of the Lord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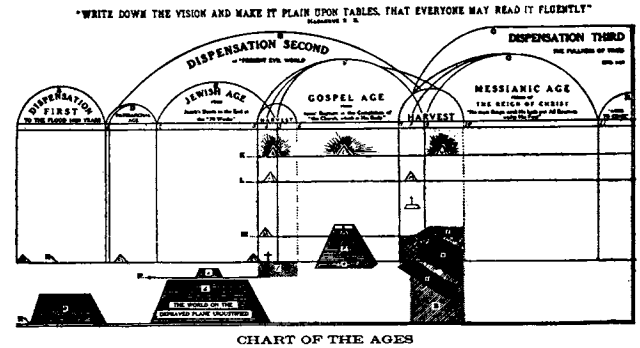
ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSES

NOMINAL SYSTEMS

Jesus, faithfully perfect character unto death, and thus become the Bride of his son Jesus. Many are called but few chosen because they are not faithful to their covenant of sacrifice. These various classes during the Gospel Age are here represented on the chart by this large pyramid, having several divisions marked, n-m-p-q, all claiming to be the body of Christ. Both the n and m classes are on the spirit-begotten plane M. These two classes have existed together throughout the Gospel Age; both covenanted with God to become living sacrifices; both were accepted and both begotten by the Spirit as *"new creatures."* The n class represents those who are fulfilling their covenant, while m represents a larger class who shrink back from the fulfilling of their covenant. The n class will ultimately be associated with Jesus on K, the plane of glorification. While the m class shrink back from their sacrifice, still God loves them, and will ultimately bring them to the plane L, but they will have lost the right to plane K.

The majority of the nominal church is represented by section p on plane N. They are justified but not sanctified and therefore not spirit-begotten on plane M. They fail to improve the real benefit of faith justification at the present time.

Another class connected with the nominal church, which never did believe in Jesus as the sacrifice for sins and which consequently is not on plane N is represented below N by section q. These are "wolves in sheep's clothing," yet they call themselves Christians and are recognized as members of the nominal churches, but are not true believers in Christ as their Redeemer. They are really on plane R, on the plane of condemnation; they are parasites, who go to church for what they can get out of it from a business or social standpoint.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ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSES

HARVEST ON BOTH AGES

As there was a Harvest at the close of the Jewish age, so there will be a harvest in the end of the Gospel age, which is shown on this chart. This harvest like that of the Jewish age will be under the supervision of the Chief Reaper who will be present. The first work of the Lord during the harvest of the Gospel age will be to separate the true from the false, the wheat from the tares.

The separation of the "little flock" from Babylon is shown by pyramid s. She is on the way to become one with the Lord, to bear his name and to share his glory. She will be born a spirit being on plane L as represented by

Text

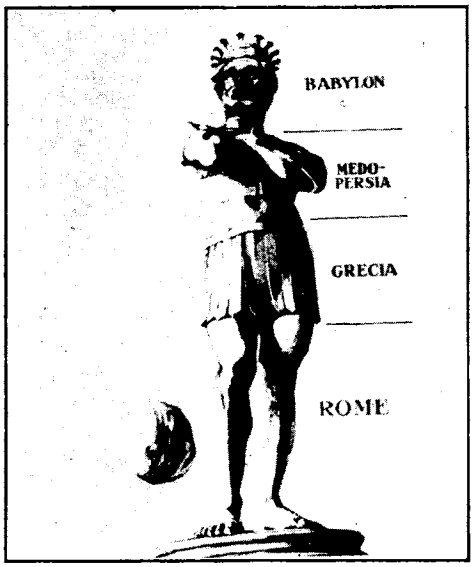
pyramid r, and then glorified with her Lord and Head on plane K, as represented by pyramid w.

The broken pyramid represented by sections t-u-v represents Babylon, the nominal church falling, going to pieces during the "time of trouble" with which this age will end. Babylon falls because she is not what she claims to be.

THE TIME OF TROUBLE.

The Time of Trouble was predicted by the Prophet Daniel some four thousand years ago, and confirmed by our Lord when he said, "There shall be a time of trouble such as there never was. This time of trouble will affect the world after Babylon has begun to fall and disintegrate. It will be an overturning of all human society and governments, preparing the work for the reign of righteousenss."

Nebuchadnezzar had a dream, which the Prophet Daniel interpreted. It was a dream of a great image, whose head was of gold, shoulders and arms of silver, belly and



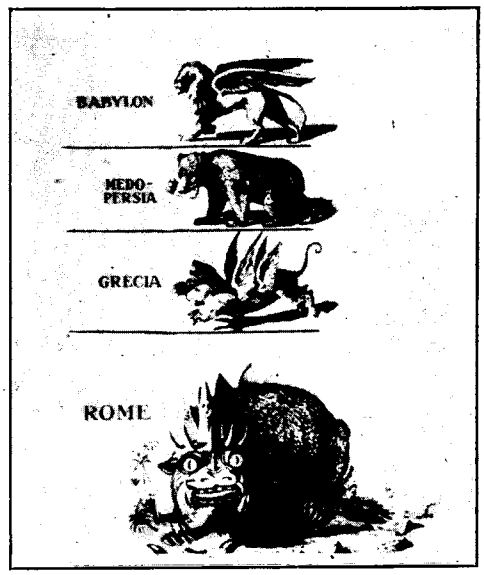
NEBUCHADNEZZAR'S DREAM

thighs of brass, legs of iron, and feet of iron and clay. A stone is shown hurled at the feet of the image. This image Daniel pictured as representing the kingdoms of this world as viewed from Nebuchadnezzar's, or man's standpoint, as being very precious, like metals. The head of the image being of gold and representing the Babylon Kingdom was the greatest kingdom the world ever had. This was overthrown by the Medo-Persian kingdom, a lesser kingdom, represented by silver which is a lesser metal than gold. Then the Medo-Persian kingdom was overthrown by the Grecian kingdom, a lesser kingdom than the Medo-Persian kingdom, represented by brass, which is a lesser metal than silver. The Roman kingdom then overthrew the Grecian kingdom which was a lesser kingdom than the Grecian kingdom; and represented by the metal iron, which is a lesser metal than brass. Then the picture shows the feet made of iron and clay, two things that will not mix or amalgamate, representing church and state. The toes are smeared over with clay to make them look like stone, the symbol of the true church. Then we see the stone "cut out of the mountain without hands," representing the true church, smiting the Image on its toes, with the result that the image is completely demolished. Thus we read in Psalm 149:5-9: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints."

However, Daniel too had a dream about these kingdoms, as viewed from God's standpoints, and to him and all Christians, these kingdoms are beastly. While representing the same kingdoms, they are represented in their true condition. History bears out the fact that these nations and kingdoms have been beastly, devouring one another. In Daniel's dream he saw the kingdoms as represented by ferocious animals.

DANIEL'S DREAM

In his vision he saw Babylon represented by a lion, Medo-Persia by a bear, Grecia by a leopard with four wings and four heads, and finally Rome by an animal for which he could not find any name in his dictionary. Later the Apostle John had similar visions to those of Daniel, and the only name he could think of fore this animal representing the Roman empires was that of the devil, becase it looked so devilish and ferocious.

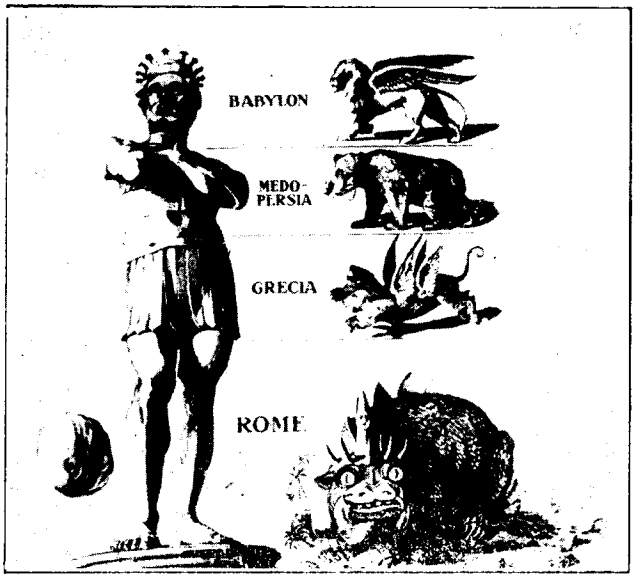


ANOTHER VIEW OF DANIEL'S DREAM

Placing these two along side each other we see how well they correspond. The first beast of Daniel's dream, a lion, represented Babylon; the second, a bear, Medo-Persia; the third, a leopard, Grecia—the four heads representing Alexander the Great's successors, four generals. The fourth beast represented the Roman Empire. Its ten horns coresponded to the ten toes of the Image. The horn that had eyes and was crowned, is believed by many to represent ecclesiastical power enthroned amid political power.

A judgment scene was shown Daniel in which all these governments were disapproved, and the dominion taken from them and given to one who appeared like unto the Son of Man.

Text



THE TWO DREAMS COMPARED

We need not detail the coming trouble. Everybody sees it. It will be a battle between giants,—on the one side financial giants, trusts, etc.; on the other side gigantic labor organizations. Both parties are preparing. Both parties expect to fight to a finish. Both parties expect to win. Both

PYRAMID AND TABERNACLE

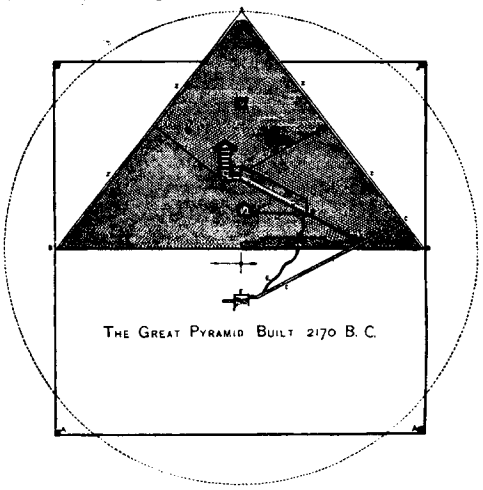
parties will be disappointed, for both parties will lose. The Bible predicts that the result will be most terrible—anarchy. The scriptures imply that it will include, social, financial, political and religious. institutions.

CORROBORATIONS.

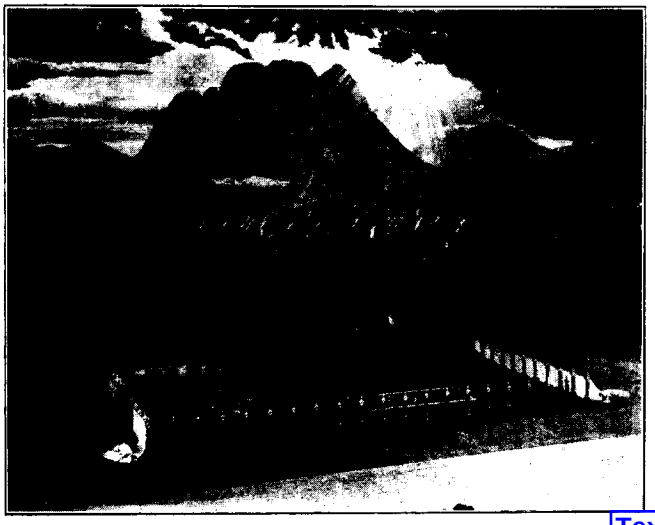
The great Plan of God is corroborated by two wonderful witnesses. The first of these is the Great Pyramid in Egypt—which has been found to be the Bible in Stone. It is supposed to have been built by Melchisedec about 2170 B. C. It covers twelve acres, and has been known for ages as one of the Seven Wonders of the World. Astronomers tell us that its measurements indicate the length of the year, the weight of the earth, the distance to the sun, etc.

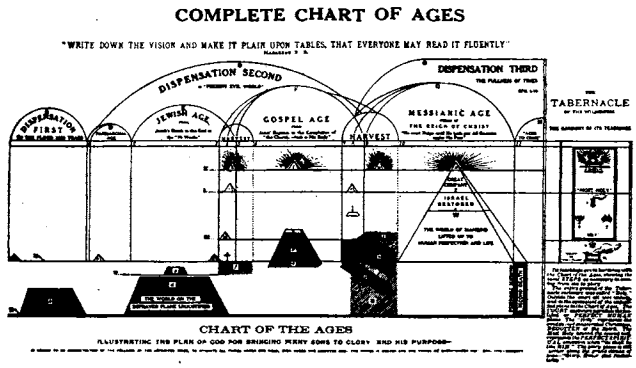
It has interior passages, every inch of which represents a year in the history of the world, while the passages themselves represent human history: Downward, the course of sin and death; Upward, the Law Age, the Gospel Age, the Kingdom glory of the Church, and Human Restitution. The passages all correspond with the various planes which we have shown on the Chart of the Ages.

The same lessons taught in the Pyramid and by the Chart of the Ages is also taught in this divinely appointed type, the Tabernacle in the Wilderness. The different planes or steps to the Holy of Holies may be duly noted and appreciated as teaching the same steps already examined in detail in connection with the Chart. Outside the court of the tabernacle lies the whole world in the condition of sin. Entering through the gate into the court we become believers



or justified persons. Those who go forward to consecration press to the door of the tabernacle and become priests. They are strengthened by the shew-bread and enlightened by the candlesticks, and able to offer acceptable incense to God by Christ Jesus at the Golden Altar. Finally at the first resurrection they enter the perfect spiritual condition or Most Holy and are associated with Jesus in the glory of the kingdom.



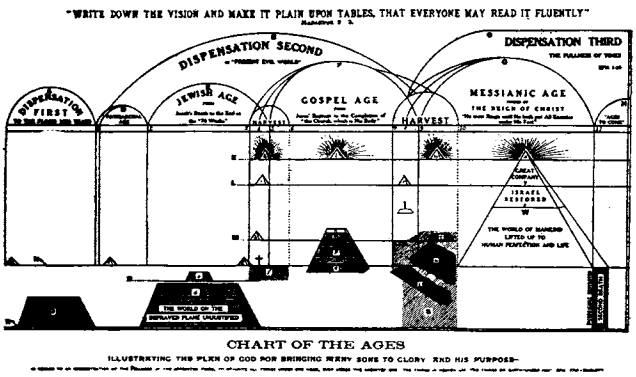


We will now place alongside each other the Chart, Tabernacle and Pyramid that the correspondencies of the various planes, steps and passages may be noted.

Plane M of the chart corresponds with the subterranean condition of the pyramid and of all outside the court of the tabernacle.

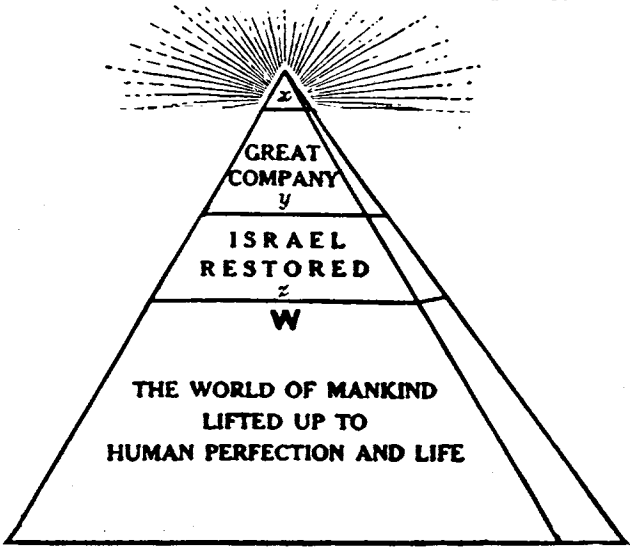
Human perfection represented by plane N of the chart corresponds with the court of the tabernacle and with the Queen's chamber of the pyramid.

Glorification, represented by plane K of the chart corresponds with the Most Holy of the Tabernacle and with the King's Chamber of the pyramid.



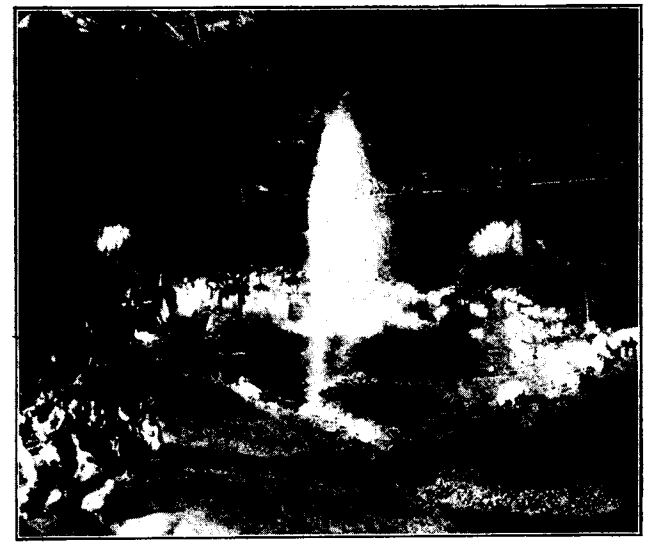
During the time of trouble, fleshly Israel, represented on the chart by pyramid e, which was cast off until the fulness of the Gentiles be come in, will be restored to God's favor. During the Millennial Age, Israel will be the chief nation of the earth, at the head of all the earthly plane of beings, into oneness and harmony with which all the obedient will be gradually drawn.

During that thousand years of the reign of Christ, the results of Adam's sin will be gradually swallowed up or destroyed. Its various stages—sickness, pain and weakness, as well as the tomb—will yield obedience to the Great Restorer's power, until at the end of that age the great pyramid



of our chart will be complete. The Christ (x) will be at the head of all things, next to the Father. Then, in order of rank will be the Great Company, spirit beings (y), and next, angels; then Israel after the flesh (z), at the head of all earthly nations; then the world of mankind (w), restored to perfection of being, like the head of the human race, Adam, before he sinned.

When we look at our Father's great plan for the exaltation of the Church, and the blessing through it of all Israel and of all the families of the earth by a restitution of all things, it reminds us of the song of the angels: "Glory to God in the highest; on earth, peace, good will toward men!" That will be the consummation of God's plan—"The gathering of all things in Christ." Who will then say that God's plan has been a failure?



Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness will be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Paradise shall be restored. The earth shall no more bring forth thorns and thistles, and require the sweat of man's face to yield his bread, but the earth shall easily and naturally yield her increase. The desert shall blossom as a rose; the lower animal creation will be perfect, willing and obedient servants; nature with all its pleasing variety will call to man from every direction to seek and to know the glory and power and love of God; and mind and heart will rejoice in him.

Nor will the glory of Christ and the Church end with the restoration of mankind. Not only do the scriptures tell us that unto Christ every knee shall bow, both of things in heaven and things on earth, but that in "the ages to come," God will show the exceeding riches of His grace and his loving kindness toward us in Christ Jesus.

As God made not the earth in vain, but to be inhabited, this same principle doubtless applies to the other planets of our solar system, and to one thousand million worlds of which Astronomy tells us. They are all to be peopled, and the things learned in the sin-experience of our earth are to be their instruction. It is the divine decree that Jesus shall be the honored agency through whom all creative work shall be accomplished in the future, as in the past, and His church, his bride, will be with him in all his glorious hereafter.

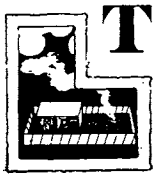
Truly ours is a great God, worthy of worship, obedience, love. Only the foolish can say in their hearts, "There is no God." "Who shall not reverence Thee, O Lord—when thy righteous acts are manifest!"

Text

Discourse by Pastor Russell. Subject: "MOMENTOUS TYPES OF GLORIES TO COME"

Natural Israel Especially Typical Of Blessings For Church and World.—Many Significant Old Testament Pictures—Moses As Prophet and Mediator—Christ the Great Antitypical Prophet and Mediator—Law Covenant vs. New Covenant—Israel's First-Borns—Church of First-Borns—Israel's Priesthood—Day of Atonement—Antitypical Priests Now Sacrificing.

Text: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Romans 15:4.)



THE Old Testament Scriptures abound in significant types. God selected the one nation of Israel, and made that nation a picture of what He is now doing, and what He purposes to do, through Christ and the Church to the whole world. From one viewpoint the twelve tribes of Natural Israel typified the twelve tribes of Spiritual Israel. (Exodus 19:5, 6; Peter 2:9; Revelation 7:1-8.) In another picture, the Atonement Day, Israel pictured the unsaved world, while their priesthood typified the Gospel Church. In the days following the Atonement Day, Israel represented the world during Christ's Millennial Reign, under the instructions of the glorified Priesthood.

Again, Israel's first-borns, who were passed over by the destroying angel on their last night in Egypt, typified the Church of the First Borns, now being passed over because the blood of Christ has been sprinkled on their hearts, during this night of sin. The first-borns of Israel were afterward represented in the tribe of Levi, set aside for a holy purpose. This tribe represented the Household of Faith of this Gospel Age, from which the Royal Priesthood are chosen. The Christ class, the Royal Priesthood, were typified by Melchizedek, the king-priest of Salem, who lived in the day of Abraham. (Genesis 14:17-20; Psalm 110:4; Hebrews, 7:1-17, 21.) Melchizedek fitly represented The Christ, Head and Body, in glory; for these unite in themselves the offices of both kings and priests, Jesus being the great Chief King and High Priest.

It is very necessary, however, to keep all these various types and pictures separate and distinct; else confusion will result. The New Testament throws great light upon the subject. The Apostle Paul tells us that the Jewish Law foreshadowed good things to come, and that Israel's priests served as a type of Heavenly things.—Hebrews 8:1-6; 10:1.

THE TWO ISRAELS.

The Scriptures mention two Israels—Israel after the flesh and Israel after the Spirit. (Romans 9:8; Galatians 6:16.) In the typical pictures wherein Natural Israel represents the world during the Millennial Age, we see that all mankind will then be in covenant relationship with God, and will have His blessings as the nation of Israel. When during that age the world shall be restored and become the people of God, they will be a part of Fleshly Israel; for only Israelites are to be saved everlastingly.

This will be a gradual work. At the beginning of the Millennial Age, the blood of the "better sacrifices" will be applied for the world, the New Covenant will be inaugurated with Natural Israel, and gradually the whole world will become attached to Israel as a part of Abraham's earthly seed. (Jeremiah 31:31-34; Isaiah 2:2-4; Micah 4:1-4; Genesis 12:3; 22:16-18.) Spiritual Israel will then be their invisible rulers, as glorified spirit beings, reigning in the Kingdom of Messiah. His Kingdom shall be "the desire of all nations" and unto Him "every knee shall bow and every tongue confess."—Haggai 2:7; Isaiah 46:23-26.

As Moses was the mediator of the Old Law Covenant of Fleshly Israel, so Christ will be the Mediator of the New Law Covenant, the great Prophet of whom Moses foretold, saying, "A Prophet shall the Lord your God raise up unto you from among your brethren like unto me. Him shall ye hear in all things that He shall say unto you. And it shall come to pass that whosoever shall not hear that Prophet shall be destroyed from among the people. (Deuteronomy 18:15, 18; Acts 3:22, 23.) This great Mediator will be able to do for the world what Moses was unable to do for Natural Israel. Moses could not forgive their sins and lift them up to perfection, restitution. But the antitypical Mediator will do this for the world—for "whosoever will."

The Head of this great Prophet and Mediator was raised up from amongst their brethren over eighteen hundred years ago. Since then, God has been raising up the Body of the Mediator. Only consecrated believers in Christ become members of this body, the faithful ones at this time coming in as the feet members of the Body of Christ, for we are down at the end of the Gospel Age, when this great Messiah is about completed. Jesus the Head of this Messiah, having bought the whole world with His precious blood, has imputed of His merit to His Church in order to unite them to Himself as a part of the great sin-offering for the world; and as soon as the sacrificing work shall have been completed, He will begin His great work for the restoration of mankind to human perfection. In other words, as soon as all those who are to compose the spiritual phase of the Messianic Kingdom shall have passed beyond the veil of death, the Kingdom work will begin.

BLOOD OF BULLS AND GOATS.

The work of that glorious New Dispensation will be to re-write in the hearts of mankind the Law of God, and to bring the world back to the physical, mental, and moral perfection enjoyed by our first parents before their disobedience. Then mankind not only will be able to keep the perfect Divine Law fully, but will delight therein. Our Lord Jesus is the only One who can thus recover mankind from their lost estate. No one else has the ability; for our Lord is Jehovah's Channel for accomplishing this stupendous work. He is the perfect One, the sinless One, who by Divine arrangement laid down His life for Adam and his race.

When Moses was preparing to mediate the Law Covenant, he took the blood of bulls and of goats, and sprinkled first the tables of the Law and afterward all the people of Israel. (Exodus 24:3-8.) Thus the Law Covenant was established, bringing the people into covenant by the great antitypical Moses, Christ, who first satisfies God's Justice, represented in the books of the Law, and then, during the thousand years of His Mediatorial Reign, will sprinkle "all the people," the world, with the blood of the "better sacrifices"—those of The Christ, Head and Body—thus bringing the world into covenant relationship with God.—Hebrews 9:15-23.

It may be asked, "If the blood of these bulls and goats represent the blood of Christ and His Body members, why were many bulls and goats slain, instead of one?" We answer, As there was a great concourse of Israelites, all of whom had to be sprinkled, the blood of many bulls and goats was required to sprinkle all Israel. But this was only a necessary repetition of the same thing. It represented the sacrifice of the one antitypical Bullock, our Lord Jesus and of the one antitypical Goat, the body of Christ. On the day of Atonement, only the one bullock and the one goat were used to picture the same sacrifices.

BLOOD PRESENTED BY HIGH PRIEST.

We have noted that in the type the tribe of Levi was set apart by God to represent the first-borns of Israel. (Numbers 8:14-19.) From this tribe the priestly class was selected—the family of Aaron. The high priest and the under priests represented the great High Priest and His under priests of this Gospel Age, the "little flock." The remainder of the tribe of Levi represented those Christian believers who fail to make their calling and election sure to the Royal Priesthood, and who are called in the Scriptures "a great multitude"—the Great Company class.—Rev. 7:9-17; Psalm 45:9-14.

The high priest was one who offered the Day of Atonement sacrifice, and who carried the blood into the Most Holy to present it to God, upon the Mercy Seat. He represented the blood of both the bullock, representing our Lord Jesus, and the Lord's Goat, representing the Body members of Christ. (Leviticus 16:14, 15; Hebrews 13:11-13.) So after His ascension our Lord Jesus appeared in the antitypical Most Holy—Heaven itself—with His own blood, which He presented for those who would be of His Body. (Hebrews 9:24.) At the close of the Gospel Age, after His Body members have been offered, He will again appear before the antitypical Mercy Seat to present the blood of the Lord's Goat class, which is "for all the people," all mankind. The merit of these latter sacrifices, however, is all His own, being really only another presentation of His own merit, through His Body. All this work is the work of the Gospel Age.

Text

WORK OF THE MEDIATORIAL REIGN.

Amongst their other duties the priests had entire charge of teaching the people. They taught the Israelites especially what was God's will, how to approach God, how to render sacrifices—whatever the people needed to know. Furthermore, they offered both gifts and sacrifices for the people, who brought their gifts and sacrifices to the priests.

This was an illustration of the arrangement in the Age to come. The people will come to The Christ, Head and Body. God will have no direct dealings with the world until the close of the Mediatorial Reign of Christ; for He has committed all judgment unto the Son, who will deal with mankind throughout their Judgment Day of a thousand years. (John 5:22-27; Acts 17:31, 2 Peter 3:7, 8.) The great Mediator will be the "go-between," representing God to the world, and the world to God.

When the Mediatorial work is completed, and mankind have been fully restored, then the Kingdom will be delivered over to the Father. The Christ will step out from between the world and God, and mankind will be directly in the hands of Jehovah. All who then shall prove worthy under Jehovah's testing shall be granted eternal life. Those who prove unworthy shall die the Second Death, from which there will be no recovery.—1 Corinthians 15:24-28; Revelation 20:7-9.

THE DAY OF ATONEMENT FIRES.

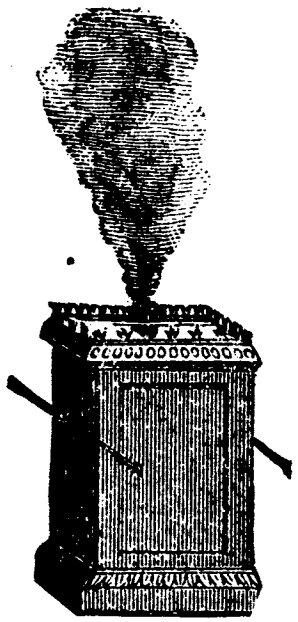
On the Jewish Day of Atonement the bullock and the Lord's goat were used to picture the "better sacrifices" of the Gospel Age—those of The Christ. The bullock was a fitting representation of our Lord Jesus as a man; for He was perfect in mind and body, full of zeal and strength. The young bullocks of sacrifice were prime animals, with much fat. When this fat was offered, it made a great smoke, thus representing our Lord's heart devotion to the Heavenly Father.

The fat of the bullock was burned upon the Brazen Altar in the Court of the Tabernacle, in the sight of all within the Court. This typified the fact that our Lord's loving zeal and sacrifice is seen and appreciated by all within the antitypical Court—justified believers. The burning of its flesh, hide, etc., outside the camp signifies that our Lord's sacrifice is a stench in the nostrils of those outside the Court—the world of unbelievers. The third fire, burning simultaneously on the Golden Altar in the Holy, consumed the incense, from which arose a sweet odor, and represented God's appreciation of our Redeemer's sacrifice—that it was a sweet odor in Jehovah's sight.

In our Lord's case, all these fires were burning at the same time. God saw His sacrifice, the Levites—including the priests—saw it, and the people in the Camp saw it. All these fires ceased at the moment when our Lord's sacrifice was completed at Calvary. The sweet incense had already preceded Jesus into the antitypical Most Holy; for in the type it rested over the Mercy Seat when the high priest entered the Most Holy with the blood. Consequently the Father raised our Lord from the dead on the other side of the veil, as a glorious spirit being. Then, when He ascended on High, He entered into the antitypical Most Holy, where He sprinkled the blood of His sacrifice before the antitypical Mercy Seat, when He "appeared in the presence of God for us—the Church."

THE TWO GOATS.

There were two goats tied at door of the Tabernacle; but only one of them was chosen to be the sin-offering for the people. The Lord's Goat was given the same treatment as was the bullock. A goat fittingly represents the Body members of Christ; for the goat is a very lean small animal as compared with a prime young bullock. Our zeal and our



love are far less than are those of Jesus. We are weak and imperfect from the Adamic fall; and it is only the merit of our Saviour that gives our sacrifices any value.

It was the high priest that killed both the bullock and the goat in the type. In the antitype it was our Lord Jesus Christ who first offered Himself up, and then the Church. He as the High Priest first killed His human nature, represented by the bullock in the type. Then He kills the human nature of His Church. We merely present ourselves to suffer with Him in order to reign with Him.—Romans 12:1, 2; 2 Timothy 1:11, 12.

The other goat, while presented for sacrifice, was not killed as a sacrifice, but was sent out into the wilderness to die, bearing the sins of the Israelites, though not as a part of the sin-offering. It typifies a class who present themselves to be sacrificed, but who fail to keep their consecration vow faithfully. Hence they fail to be of the antitypical Lord's Goat class. They will be the great Company. Although they presented themselves for sacrifice, yet they held back, did not fulfill their Covenant of Sacrifice. All their life-time they have been subject to bondage through fear of death—a sacrificial death with our Lord Jesus. They smell the bad odor of the burning goat without the Camp, and they wish to avoid being associated with it. But in avoiding it, they lose the privilege of becoming members of the glorious Body of Christ. They will lose the Kingdom.

Those who are faithfully following their Lord are now sacrificing priests. Our great High Priest is doing the sacrificing, and we are co-operating with Him. We are in harmony with this burning outside the Camp. The New Creature says, "Let the flesh burn." We suffer in this burning, but we do so willingly. We know that it is only if we suffer with our Lord that we shall reign with Him. We find quite a severe warfare with our fallen flesh; for the interests of the New Creatures are in opposition to those of the human nature. Therefore we must bring our bodies under and keep them in subjection to the new mind.

If the old creature wins in this conflict, we shall be no part of the sacrifice of Christ.

THE BLESSED ROYAL PRIESTHOOD.

The work of sacrificing is not yet entirely finished. The last members of the Body of Christ are now laying down their lives. Day by day these faithful ones are asking, "What is the Lord's will concerning me? What is the meaning of this providence?" Their wills are fully given up to the Lord's will. They realize that whatsoever they do they are to do all to the glory of God. In all their daily providences they seek to read His will. They seek to avoid whatever would incapacitate them or hinder them from doing the Lord's work. This is not a slavery to them; on the contrary, it is the most blessed freedom.

These blessed ones are daily fed with the antitypical shew-bread in the Holy. They are enlightened with the light of the antitypical Golden Candlestick. Daily they offer incense at the antitypical Golden Altar. They are children of the light; they are not of the night nor of the darkness. For all their imperfections they have an advocate with the Father. (1 John 2:1-2.) They seek continually to judge themselves and to correct their shortcomings, in order that they may not be judged of the Lord for unfaithfulness. If

they find that in any way they have wronged another, they make haste to right the wrong, and then go to the Throne of Grace for forgiveness and cleansing. Then they endeavor to profit by the lesson which they have learned in the School of Christ and to develop still more carefully the character likeness of Christ.

Discourse by Pilgrim Bro. A. J. Eshelman. **Subject: "SPIRIT OF A SOUND MIND"**

I AM delighted to be with you at this time, dear friends, and to address you upon the subject assigned me for the occasion, namely, "the spirit of a sound mind." This, we believe to be a broadly comprehensive subject, and we trust we have your prayers for the occasion that we may have a very profitable consideration of the subject.

Our text is found in 2 Tim. 1:7: "God hath not given us the spirit of fear, but of power and love and a sound mind." Unquestionably St. Paul is the greatest reasoner and logician the earth has ever known. In his text he infers that members of the human race today are troubled with a spirit of fear. And we find it even so as we look abroad in the land. This quality of mind largely predominates in the minds of the unconsecrated, the worldly. But St. Paul reasons here that the Christian is living on a higher plane. The child of God, possessing God's holy power and influence, is a giant in comparison with his former self and the world of mankind. His fears are quelled, his heart is established, his faith is rooted and grounded and his soul is anchored sure and steadfast within the vail. Thus he is held from being driven to the rocks of disaster when the stormy winds of trouble prevail.

A spirit of fear in the Christian marks a lack of faith and a lack of the Holy Spirit, and also indicates a lack of appreciation of God's word, as well as His providences. Those who are filled with the spirit of our Heavenly Father are a power which has often caused amazement to their enemies. The apostle argues, the spirit of divine power casts out this quality of fear. It is not our claim that the gospel of Christ takes hold upon the strong-minded and strong-bodied merely, but that those who have the indwelling spirit are made strong in him and the power of His might. The truth effects a wonderfully transforming influence when received into good and honest hearts. We remember that, as in the case of all the apostles, and all the members of the body of Christ, selected during this gospel age, chiefly the poor of this world have been chosen, as the apostle reasons in 1 Cor. 1:27-28, "God hath chosen the foolish things to confound the wise, and the weak things to confound the

mighty, and the things that are not to put to naught the things that are (considered worthy of esteem in the minds of the world)." Then the weak things of this world are made mighty to the pulling down of the strongholds (en-

trenched weaknesses of the flesh) as well as battling against the influence of the world and the adversary. Thus by the indwelling spirit of our God we are made powerful in His might, enabling us to overcome the spirit of fear.

Similarily, the apostle says this spirit is the spirit of love. However, not the selfish love so frequently predominating the minds and hearts of the natural being, but the love which is from above, all other loves excelling. Based upon the principles of truth and righteousness, this love becomes deepened, broadened and intensified. This love should continue increasing and abounding more and more until that which is perfect is come, and that which is in part will be done away. 1 Cor. 13:10. The effect of this love is shown us in St. John's writing, 1 Jno. 4:18: "Perfect love casts out fear." Thus we see these two qualities, power and love, from above, have much to do with the warfare in overcoming the spirit of fear.

But the greatest manifestation of the Holy Spirit in the Lord's people is found in the latter part of our text, denominated the spirit of a sound mind. This has much to do in overcoming the spirit of fear. We do not mean, however, that the gospel of Christ in selecting the members of the royal priesthood, selects merely those who are naturally more perfect, more sound physically or mentally. On the contrary, as we noticed before, the very reverse is generally true. God hath chosen the weak things to confound the mighty, lest any flesh should glory in His presence. Whenever the truth is received into good and honest hearts and brings forth its legitimate fruitage, whether naturally strong or weak (mentally), their judgments then become clearer, truer, more trustworthy than before. This is because they have the explicit directions of the Lord's word in respect to what they shall do in thought, word and deed, respecting their Christian living.

As a result of the fall of our race into sin and death the whole world is unsound mentally and physically. As the apostle informs us, Rom. 3:10: "There is none perfect, no not one (none sound either in mind or in body)." Figuratively, all are covered with wounds and bruises and putrifying sores. Isa. 1:5-6. The curse of sin has laid its heavy hand upon the entire man, mind and body.

The question then obtrudes itself upon our minds, wherein or how does the impartation of the holy Spirit to the Christian serve to repair his judgments, and become to him the spirit of a sound mind? We answer, the divine mind is absolutely perfect, sound, logical and in proportion as we empty our minds of selfishness, and of our own judgments, in that proportion we can be filled with the Lord's mind. Thus we learn gradually to rectify the errors of our own judgments and this holy power and spirit of God becomes to us the spirit of a sound mind,—God's mind. Let us illustrate practically, how this can be accomplished: Suppose we have a clock, and we recognize it to be a very inaccurate timekeeper. Suppose again our neighbor lends us his chronometer, and we hang the two side by side, thus gauging our clock by the exactness of the chronometer. We learn that our clock loses 30 minutes every 24 hours. We observe on the back of our clock a little hand called the regulator. On either side we find the initials, one F. the other S. If our clock is too slow we move the regulator towards "fast"; if our clock is too fast we move the regulator towards "slow." Thus, we mean to represent our physical and mental emotions, which by continuous, persistent effort can be regulated by the perfect standards the Lord has placed before us, in word and in example.

I was greatly amused on this speaking tour to notice the different temperaments of the Lord's people, laboring side by side in the service of Him whom we love supremely. One will be very emotional, rather impulsive and eccentric at times. Unto such the Lord would say, move the regulator to slow, if you please. Another brother in the same ecclesia may be too deliberate and slow in consideration. Unto such the Lord would say, move the regulator towards fast. There is an inclination in some of the Lord's people, in that they wish to rectify such mistakes in *others*. But we should remember that the Lord is working in each of us individually, both to will and to do of his good pleasure. Let us leave this work of correction unto Him who is able to do it unerringly.

We see many evidences of unsoundness in the world today. Who has not noticed in his friends and neighbors (as well as in himself) abundant evidence of such unsoundness at times that they are unable to manage their own affair creditably, needing the assistance of guardian, relatives and friends? Who has not noticed that many such people, nevertheless through self-conceit, attempt to manage the business affairs of others? These are busy-bodies in other men's matters though evidencing thorough incapacity to attend to their own affairs. Is this not a measure of insanity—the evidence of an unsound mind? Do we not find the same principle carried to a still greater extreme in the cases of those so mentally unsound as to be driven into an asylum? The asylum statistics tell us that a large majority apparently are driven there by self-conceit, approbativeness and fear, the remainder being generally demonaical obsessions. Let us notice: In the asylum you will find one individual laboring under the delusion that he is a king or extremely wealthy, and that all other individuals should bow in subserviency to him. Again we find others securing a fortune in delusion, and imagine the entire human family is opposed to them. Others think the whole world has gone mad and they alone are sane. Others think they have committed the unpardonable sin, and through fear of eternal torment think they are eternally lost.

All these are but extremes of mental conditions and characteristics which the observing may see about them every day in all the walks of life. Rapidly the human race is being driven to the rocks of disaster, mentally, morally and physically.

What these need, as well as all mankind, are sound minds. The gospel church obtains through her Lord and His word, His holy Spirit, the spirit of His sound mind, which is the same as the Father's mind or spirit. In proportion as each member utilizes his privileges in this connection he will be helped over the natural mental and physical troubles which beset us in common with the whole world of mankind. Those who are too self-confident and esteem themselves too highly are blessed by the Scriptural admonitions and are enabled to think only properly of their own abilities and talents, etc. The apostle says, Rom. 12:3: "I say to every man that is among you, not to think of himself more highly than he ought, but to think soberly, etc." Again the Master says, "Blessed are the meek for they shall inherit the earth." The writer, James, enjoins upon us "God resisteth the proud and giveth grace unto the humble." The apostle Peter then admonishes "Humble yourselves, therefore, under the mighty hand of God that He may exalt you in due time."

Likewise, those who are too humble (too lacking in self-confidence) to accomplish anything in life: these are encouraged and uplifted and made useful to themselves and others. The Lord has promised them "I will never leave thee nor forsake thee." "Be strong in the Lord and in the power of His might." "The Lord is very nigh unto them that are of a broken heart and of a contrite spirit." "My presence shall go with thee and I will give thee rest." Thus we see the over-confident in themselves, as well as the too humble ones, are both brought to an equilibrium. The apostle James says, chapter 1, verse 9, "Let the brother of a high degree rejoice in that he is brought low, and let the brother of a low degree rejoice in that he is exalted." St. Paul then tells us a thorn in the flesh was given him, etc., lest he should be exalted above measure. The "measure" we believe to be the measure of his apostleship. Let us each by the spirit of a sound mind properly consider and estimate our own talents and abilities, as God hath given them. 1 Pet. 4:11.

You remember Solomon's prayer (when he prayed for wisdom) is typical of the real heart desire of all of God's people. What we all want and what we all need is more of the spirit of a sound mind in all the walks of life.

The Christian possessing the spirit of a sound mind has many advantages over the world in many respects; especially as respects wealth, fame and honor, and in general the good things of this life. The Christian, having the mind of the Lord is proportionately relieved from the pressure of inordinate desires permeating the minds and hearts of earths millions today. He recognizes that if he could amass all the wealth in the world, and all the honor the world could bestow, he could take none of it with him when he passes away. This reminds us of a little episode we wish to relate at this time: two Irishmen were discussing the estate of a deceased rich man. One inquired of the other "How much did he leave?" He responded quickly, "He left it all, he took none with him." Every hope that terminates at death is entirely unavailing and fruitless. The professions of esteem and effervescence of joys the world gives all terminate in

Text

death. But the Lord's people have higher joys, hopes, aims and ambitions; they are placing their affections upon heavenly things, laying up treasures where moth and rust do not corrupt, and where thieves cannot break through and steal. These view the affairs of this present life differently from the average person's judgment. They recognize it is imperative upon them to provide things decently and honestly in the sight of all men. They are in the world and obliged to live, but all the while they are seeking chiefly the Kingdom of God and its righteousness, recognizing the promise on their behalf that God will supply all things needful.

It was Jesus who inquired, "For what will a man exchange his soul (his being, his existence)?" Math. 16:26. A man with a sound mind, would not exchange his being for anything, wealth, fame or office, but we see what are considered to be the wisest and most intelligent persons living, spending their time and energies in the accumulation of wealth, social standing and preferment: in vainglory, display and pleasure of sin. Sooner or later these will recognize that they have not obtained what they sought, and the wealth or fame they leave behind them will remain a perpetual monument of their folly, avarice and unsoundness of mind. The world's life, devoid of reasonable aims and ambitions, is what the apostle calls "your vain (fruitless) conversation (life) received by custom from your fathers." 1 Pet. 1:18. Through environment and heredity many are inspired to thus spend their entire lives in the acquiring of a few joys and pleasures of this life. Thus many leave the world weaker in character than when they entered it, and additionally ofttimes, leaving a legacy of weakness upon their offspring.

The world in general think the Christian is unsound. An illustration of this: I remember a young lady in the Truth, whose former friend and companion judged her to be unsound because of forsaking the joys and pleasures of life in the interests of the Bible Students' meetings and the service of the Truth in general. He had paid great devotion and love towards her, and when he recognized her love for him and for earthly things getting cool, he inquired of her, "What have I done that you are thus led to forsake me measurably?" She answered, "I have now set my affections upon heavenly things and consecrated myself to God." He said, "You come and marry me and I will help you get rid of all that consecration business and foolishness." He further asked, "Do you mean to tell me that you appreciate those Bible Students more than me?" She replied, "Yes." "Do you mean to tell me you enjoy that meager lunch that those folks provide between meetings more than going with me to the swellest dinner that the hotel can spread before us?" She said, "I do." He said, "You surely are losing your mind." This reminds us of the other illustration used: the unsound man thinks the whole world has gone mad and he alone is sane. So in this case, we are the sane ones because of having the mind of our God. The world of mankind will get their healing, mentally as well as physically, in the new dispensation; they will then say too, this is our God, we will love and serve Him.

On the other hand, the Lord's people having His Holy Spirit, the spirit of a sound mind, are spared from going to the opposite extreme. While they recognize that the love of money is the root of all evil, yet the Lord's mind protects us from slothfulness, indolence and indifference respecting the things of this life. They remember the Scriptural admonition not to be slothful in business, but fervent in spirit serving the Lord. Rom. 12:11. Thus those who have the Lord's spirit are guarded against the folly of those who spend life as Bunyan's "muck-rake," gathering unto themselves treasures of no real worth. They consider a nickel to be worth 5c and a dollar 100c. They recognize that all moneys belong to Him whom we love supremely, and should be wisely expended on our own person as well as in the interests of His service, in other words, as done unto the Lord in thought, word and deed—glorifying God in whatsoever we do or say.

While we cannot now live in the future and in the heavenlies, yet the Christian is inspired to live wisely and discreetly in respect to all the vicissitudes of life, having in mind the future, the eternal reward.

The spirit of a sound mind broadens and deepens the character along all good lines. It not only assists us in taking the correct view of ourselves, recognizing our own deficiencies and disabilities, mental as well as physical, but additionally helps us to take the proper view of our brethren and the world of mankind. Gradually this love becomes patient, more loving, more sympathetic, more generous, more Godlike. It leads us to not only discountenance evil or malicious words or deeds, but assists us in regulating our very thoughts, discountenancing evil sentiments, intentions, motives. The spirit of a sound mind will, therefore, gradually but surely, make us better husbands, better wives, better brothers and sisters, better neighbors, and better members of the ecclesia. It will do this because the basis of thought and word and conduct has changed from selfishness to love We do not mean that it will make of us the best characters in every particular, because as we have already seen the mission of the gospel of Christ in its effect upon the civilized world, is to take hold of the mean things of this world, of the things that are not (of value) and to uplift them in proportion as they come into consecration to the Lord and receive the spirit of a sound mind. Thus we should strive diligently to have the truth and its sanctifying influence permeate our very lives, thought, words and deeds, giving evidence that we have been with Jesus and have learned of him; that we have imbibed into our being the spirit of his sound mind.

The thought we wish to impress is that on whatsoever plane of mental decreptitude, immortality, or unwisdom the truth and grace of God shall reach a man or woman, it will lift them up, and make him or her the nobler, the truer, the kinder, the gentler, the more considerate of others, in proportion as he or she receives this new mind, the spirit of a sound mind.

During this gospel dispensation only the "servants" and "handmaidens" of the Lord have yet received this Holy Spirit of a sound mind. Thank God, the time is near when through the ministry of these, God's spirit will be poured out upon all flesh, and all shall know Him from the least unto the greatest of them. The effect this will have upon the world is prophetically stated in Mal. 3:18: "Then shall ye return and discern (by the spirit of a sound mind, the spirit of God coming upon the members of the fallen human race) between the righteous and the wicked, between him that serveth God and him that serveth Him not." In days gone by Satan had so blinded men's minds that they knew not the difference between righteousness and unrighteousness—between truth and error. Some were led to persecute God's people, as also they did Jesus, thinking (through unsoundness) they verily did God service. In the new dispensation they will understand between the righteous (one Jehovah) and the wicked (one Satan). They will also discern between the righteous servants and the wicked ones. Thus the world of mankind will be helped, mentally as well as physically.

Just a few thoughts in respect to our own selves in a practical way, as we endeavor to develop this spirit of a sound mind. Sometimes we find the Lord's people evidencing a little unsoundness in attempting to look into the unexpected things of the future, and unsoundly worrying or fearing because of the things that have not yet happened. We believe the spirit of our Heavenly Father to teach us to live one day at a time. If we fight faithfully the battles of today unquestionably we will be ready for the struggle of tomorrow. The prophet David gives expression to this matter; Psalms 90:12: "So teach us to number our days and apply unto our hearts wisdom (soundness of mind)." We cannot number our days in the sense of understanding how many days remain for our character development, but we can number each day with its privileges and blessings. "Sufficient unto the day is the evil thereof." Let us each apply this Scripture for our encouragement in the various experiences of life: "As *my* days so shall *my* strength be." Our Father will never leave us nor forsake us.

Our Heavenly Father is very much pleased to have us exercise the spirit of His sound mind in respect to our little privileges of service, whether we colporteur, lecture, volunteer, or whatever service it may be. Our Father is carefully watching our motives. Let us not only seek to serve Him in thought, word and deed, but to do so acceptably in the spirit of Heavenly wisdom, soundness and logic. "For God hath not given unto us the spirit of fear, but of power and of love and of a sound mind." Amen.

Text

Deposit by Bro. Sidney Stokes

WE have been to several conventions before, but we have found this the best because in the other conventions we went there to rest. Here, we are going from daylight to dark, but our happiness does not only depend upon activity for others, but in the spirit in which it is done; that is in all our activity let us see that it is bringing us a measure of peace and joy. Here our brother has been telling us that we are bought with a price, and so the Bible tells us. Ye are bought with a price. While this is a fact, it is our privilege to show you that this price is only on deposit now. Some one might say, what do you mean by deposit? Something placed in the hands of another, but is not appropriated or applied for the purpose. How does this work in religion? We shall illustrate with several illustrations and then give a number of Scriptures to prove that this price is only on deposit. We once had a brother who got into trouble. We were sent to bail him out. We took the cash and put it into the proper authorities' hands and our brother was let free. We placed there a value sufficient to cover all his transgressions against the law, so the apostle says, in Heb. :24: "He appeared in the presence of God for us," that means he did not appear in the presence of God for the world. What did he do? Why he placed on deposit his life for us. Again we read, "He is a propitiation for our sins and not for our sins, but for the sins of the whole world besides, that is on deposit now, for us. Afterwards it will be paid for the world. This can be proven again by the ransom. He gave himself a ransom, anti Lutron, a corresponding price. As Adam sinned the penalty was against him, the corresponding price then we see, must be paid for him, and when it is paid for him, then the penalty resting upon him must be lifted and we should now see some of the results of that lifting, but as yet we see nothing only that he appeared in the presence of God for us. He has placed on deposit a sufficiency of his merit for us. Now after we had deposited the money for our brother's bail it would have been proper for us to say, Henry, since we have bought your release, we wish you to do better, and so it is proper for us to say we are bought with a price. We have seen that this deposit was the life, the blood of Jesus, and that it was placed on deposit for our credit on Pentecost.

Discourse by Pilgrim Bro. R. L. Robie. Subject: "THE MANNER OF OUR LORD'S RETURN"

DEAR Brethren in the Anointed One:

We are well aware that the subject of our discourse at this time is one upon which a great variety of opinions have been advanced, oftentimes with considerable acrimony and bitterness causing serious diversions among supposedly Christian people. This subject is generally recognized as being a large factor in the outworking of God's great plan for human salvation. Perhaps we, as Bible students, see more clearly than others, the prime importance of a correct understanding of this matter, so many doctrines being closely associated with this one. We will select for our text Acts 1:9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward Heaven as he went up, behold two men stood by them in white apparel; which also said: "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." It seems very evident from what we, as Bible students know of God's great plan of salvation, that the words of our text have been generally supposed to teach some things that we clearly discern are not in harmony with the plan, and that they *do* teach some things in harmony with the plan, which have been generally misunderstood and overlooked. God's great plan is one harmonious whole, and we must in this, as on other subjects, clearly differentiate between instructions in harmony, and those *out of* harmony, with the plan, which never changes.

From our text we note these points:

1st. He went away quietly—He returns quietly.

2nd. He went away entirely unknown to the world,—he returns entirely unknown to the world.

3rd. He went away a spirit being,—he returns a spirit being.

4th. He went away in the sight (knowledge) of his true followers,—he returns in the knowledge of his true followers.

5th. A cloud received him out of their sight (knowledge),—he cometh in the clouds with power and great glory; Matt. 24:30. Let us give careful attention to these points more in detail. 1st, he went away quietly, and he returns quietly. There is no record of noise, shouting or confusion, as he went away. Evidently the stillness was profound. Practically all will agree on this part of the statement. But as to his return, very many have the idea that he is to come with a great deal of noise and commotion, in fact, that his coming is to result in a crash of matter and a wreck of worlds. Everything to end in a general smash-up. A careful consideration of this subject should convince any reasonable mind that the Scriptures which have been cited to prove such terrible results are all highly figurative and symbolic and can thus beautifully illustrate the literal statements on this point. It is plainly stated, Rev. 3:3, 1 Thess. 5:2, that he is to come as a thief in the night. We well know that a thief avoids noise and commotion. Would it not be supremely ridiculous for a thief to engage a brass band to march up the street playing loudly, and at the same time shouting at the top of their voices, "Mr. Jones, we are coming up to your place to steal everything you have in the house?" Evidently he will come quietly. We will notice the possible objections later on.

2nd. He went away unknown to the world. Only his faithful followers were permitted to know the facts of his resurrection and ascension, or to have any visible proofs of these matters. They must be his witnesses and were given abundant proofs, but the world saw him no more, neither will they *ever* see him with natural eyes—his statement, "the

world seeth me no more," John 14:19, is to remain true for all eternity. Therefore Jesus returns entirely unknown to the world. Additionally we read, Matt. 24:37-39: "But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of Man be." Unknown to the world.

3rd. He went away a spirit being—his return is as a spirit being. This point needs careful elucidation, because not recognized except by few so-called Christian people the world over. This point involves the fundamentals of redemption. We will try to condense the Bible teachings regarding it, viz., (a) Adam was a man, a human being, a living soul, a sentiment being, Gen. 2:7, of the earth earthy.

1 Cor. 15:45-47: (b) Adam knowingly disobeyed God's plain command and thus brought upon himself and all his race (still in him) the just penalty of death. Gen. 2:17, Gen. 3:6, 17-19, 1 Tim. 2:14, Rom. 6:23. (c) Man (Adam) was made a little lower than the angels, Psa. 8:4-8, Heb. 2:6-7. Therefore, in order to redeem Adam and his race, Jesus became a man—was made flesh, John 1:14, John 3:6, "born of a woman." (b) He kept God's law perfectly,—"holy, harmless, undefiled, and separate from sinners," Heb. 7:26: "Who did no sin, neither was guile found in his mouth," 1 Pet. 2:22. (c) "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9. Thus, as a *man*, an exact equivalent, a *ransom*, a corresponding price, Jesus *actually died*. Matt. 27:50, John 6:51. "Made his soul an offering for sin and poured out his soul unto death." Isa. 53:10, 12. Now, it plainly stands to reason, that if Jesus, at his resurrection took back his human life, flesh, body, then there could not possibly remain any *ransom price* in the hands of justice, for the redemption from death of any human being. All hope of redemption through the death of Jesus, would be gone forever. But such is not the fact. The word does not so teach. Jesus *died* as a man, to remain *forever dead* as a man, but in due time (three days) to be raised from death, by the power of the Father, henceforth to be a glorious spirit being. Luke 24:21-23: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Pet. 3:18. "If we omit the latter prepositions, supplied by the translators, the expression is much more forcible. Put to death, flesh, quickened, Spirit. Also "Now the Lord is that Spirit." 2 Cor. 3:17, and so it is written. The first man, Adam, was made a living soul; the last Adam was made a quickening spirit." 1 Cor. 15:45. This is the plain, undeniable teaching of the Scriptures, that Jesus *was raised a Spirit being*. But here the query would arise, in many sincere, earnest minds, then what about the appearance of Jesus, after his resurrection? Did he not appear *as a man?* And we answer, yes, undoubtedly he did, of which fact we mention four proofs. 1st, He permitted them to touch him, held him by the feet. Matt. 28:9. He had a real flesh and bone body. Luke 24:39-40. 2nd, He ate with the two disciples at Emmaus. 3rd, He ate a piece of broiled fish with the disciples in Jerusalem. Luke 24:41-43, and 4th, He dined with the disciples on the shore of the sea of Tiberius. John 21:12-15. And the query would continue, How can these statements be harmonized with the statement that Jesus was raised, and still continues, a spirit being.

This is a part of the mystery, hidden from ages and generations, but now made known unto his saints. We recall that Jesus said (Luke 24:25): "O, fools and slow of heart to believe all that the prophets have spoken." Let us then turn to the word and the testimony for the answer. Jesus said, John 3:6: "that which is born of the Spirit is spirit," and, vs. 8: "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." Spirit being can come and go like the wind—powerful, but unseen—but they can also materialize, that is, assume, or create human bodies, talk, eat, and do marvelous things and then de-materialize or dissipate the bodies and disappear instantly. The prophets abundantly prove these statement, viz., Three angels appeared to Abraham, as man, (one of them being evidently the pre-human Jesus (the Word) 18th chap. of Gen. and two of them went down to Sodom to destroy it, again appearing as *men*, but really *angels*, as Gen. 19:1-3 says "and there came two angels to Sodom at even, and Lot seeing them rose up to meet them, and he bowed himself with his face to the ground." A mighty angel appeared unto Joshua, Josh 5:13-15, also to Gideon, Judges 6:12-21, also to Manoah and Hannah, the father and mother of Samson, Judges 13th chap., and again to Zacharias the father of John the Baptist, even Gabriel, from the presence of God, Luke 1:1-20, and the same mighty angel, Gabriel, unto Mary, a virgin espoused to Joseph. Luke 1:26-38. A careful reading of the quotations abundantly proves the statements in question. Similarly we understand that Jesus though actually a spirit being, after his resurrection, appeared *as a man* in various forms, and at various times and different circumstances.

Altogether probably eleven or twelve different appearances can be reasonably gathered from the Scriptures, as for instance, 1st, To the women, after Mary Magdalene had left them, Mark 16:1-8, Luke 24:1-11, Matt. 28:9-10. 2nd, To Mary Magdelene, she supposing him to be the gardener, John 20:11-18. 3rd, To the two disciples on the way to Emmaus, as a traveler. Luke 24:13-35. 4th, To Simon (Simon Peter) Luke 24:34. 5th, To the disciples (Thomas absent) in the upper room, and with the doors shut for fear of the Jews, John 20:14-25. As a boy way up in Vermont, I recall hearing a preacher say that on the occasion of this appearance, Jesus must have come in through the keyhole. My childish mind could not comprehend how an average sized man would be presentable after squeezing through a keyhole. My grown-up mind is still unable to grasp the idea. 6th, To the disciples, with Thomas present, John 20:26-29. 7th, To above 500 brethren at once, 1 Cor. 15:6. 8th, To the disciples on the Sea of Tiberius, as a fisherman, John 21:1-14. And others, including his ascension from Bethany, Acts 1:2-11, Luke 24:50-53. Let it be carefully noted, that he was *not* recognized by his precrucifixion human form, which was perfectly familiar to all those witnesses, but that he was known by voice, or action, in several different bodies. Recall, also, that at his crucifixion, all his garments were carried away, as spoil, by the Roman soldiers and that at his resurrection, the linen cloths used in embalming his body, were all carefully left in the tomb. Where, then, did he get clothing for these various appearances, as gardener, traveler,

or fisherman? Would you suppose that his first act, after his resurrection, was to commit a burglary on a clothing-store in Jerusalem, to procure an up-to-date suit? Oh, no, such an idea is unthinkable.

He materialized the various bodies, and materialized suitable clothing for each appearance, as previous angelic beings had done, dissipating bodies and clothing when the desired objects had been accomplished. Therefore, as he went away a spirit being, his return must also be as a spirit being, such to remain for all eternity, highly exalted, and royally glorified, even to the Divine nature. John 5:26.

4th, His going away was known to his true followers. His returning will be (is) known to his true followers, not proven by natural sight, it is true, but by the eye of faith, which is far more sure and satisfactory. (I Thess. 5:1-5.) often very sadly deceive, but faith is sure and highly blessed. John 20:29.

5th. A cloud received him out of their sight, Acts 1:9: "Behold, he cometh with clouds," Rev. 1:7, Matt. 24:30. Atmospheric clouds could not hide the visible body from sight, but they could not reveal a spiritual body, therefore, we understand these clouds are symbolic, signifying the great time of trouble, such as never was since there was a nation, Dan. 12:1. "No, nor ever shall be." Matt. 24:21, and into which the whole world seems to be plunging with an insane and irrepressible frenzy of war and destruction.

We have time to mention some of the seemingly contradictory Scriptures, those usually most likely to be misunderstood. "For the Lord Himself shall descend from Heaven with a *shout*, with the *voice* of the *archangel*, and the *trump* of God, and the dead in Christ shall rise first." 1 Thess. 4:16. It seems unreasonable to suppose that a literal *shout*, or *voice*, or *trumpet* should sound all around the earth, in a moment of time, when we recall that sound travels slowly and would take about 12 days to get around, at estimated speed. We, therefore, conclude that the *shout, voice, trumpet*, must be symbolic, representing conditions and experiences and developments actually now taking place upon the earth—See Vol. 2 of Studies in the Scriptures, pages 142 to 149, for a full and satisfactory explanation. I will refer to one other Scripture, quite often misunderstood, Rev. 1:7: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him, Even so Amen."

Those who pierced him are dead long ago. They surely cannot see him, until they themselves have life by an awakening from death, when they with all the *remainder* of earth's millions shall *see, discern*, Christ's glorious kingdom set up and ruling this world in righteousness. They will then know the facts. The evidences will be abundant and convincing. Shall we not, then, greatly rejoice in the Master's comforting words, John 14:1-3 (please quote) and in Rev. 22:12: "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Even so. Come Lord Jesus. Amen.

Sermon by Pastor Russell, Sunday, June 15
Subject: "LOVING KINDNESS OF OUR GREAT GOD"

MISUNDERSTANDING OF GOD'S CHARACTER LEADS MEN INTO SKEPTICISM.

Love of God Constrains—Many Made Agnostics by Erroneous Teachings—Very Little Gospel Preaching for Many Centuries—Heathen Bewildered by Unreasonable and Conflicting Creeds—Truth now Clear to Earnest Bible Students—Majority of College Professors Know Nothing of the True Teachings of the Bible—Many Truth-Hungry Souls Stumbling into Latter-Day Errors—to Know God Aright is Life Everlasting.

Text: *"Because thy loving-kindness is better than life, my lips shall praise Thee."* (Psalms 63:3.)

MORE and more are we noticing that the Bible presents to us a God of loving-kindness, and from that viewpoint calls upon us to render some return to Him. More and more are we impressed with the erroneousness of the creeds. How they misled us into thinking of our Heavenly Father as anything but the kind, loving Parent presented in our text. In harmony with this thought of the loving-kindness of our God, the apostle says, "The love of Christ constrains us." (2 Corinthians 5:14.) Since Christ is the "express image of the Father's glorious person," God also constrains us—draws us to Himself by His love.

It is very probable that the reason why so many have been kept away from God is that He has been very seriously misrepresented to us all and by us all. When we read the apostle's words to the effect that the heathen are feeling after God, if haply they might find Him (Acts 17:27), we ask ourselves, Why is it that the heathen have not found the Lord? Evidently St. Paul expresses the right sentiment here; for mankind are so constructed that the highest and noblest organs of our brain are those that call for reverence for the Almighty God. Therefore it would be the most natural condition for all men to desire to have a God, to have fellowship with Him, to have His favor and blessing, and to have the everlasting life which He has offered.

But we find the very reverse of this, not only in Christian lands, but in lands where the gospel has been preached to a very limited extent. Not only do we find many who neglect the Lord and care little for Him, but we also find many who have turned away from Him entirely and who are antagonistic to Him. They call themselves agnostics, a term which signifies persons who do not know anything definite about God, persons who demand proof of the existence of things supernatural. There is a difference, however, between an infidel—an unbeliever—and an agnostic. Some of the leading people of our day candidly confess that they are agnostics. They are feeling after God, trying to find Him. Then there are some who drift from one denomination to another; and others, such as Christian Scientists, who are outside of all so-called orthodox denominations—all feeling after the Truth, but not having a knowledge of it.

REPELLED BY FALSE TEACHINGS.

It is difficult to estimate how much harm has been done by the doctrines which misrepresent God's character. Erroneous teachings are responsible for the many denominations all calling themselves Christian, though knowing little about God and Christ—for the most part, merely formal professors. Only a few claim to be fully consecrated to the Lord. After all these centuries of preaching, we would naturally expect better results. The trouble is that during all these centuries there has been very little real Gospel preached. If we had been taught the simple truth during

the entire Gospel Age, and not the "doctrines of demons," doubtless the results would have been more like those obtained in the early church, when thousands turned to the Lord.—Acts 2:41; 4:4.

Noble Christians they were, not merely formal professors. The apostle tells us of some who endured a great fight of afflictions, who suffered great loss; and of others who became the companions of such as were thus treated. (Hebrews 10:32, 33.) Under Nero, the Roman emperor, and later under Diocletian, many Christians suffered for loyalty to God. It required a great deal of character to stand up and be willing to suffer even unto death for righteousness sake. Had this spirit continued, where do you suppose Christianity would be today?

A few years ago, when I was in so-called heathen lands, some of those heathen people came to me one morning just before my departure and said, "Pastor Russell, we are sorry that you are leaving us. We wish that you could stay longer. We did not get out to hear you last night; for we supposed that your teaching was something like that of the missionaries here. But we are told that it is very different; and we would like to hear you. We know that there is something in Christianity; but we cannot understand how it could be true, as the missionaries have told us, that thousands upon thousands are suffering in eternal torment because they did not know about your God." Some said, "The gods of the heathen are better than your God. We *are* taught not to take the life of even a worm, and to be careful where we tread, lest we kill some little creature. How different from what the missionaries tell us about your God! Can you wonder that we are not Christians?"

You will perceive that these people are feeling after God and wishing to find Him, but they are bewildered by misrepresentations of the God of the Bible. Of course, we could converse only through an interpreter; and as my schedule placed a time limit upon me, I could not remain with them longer to tell them about the loving kindness of our God, as I would have liked to do.

"YE KNOW NOT WHAT SPIRIT YE ARE OF."

When St. Paul was in Athens, he recognized the fact that the heathen were feeling after God and trying to find Him. On the street corners and elsewhere they had vain images erected to represent their multitudinous gods; and lest they should overlook even one, they had erected an altar to "The Unknown God." St. Paul noted the fact and preached to them the true God. But they were so steeped in superstition and error that when they heard of the true God and His plan they were not ready to receive the Gospel.

If the truth had been proclaimed by the best of teachers all down the Gospel Age, the result might have been the same. Perhaps it would have been rejected; perhaps only a few would have been willing to receive the message. But experience teaches that many people would like to know the truth about God. Even children of ten years of age and younger are interested to know about Him; and many at the age of twelve or fourteen years have a clear understanding of His plan.

False doctrines have driven people away from the Lord; and Christian people, under the delusion of these false doctrines, have shown anything but a proper Christian spirit. They have not known what manner of spirit they were of, as was the case with St. James and St. John. You will recall that the people of a certain Samaritan village had refused to sell bread for the Master's use. St. James and St. John asked our Lord, "Wilt Thou that we call down fire from Heaven and consume them?" The Master replied, "Ye know not what manner of spirit ye are of. The Son of Man came not to destroy men's lives, but to save them."—Luke 9:51-56.

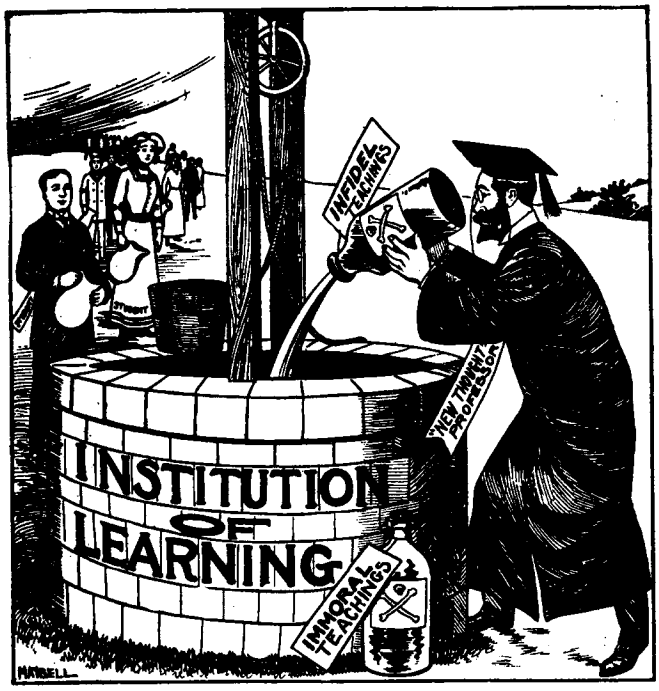
Like those two disciples, Christendom has had a wrong focus. We have not understood our Father in Heaven, nor His plan. We had a devilish idea, engendered by the doctrines of demons. (I Timothy 4:1.) During the Dark Ages, men were burned at the stake and put through various forms of torture, all in the name of Jesus, in the name of religion. What a terrible mistake! Did not this drive the people away from the Lord and the truth? Did it not do great injury to those who perpetrated such crimes as well as to the world at large? Yes, and it all resulted from the lack of knowledge of God.

But now, by the grace of God, the light is shining clearly upon the Bible. God's people today can appreciate our text, perhaps, in a way not appreciated even by the early church. Because of God's loving-kindness our lips shall praise Him. How far removed is this thought from what many of us were taught in childhood—that God was vengeful, ready to throw us to the devil; but that our Lord Jesus stepped in and said, "Please do not! I died for these people. Allow me to show them mercy!" and that then the Father would say, "For your sake I will: otherwise I would throw them into eternal torment."

What a wretched picture! Where would God's loving-kindness be? But when we see that God arranged a wonderful plan of salvation before the foundation of the world, that He has a great purpose in gathering out of the world a church, a bride for His son, to become heavenly beings of the divine nature (II Peter 1:4), for the blessing of all mankind later, then we begin to see His loving-kindness, His tender mercy.

RIGHT AND WRONG VIEWPOINTS.

Now we have come to a time when our conceptions of God are growing clearer. We are awakening from the sleep of the past. We are getting our eyes of understanding open a little. We are looking and thinking, in the right direction. Many others are looking, also, but in the wrong direction. The great professors in our colleges are looking and are seeing things, too; but they are not looking in the right direction, however. A former professor in one of our western colleges came into the knowledge of present truth recently. One day he remarked to one of the brethren: "It is not necessary to teach evolution to the young men and women who come to college. They enter with their minds already prepared on that subject, having gained ideas along this line from their school books and elsewhere. They have already been taught that evolution is the way by which man came into the world. Furthermore, nearly all of the faculty in all of our colleges and universities are evolutionists."



Many of the thinking people of the world are looking about in the direction of Theosophy or New Thought or Christian Science. They are searching for light, not knowing where to go. The degree of light which we enjoy who have come to understand God's plan is to be highly appreciated. "Blessed are your eyes: for they see." You have looked in the right direction—that which God has pointed out—in His word. Higher critics, evolutionists, and others who lean to their own understanding are in darkness. Those who are looking carefully into the teaching of the Bible are being drawn closer to God, and are obtaining a deeper appreciation of Him as a personal God.

All who accept these theories of men regard God as a principle without personality. If any who follow these cults still believe in a personal God, it is because they have not

as yet gotten the idea of their leaders. The theory is that there is a principle of good which operates everywhere, and that principle is God. Hence they say that God is everywhere and in everything. To them, God is a great law of nature. Is there any intelligence in such a law? Is there any sympathy, and love, there? Not a bit! They worship the principle, instead of the great source of the principle. They adore the law, and not the great author of law.

GOD'S LOVING KINDNESS KNOWN TO FEW.

Our text speaks to those who have learned to know God. Since the days of the early Church not many have known of God's loving-kindness. It has been lost sight of, even as the teachings of the Bible have been. Only through the Bible can any know of God's loving-kindness and tender mercy. The words of this text have been true of all who have been in close relationship with God throughout the Gospel Dispensation. More fully than ever before do the Lord's people realize His love and mercy today. More light is shining upon this class than ever before. Truly we know something of the loving-kindness of our God.

If this realization has come into your heart, it is having a transforming effect upon all of God's people. The Psalmist declares that this loving-kindness of our God is better than life—the present life, not the future. It is this loving-kindness which has provided for a future life for us. In view of this fact, we count what remains of the present life as a trifling thing, not worthy to be compared with what God has in reservation for us. As a training school for the life to come, this life is very valuable, but not for its own sake. So we are glad to lay it down in the service of God. We have not been compelled to do so, however. God is not compelling any one to sacrifice. Whoever makes a sacrifice that is acceptable to God must do it of his own free will.

Our hope is built upon the loving-kindness of our God. As soon as we saw His loving character, we gladly surrendered our little all. It was the same with our Lord Jesus. Did he not, in appreciation of God's loving-kindness, lay down his life? And so it has been with all who walk in his footsteps. Thus we appreciate God's provision for the future as far better than the present life, and are willing to surrender all of our earthly prospects, counting them as loss and dross, in order that we may secure the glorious things which God has promised to those who love Him.

WILLING SERVICE, NOT COMPULSION.

Our text goes on to say, "My lips shall praise Thee." We praise God with joy in our hearts. He does not demand our praise; it is not that we MUST do this or that. We should not ask, "Must I do this?" or, "Will God require that?" This is not the right spirit; rather, it is just the reverse. Let us serve the Heavenly Father and do His will as our Lord Jesus did. He said, "I delight to do Thy will, O My God! Thy law is written in my heart." (Hebrews 10:5-9; Psalm 40:7, 8.) We, too, will praise God with joyful lips for the privilege of service and of suffering for His name.

This spirit was exemplified in St. Paul and Silas, when on account of their loyalty to the Truth they were imprisoned at Philippi. There in the prison, with their backs smarting from the stripes which they had received, with their hands and their feet fast in the stocks, and with their bodies in a most uncomfortable position, these two faithful servants of God had so great an appreciation of God's loving-kindness that their lips gave utterance to songs of praise, telling the Good Tidings to others.

So it is with us, dear brethren. We cannot keep God's gracious Message to ourselves. As the Prophet said, it is like a fire in our bones; we cannot stifle it. (Jeremiah 20:9.) We must praise our God. We must declare our appreciation of the glorious things which He has in reservation for the Church and of the blessings which He has in reservation for the whole world of mankind. Because His loving-kindness is better than life, we praise with joyful lips.

WONDERFUL STORY OF GOD'S LOVE.

To know God is life eternal, the Master said. (John 17:3.) This being so, not many as yet have eternal life; for only a few know God. It is not sufficient to know that there is a God, nor to realize that He is a living Being, not a Principle. As the Scriptures say, "He that cometh to God must believe that He is (a personal God), and that He is a Rewarder of them that diligently seek Him." (Hebrews 11:6.) We first believed; then we sought to know His will concerning us.

Thus doing, we found that He had made a provision in His Love whereby we might come from under the condemnation of sin and death and be admitted into His family. We offered ourselves to Him through Christ, our Redeemer. God accepted us and gave us the begetting of His Holy Spirit. By and by, if we are faithful, we shall be born on the spirit plane and have joint-heirship with Christ Jesus our Lord.

Discourse by Bro. R. H. Hirsh. Subject: "THE RANSOM"

There is one God, and One Mediator between God and Men, the Man Jesus Christ, who gave himself a ransom for all, to be testified in Due Time.

"Righteousness and Justice are the Foundation of Thy Throne."—Psalm 89:14, R. V.

THE first text shows an absence of harmony between God on the one hand and men on the other. It introduces, too, a Mediator of the existing difficulties between the Creator and His erring creatures.

St. Paul was an eminent Jurist, and he has done much to clarify mysteries which hitherto seemed inpenetrable. Four thousand years of estrangement had widened the gap between God and mankind.

It was "in due time Christ died for the ungodly:" and as Jesus said, *all* were ungodly—"none righteous, no, not one:" "none good, no, not one." We inquire, Whence came the change, since God had once pronounced man "very godd"?

JEHOVAH'S GOVERNMENT.

As man has various forms of government for his well-being, so God has a form of government for His good and for that of His creatures.

Government means organized control, and so far as we know, God's government extends to the utmost bounds of creation, except in this little province known to us as Mother Earth.

God's government, or kingdom, was established here at the time man was placed on the earth, and for a time flourished without interruption.

Family discord is a most dreadful thing, and yet few homes have been free from it to any great extent. God's family is no exception to this rule. His family, both in Heaven and on earth, has been a scene of the wildest disorder, conspicuous examples of which we have along the battle-grounds of Europe and in the anarchy which has prevailed for several years in the Republic of Mexico, to the south of us. In fact, the history of man is a succession of pages written in blood.

GOD'S METHODS OF DISCIPLINE.

It is not necessary to detail to this audience, the particulars of this far-reaching sedition in the family of God, both in Heaven and on earth; suffice it to say that it be-

gan among the angels and was extended to this planet by means of the most monstrous lie of all history—"Thou shalt not surely die," in the face of the express declaration of Jehovah, "Thou shalt *surely* die!"

The punishment of man was swiftly administered. Driven from his Edenic home and obliged to battle with thorns and thistles, degeneration was rapid, and as man did not longer like to retain God in his mind, God has let him do practically as he pleased. And what an awful condition the world presents today—a vast slaughter-house, destined for a time to grow even worse; so terrible that unless these days were cut short, no flesh could live."

Withholding to impose immediate punishment upon the instigator of the rebellion in Heaven and on earth, resulted in 1600 years in vast additions to the ranks of the Arch-conspirator, Satan.

The Flood of Noah's day was timed to perfection to accomplish the imprisonment in earth's atmosphere of the fallen hosts of Heaven, Satan being "Prince of the power of the air," "the god of this world," "the prince of this world."

Principles of God's Government.

The Scriptures inform us that the foundation principles of the Divine Government are Righteousness and Justice, and that "all the wicked will God destroy."

Satan's doom is sealed forever, and he knows it. The Divine delay in the execution of the culprit is due only to the fact that Jehovah designed that the activity of the evil principle should be permitted for 6000 years, and that 1000 years shall then be devoted to the undoing of its evil effects—all this that both men and angels might learn by experience the terrible effects of sin—that "the end of sin is death," and that the aches and pains and all the ills of mankind are accompaniments of death.

There has been some measure of excuse for man's wayward course, which would call for the exercise of consideration and permit the operation of Divine Love; but none in Satan's case, and none will be granted, for none would be accepted.

"Mercy Rejoiceth Against Justice."

The Jewish Law, for 1600 years, taught the exact measure of Divine Justice—"a tooth for a tooth," "an eye for an eye," "a man's life for a man's life."

The wilful breaking of the Law of Heaven by the perfect man naturally required the full measure of punishment—the life of the law-breaker. If Divine Wisdom could detect any occasion for the exercise of Divine Love in the case, mercy would be extended.

In the case of Adam unerring Wisdom decided that there were extenuating circumstances regarding his sin, and although Justice decreed death for the crime, Divine Mercy would rejoice against Divine Justice "in due time." In other words, Divine Mercy would supply a willing Substitute—a Corresponding Price—in the hands of Divine Justice for Adam and thus release him and his posterity from the sentence of death—"whosoever will."

At the same time Divine Justice will always hold the life of one perfect human being on account of Original Sin, and thus continue satisfied for the outrage perpetrated against the foundation principles upon which our God always acts.

Since Jesus gave himself a Corresponding Price, it will be the humanity of Jesus which will forever be held by Justice as a lasting lesson for its severity and an enduring Monument of the Love of God—Jesus at Jordan being begotten to the Divine Nature and later born upon the Divine Plane in his resurrection. As he said, "My flesh I will give for the life of the world." (John 6:51.) "Jehovah hath laid upon Him the iniquity of us all." (Isaiah 53:6.) Thus "Mercy rejoiceth against Justice."

It is more and more drawing upon the human mind, particularly upon those who are deep students of the Bible, that God has permitted the entrance of Sin as an object lesson for both men and angels—that they might learn from experience as well as by theory the attributes of His character—Justice, Love, Wisdom, Power.

While the violation of Righteousness and Justice incurred a penalty which was enforced without apparent leniency for 4000 years, since then the predominant attribute of the Divine character has been conspicuously brought into play—namely, Divine Love, for "God is Love."

"What Is Man?"

Never has there been anything to compare with the Love that has sought us and bought us!

"Such Love was never known,
Such Pity never shown!"

It is written, "God *so* loved the world that He gave His *Only* Begotten Son."

From the time of the Fall of man until the Redemption. Sacrifice was offered, promise after promise of recovery of the erring was given. From the time the animals were slain and the skins provided a covering for our first parents—representing the Greater Sacrifice 4000 years later, and the Robe of His Righteousness thus furnished, there were hearts that never grew sick and hope that never grew faint among the people of God.

The Light of Truth always burned, even though it was not held by so many at times. "The path of the just is as the shining light, that shineth more and more."

What must have been the thought of Mary, mother of our Lord, as she was covered by the Power of Heaven and the Glory of God shone round about her!

How her heart must have burned as she communed with her cousin Elizabeth, who three months later gave birth to John the Baptist. How her heart must also have magnified the Lord as she journeyed the highway to Bethlehem and later as her baby Boy lay in the lowly manager wrapped in swaddling garments!

Hear her own words during the time of her visitation: "My heart doth magnify the Lord; I rejoice in God, my Savior!"

"What is man that Thou art mindful of him, and the son of man that Thou visitest him? Thou madest him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." *But yet* we see *not* all things put under him."

"We See Jesus."

"But we see Jesus, who also was made a little lower than the angels, *for the suffering of death,* likewise crowned with glory and honor, that he, by the grace of God, should taste death for every man."

Yes, "We *see* Jesus!" We *see* him in the animals sacrificed extending over 400 years, most of them upon Jewish altars; we see him in the promises of God extending over the same period.

We see him in the nick of time leaving the glory which he had with the Father when he was "in the form of God." We see him meditating not a usurpation of Divine authority and power, but we *see* him "made flesh" and *see* "his glory, the glory as of the Only Begotten."

We *see* him in the manger lowly. We *see* the Angel Gabriel on the Judean plains saying, "We bring you good tidings of great joy, which shall be unto *all people;* for there is born unto you this day in the city of David a Savior, who is Christ the Lord."

We *see* the Heavenly hosts hastening to the delivery of the greatest Message yet given to man, and we *see* them burst into song—"Glory to God in the Highest, on earth, *Peace,* Good Will amongst men!"

We *see* in the right hand of Him who sits on the Throne of the Universe a book written on the inside and on the outside ("The Divine Plan of the Ages"), and sealed with seven seals.—Revelations 5:1-5.

And we *see* a strong angel proclaiming with a loud voice, "Who is worthy to open the Book, and to loose the seals thereof?" We *see* St. John weeping much, because no man was found worthy to open and to read the Book, neither to look therein.

And then we *see* one of the Elders speaking unto St. John and saying, "Weep not, Behold, the Lion of the tribe of Judah hath prevailed to open the Book and to loose the seals!"

"Worthy is the Lamb!"—"A Ransom for All."

Next we *see* him upon Jordan's banks and with his face turned Heavenward we hear him saying, "Sacrifice and offering (typical) Thou wouldst not, but a body hast Thou prepared me!"

And then, with that Heaven-provided body, he declared, "I came to do Thy will" with it. He thus taketh away the first sacrifices, the offerings of bulls and goats, which would

Text

never take away sin, and establisheth the second, "the better sacrifices"—those of Jesus the Head, and the various members of the Church which is his Body."

His mission was well expressed when he declared, "The Son of Man came not to be ministered unto, but to minister, and to give his life a Ransom (lutron-anti—a price to correspond) for many."—Matthew 20:26.

And also by the inspired St. Paul, who respecting the Master said, "He gave himself a Ransom (anti-lutron—a corresponding Price) for all—to be testified in due time."

While the foregoing statements are the only Bible ones we have to prove to perfection the exactness of correspondence between Adam and Jesus, there are many texts which show the nicety of the philosophy of Divine Redemption—the operation of Divine Justice—Love—Wisdom—Power.

The Scriptures point out clearly that Adam and in him a race as yet unborn were placed on trial for life or death. The provisions of the trial were: "Obey and thou shalt live!" "Disobey and thou shalt surely die!" The teaching of man the foundation principles of the Divine Government was begun immediately after his recreation. "Righteousness and Justice are the foundation of Thy Throne."

And so the philosophy of Redemption is shown in the providing of a corresponding substitute in death for the first perfect man, after the Law had pronounced Jesus perfect. Thus God's Law is upheld—He continues to be Just and yet the Justifier of all those who obediently believe in Jesus.—Rom. 3:23-26.

Many corroborative texts might be presented respecting the Plan of Redemption, but we will content ourselves with only a few:

"As in Adam all die, even so in Christ shall *all* be made alive; but every man in his *own* order—anointed the first-fruits, afterward they that are Christ's during his presence" of a thousand years.—1 Corinthians 15:22, 23.

"For as by one man's disobedience *many were made sinners*, so by the obedience of One shall many be made righteous."—Rom. 5:19.

"The wages of sin is *death;* but the gift of God is Eternal Life through Jesus Christ our Lord."—Romans 6:23.

"By man (Adam) came *death;* by Man (the Man Christ Jesus) comes the resurrection of the dead."—1 Corinthians 15:21.

"He is a *satisfaction* for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world."—1 John 2:2.

In view of this no wonder the apostle declares, "There shall be a resurrection of the dead—*both* of the *just* and of the *unjust!*"—Acts 24:15.

Ransom and Resurrection.

When we attach the Scriptural meaning to the words Ransom and Resurrection, we have no difficulty in comprehending the Divine Plan of the Ages.

The word Ransom in the Bible, as we have seen, implies not only a price laid down, but the recovery from death of all for whom the price is furnished. Thus it is said, "God is the Savior of all men, that is, "whosoever will."—1 Tim. 4:10.

The word Resurrection is not in Scripture applied to any brought forth from the tomb before Jesus, but is first applied to him because, as he declared, "I am he who was dead, but am *alive forevermore.*"—Revelation 1:18.

In the case of Lazarus, Jairus' daughter and the son of the widow of Nain, while they were likewise brought forth from death, even prior to Jesus' resurrection, they were unlike Jesus in that they were not perfect and were still in a dying condition.

Hence the word Resurrection is properly not applied to them by the Lord. They were not lifted up out of sin and death—to all that was lost for them by Adam and redeemed for them on Calvary by Jesus' death. The resurrection of the just will be in a moment, while that of the world will require long centuries of individual effort after they shall have been awakened from the tomb.

What Means New Testament or Covenant?

St. Paul says, "Where a Testament (bequest) is, there must be the death of the Testator" before the Covenant (bequest) becomes effective.

The question often arises as to what Jesus had to give. It is evident that he had not Divine life to give; that, only the Father gives. Therefore, Jesus is not the Father of the church; the Scriptures say He is not ashamed to call us *brethren.*—Hebrew 2:11.

Jesus said that no one could take his life from him—"I lay it down of myself." He had human life to lay down in the interest of mankind and the merit of this is what he has as an asset, so to speak, on deposit in the Father's hands to bequeath to the world.

According to the Divine Plan Jesus (before he gives to mankind the right to human life which he laid down for them) continued his sacrifice, according to the Father's arrangement, throughout this Age by the addition of the Church which is his Body, "the total number of which is 144,000."

Since the Head of the Church has been exalted to the Divine nature it is only reasonable to suppose that "the Church which is his Body" will, when glorified together with him, likewise possess the Divine nature. It would be a strange spectacle to behold the head of an individual having the Divine nature and the body possessing the human nature—would it not?

Thus in order to make the offering of the Church acceptable as joint-sacrificers it is necessary that the merit of Jesus' sacrifice be imputed (counted) to them, that they also may be enabled to "offer unto the Lord an offering in righteousness."—Malachi 3:3.

According to this arrangement, while Jesus' right to human life is held in reserve for the world, it is used now as a covering—a robe, so to speak—for his body, that "God may be just, and yet the Justifier of all these who believe in Jesus."

St. Paul's Graphic Account.

St. Paul, in the 15th chapter of 1 Corinthians, verses 53 and 54, presents to us one of the briefest and yet sublimest word-pictures of the completion of The Christ of many members, and the work of a thousand years following, and of the success of that work over sin and the tomb.

He tells that when the work of clothing us as New Creatures with immortality shall have been completed, then (during the thousand years following) we shall be associated with Jesus in fulfilling prophecy respecting the swallowing up of death in victory—in giving back to Adam and his race the life which he forfeited by disobedience; in other words, giving to Adam and his children the human life which Jesus obediently laid down for them, according to the Plan of the Ages which God formed" for that and other purposes.

Ransom—Sin-Offering—Atonement.

A great many of the Lord's dear children have had difficulty in distinguishing between the Ransom, the Sin-Offering and the Atonement. If we will only keep well in mind the fact that the word Ransom of our text relates only to a Price of a Corresponding character, and implies the recovery eventually of those for whom it was provided, we are then in a good position to see with clearness the difference between the Ransom and the Sin-Offering and the Atonement.

The Sin-Offering, or in other words the offering for Sin, reveals the Divine Method by which the benefits of the Price are derived. Again, the Ransom relates to the Price—the Sin-Offering to the course pursued leading up to and including the paying of the Price—Atonement, to the acceptance of the Offering and the ultimate restoring of harmonious relationship upon an enduring basis between God and man—At-One-ment.

The dear brethren following me have topics alloted to them with which I must not interfere—namely, "Jesus Paid It All"; "On Deposit"; "Imputation"; "Application."

Philosophy of Divine Plan Summed Up.

Now we see with clearness, we believe, good and sufficient reasons for The Ransom given—The Corresponding Price. We see in it the scales of justice balancing perfectly—Perfect Man for Perfect man. We see that Justice and Righteousness were violated by the one Perfect Man. We see that alienation resulted therefor between Creator and creature.

We see that in "due time" Divine Love stepped in and offered a Substitutionary Sacrifice—a corresponding Substitute for the perfect man Adam and for all who have been subjugated to sin and death through him. And we see that this One "who gave himself a Ransom for all" in this process becomes the Mediator between God and men. But at the same time we see that the exercise of the duties of his office as Mediator awaits the completion of the sacrifice of those who shall engage with him as his glorified Body in the great work of reconciling the world to God.

What a victory for Love it will be when the work of the thousand years of "Restitution" shall be finished!" "God *so* loved the world!"

Text

Discourse by Pastor Russell. Subject: "THE PURCHASE OF CHURCH AND WORLD"

Christ's Sacrificial Merit Utilized Thus Far Only for the Church.—God's Orderly Arrangement—Progressive Steps in the Divine Plan—Philosophy of the Ransom—Church First Bought—Purchase-Price Not Yet Applied for the World—Why Jesus Prayed Only for the Church—He Will Pray Later for the World—"Ask of Me, and I Will Give Thee the Heathen"—How the Church Glorify God in Their Bodies.

Text: "Ye are not your own, for ye are bought with a price; therefore glorify God in your bodies." (1 Corinthians 6:19, 20.)

THERE is a very general and natural sentiment amongst men that as individuals we have the right to control ourselves, to have an independence of thought and of will; and this is reasonable and right as respects our relationship to our fellowmen. Every person of character should preserve his independence of mind. Whoever lacks this independence of mind and of will is lacking in a fundamental element of character, and is weak and unstable. But there is One to whom we owe everything, even our very existence. To Him we owe, therefore, our full allegiance. The Bible declares that God's creatures should fully recognize His dominion and control.

Looking back to the case of Father Adam, we see that God created him with a will, with the power of self-control, and gave him also a knowledge of his responsibility to his Creator. But we see that later he was misled by giving heed to another. First of all, Mother Eve was misled by giving heed to the Adversary, Lucifer, who had deflected from loyalty to his Maker. Then she became the temptress to her husband. Thus the Divine Law was violated by the father of our race; and God would no longer recognize the one who was unwilling to render obedience to his Creator and to follow His guidance. As our Lord afterward said: "The Father seeketh such to worship Him as worship Him in spirit and in truth." When Adam ceased to worship God in spirit and in truth, God said to him in substance, "You wish to take your own course; go your way, and see where it will lead you."

This has been largely the course of the world ever since. The seeds of sin and disobedience sown by Adam have developed, and the entire race has been more and more alienated from their Creator as the centuries have rolled away. The Apostle Paul, in discussing this matter, says, "God gave them (mankind) over to a reprobate mind, to do those things which are not proper." (Romans 1:28.) Thus the Scriptures explain the present condition of the world. God has let go of mankind during these six thousand years.

The Purchase of Some From Death.

But our text tells us of some who have been brought back from this condition of alienation from God, bought back from death. Father Adam had sold the whole race under sin, as the Apostle explains, under the dominion of Satan. (Romans 7:14.) He sold us out in the gratification of his own desires. He involved not only himself, but his entire posterity. If, then, the race was sold under sin and Satan, to whom would the purchase-price be paid, when mankind is bought back? Would it be paid to the Adversary? We answer, No; the Adversary never had any right to the human race. They belonged to their Creator. It was His Justice which was violated and which demanded the price of man's redemption. The race as a whole are not yet purchased. The price for their deliverance has not yet been applied, even though the purchase-price has been furnished in the death of Christ. Mankind are still a race of slaves, the great Adversary has taken advantage of their ignorance and superstition due to the fall and has brought them into bondage to errors, weaknesses and faults.

It is God's purpose, however, that this slavery shall be only a temporary thing. The time has seemed long to man, but in God's sight these six thousand years are as six days. God has a great Work Week of six thousand-year Days. The seventh Day of this great Week is the Sabbath, also a thousand years in duration. In this Sabbath Day, it is the Divine purpose to lift the curse resting upon mankind. In this Sabbath Day the world shall rest from their own labors and unavailing efforts to effect their own salvation. They shall rest in Christ's finished work on their behalf. This will be the great Judgment Day, the thousand years of Messiah's glorious Reign for the blessing of all of Adam's race.

But what about those who are already bought, as our text declares? These who are first bought are the Church of Christ. The price for the salvation of the Church is the same price that is necessary for the sins of all mankind. That price is the death of the Lord Jesus Christ. The Apostle John declares, "He (Jesus) is the propitiation for our (the Church's) sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2.) The word propitiation means satisfaction. Divine Justice is satisfied to release the sinners as soon as the Purchase-price is made available.

How One Man Purchases a Race.

The penalty upon Adam because of his sin was death; and as by heredity all his posterity have been born blemished and imperfect, they have shared his penalty. God could have placed our first parents under a different penalty. He could have imposed the penalty of one year's banishment from the Garden of Eden. But He wished to give a lesson that would be important not only to the whole world of mankind, but also to the angels of Heaven. There is never to be any more sin than God is permitting in this world now. When it is over, there will be no more sin thenceforth in the entire Universe. Hence God placed upon man the extreme penalty of His Law. Adam could never rid himself of that penalty unless he were redeemed. It would mean his eternal destruction, as well as that of his race, which fell in him. Jesus came to earth a perfect man, with an unborn race in His loins. This human life He gave as an exact equivalent for Adam and the race yet unborn in his loins at the time of his sin.

But because of an important feature of His great Plan, God purposed that a certain part of Adam's race should be purchased in advance of the remainder. Our text does not speak of the world's purchase, but only that of the Church; for only the purchase of the Church is yet accomplished. This is the Father's arrangement. We are told by the inspired Apostle that when Jesus ascended up on High, "He appeared in the presence of God for us"—The Church.—Hebrews 9:24.

It was Jehovah's purpose to have a prepared company to be associated with His Son in His great work for the restoration of the world. This class is called the Bride of Christ, the members of His Body. As they were sinners, under the same death penalty as the remainder of the world, it was necessary that the merit of Christ's sacrificial death be first utilized for them. Instead of being justified actually, as will the world during the Age to come, these have perfect righteousness imputed to them instantaneously, when they accept Christ's sacrificial work on their behalf and consecrate themselves wholly to God. Thus they are enabled to become joint-sacrificers with their Lord and Head that they may be sharers in His future Reign.

When Christ Will Pray for the World.

Jesus has not yet appeared before the Mercy Seat in Heaven for the world. The Bible declares of the world's present condition, "The whole world lieth in the Evil One." (1 John 5:19. R. V.) If they had been purchased, they would not be lying in the Wicked One. In our Lord's last prayer with His disciples before His crucifixion he said, "I pray not for the world, but for them which Thou hast given Me." (John 17:9.) The very next day after He offered this prayer He died for all the world—"He tasted death for every man." (Hebrews 2:9.) But He knew that the merit of His death would first affect those whom the Father would give Him out of the world. Hence He prayed in harmony with the Father's arrangement. To have prayed differently would have been to pray out of order.

When the Church is glorified with her Lord, then will come the time for Christ to pray for the world. The Bible so declares. The Psalmist David (Psalm 2:7-9), looking forward to that time, quotes the Father as saying to the Lord Jesus, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces as a potter's vessel." The Father will turn over all the nations of the earth to the Lord Jesus, as soon as the Church shall have been fully de-

livered, and the merit of Christ, which had been accounted to them, shall, by their sacrificial death, be freed for application for all the world.

Then the Church, seated with Christ in His Throne (Revelations 3:21), will with Him form the Kingdom. Jesus shall reign "from sea to sea, and from the river unto the ends of the earth." In due time—and that due time is near—all the kingdoms and governments of earth are to be brought down to the dust, and the peoples made ready for the rule of the Heavenly Government for which God's people have so long been praying: "Thy Kingdom come; Thy will be done, on earth as it is done in Heaven."

"Ye Are Not Your Own."

Coming back to our text: We who have been purchased in advance by our Lord Jesus realize that we do not belong to ourselves. We are bought with a price and we are not our own. What does this mean to us? It is like this: Suppose that we had been drowning, or had been about to be burned to death, and suppose some one had rushed up and rescued us at the imminent risk of his own life. We would feel that we could not do enough for the one who has saved us. So the Apostle here seems to be expressing the same thought. The One who bought us not only risked His own life, but sacrificed it on our behalf, that we might be rescued from eternal death. How much more, then, should we gratefully appreciate His work of love for us! He left the glory which He had with the Father that by the grace of God He might taste death for every man; and the merit of His death has now been made available for us who have become His disciples. How our hearts should go out to Him in thankfulness! We say to ourselves, "What can I do to show my appreciation for what my Savior has done for me"

When we look out over the everlasting future and think of the blessings of eternity, we realize that the way for us to attain these great blessings was opened to us through Jesus' death. So we gladly bring our little offering and give ourselves wholly to Him who died for us. We recognize that we are very small and imperfect; and that He is so great, so mighty—wonderful in perfection and glory. We cannot do what we would because of our weakness and blemishes, but we can show Him our loyalty. And we pray: "Lord, grant to us the opportunity to prove to Thee how much we love Thee, how glad we are to be given a small part in the carrying forward of God's great Plan."

We feel that we have not half enough to give. We are such bundles of imperfections that we really feel ashamed to offer ourselves to the Lord. But we have been bidden to come in the name and merit of Jesus. We can imagine the Father saying to us, "I know that you are very imperfect, but I only desire to see your attitude of heart and mind, your earnest endeavor to do My will."

When I was in India a number of years ago some natives came to the hut where I was lodged and asked for me. The brother who spoke their language came in and told me. Then he said, "Will you go out and see these people?" So I went out to the door and found a father, a mother, and their three children. They could not speak a word of English, but they had brought me some humble gifts. One had a little piece of fruit, another had an egg, and another something else. I did not like to take these things from them; for I knew that many of these people did not have enough to eat. But they had brought the best they had. Therefore I felt that I must not refuse their loving offerings lest I offend or grieve them; so I received the gifts.

I have often thought since then of how this illustrated our gifts to the Lord. Our dear Heavenly Father does not need our little egg or bit of prickly fruit, any more than I needed what these poor people brought, but He encourages us to come to Him with our gifts. He is entirely able to get along without us; we cannot enrich Him; but for our good He is willing to receive our small offerings, and it is a great privilege that we are invited to thus come. Most gladly and thankfully we accept His gracious invitation to give Him our little all. He is preparing us for our great exaltation with Christ. All whom he chooses must be saintly in character. None but saints will be in that glorified company who will compose the Bride of the Lamb. We must each demonstrate our entire faithfulness unto death.

Faithful Over a Few Things.

We read in the Bible the parable of the Nobleman who went into a far country, to receive a Kingdom and to come again. (Luke 19:21-27.) Jesus is that Nobleman. The far country is Heaven. After His resurrection from the dead He ascended to Heaven to be invested with royal authority to be Ruler of the earth. In the parable, the Nobleman, when leading His servants, called them to Himself and gave them money, to every one according to his ability, instructing them that they should invest these talents for Him, and should render their account upon His return. So the Master gives to each of His followers opportunities of service commensurate with our abilities for service. As our abilities differ, He gives to some greater opportunities than to others. He makes us the stewards of these His goods, and expects us to use them diligently, and wisely to His glory.

The parable represents that upon the Nobleman's return, He reckoned with His servants. To each of those who had faithfully used what was given him, He said, "Well done, thou good and faithful servant. Thou hast been faithful over a few things: I will make thee ruler over many things. Enter thou into the joy of thy Lord." He did not say, "Thou hast done great things," but, "Thou hast been faithful over a few things." He knew that they could not do very much, but they had shown their loyalty, their faithfulness: and that is what the Lord desires to see. He expects us only to do with our might what our hands find to do for Him.

Wisdom and Carefulness Necessary.

If we have an opportunity to present the Message of salvation to a hungry soul, we are to be very careful not to tell him more than he is able to grasp, lest we do him harm rather than good. We are to remember the Master's words to His disciples before they had been begotten of the Holy Spirit. He said, "I have many things to say unto you, but ye cannot bear them now." (John 16:12.) So with those who are feeling after the Truth. They cannot bear all the Truth at once, just as babes cannot assimilate strong meat. What would be nourishment for an adult would choke an infant. Let us be wise as serpents and harmless as doves, showing forth the praises of Him who has called us out of darkness into His marvelous light.

Christians are obligated by their vows to the Lord to consider carefully what they wear, where they go, what they do, what they eat and drink, and even what they think. The world, noting this care, are likely to feel that the Christian's life is a life of slavery. But they do not understand the matter at all. We delight to do God's will, it gives us great pleasure to know what the Lord would have us wear, and how He would have us conduct ourselves. We love to be thus under our loving Father's supervision and to have His smile of approval.

SIOUX CITY, IA. CONVENTION

THE convention opened with Hymn No. 32, "Come all ye saints to Pisgah's Mountain."

Bro. Ritchie was chairman and Bro. Rice led the singing. Other pilgrims on the platform were, Bro. Walker, Bro. Yates, Bro. MacPherson, and Bro. Hadley.

After singing the above hymn Bro. Hadley led in prayer. This was followed by

ADDRESS OF WELCOME, BY MAYOR ANDREWS.

Mr. Chairman, ladies and gentlemen: My eyes are not the best and the light is not real good, so I hardly know how many are from beyond the borders of our city and are entitled to a public welcome. But surely it is a pleasure for me, as a representative of the people, to have this opportunity to extend a cordial welcome to you as delegates or members of the I. B. S. A.

As members of that association I take it that your work is largely educational, that you are ever trying to find some new thought, some new idea, that will be sustaining and helpful in this battle of life, that you are ever striving to find within that great book of books, thoughts that will put you in closer relationship with your Creator and in better fellowship with your fellow men. The greatest post in this world is service, and he who serves best profits most. It is in this spirit that I welcome you this morning.

I hope that you will find our city the best in which you have ever attended a convention of this kind, and I now want to extend to you collectively and individually an invitation to come again and come often.

Response of Welcome by Bro. A. I. Ritchie

MR. MAYOR, on behalf of the visiting delegates, I have perhaps come as far as any, from Brooklyn, N. Y., and I wish to express our appreciation of your kind words of welcome. We believe also that anything that will help us to better understand God's way of dealing so that we might bring ourselves into greater harmony with him is more worth while than anything else. We have come here for the purpose of learning of God's ways, also to fellowship with one another and with the I. B. S. A. representatives here and in this vicinity.

This is my first visit to Iowa and I might say that it is a warm reception in more ways than one.

Our convention has begun with a good spirit and I believe we are going to have a very good session here. Our Association thoroughly believes in service. We try to follow the Master's injunction to serve, and he who can serve the most and most efficiently will be the greatest of all. As we find opportunity of service we are glad to take advantage of it.

As I come into a town of this kind several things are noticed that please me. In the east the cities were begun two hundred years ago and those who have gotten a hold there hang on very tenaciously to their views, but as we get farther west we find that many of them have developed within the last 25 or 50 years, and do not hang on to the things as hard as in the east. Here you have the automatic telephone, but in New York we cannot have them because we have the old ones. In the west also you have generally a new style of buildings, your street car service is better; I also believe the railroad service is better. It seems as if everything here is built upon a newer style, more and more individuality, and opportunity, and in the east we find them more and more hedged in, etc. Freedom we believe is the message of the hour.

All these things are in harmony with present truth, for the Lord has promised that the whole earth is to be the garden of the Lord, like the Garden of Eden, and all people will become like Adam. The desert will blossom as a rose, and every man shall sit under his own vine and fig tree and all will enjoy the fruits of their hands. Again we read that one shall not build and another inhabit as it is today. There will be an abundance of peace in the world, no schools of war, for, "they will learn war no more." The earth shall yield her increase and instead of a large part of the earth being for hunting parks, they will be in the hands of the people and for the people. Many of these things we see out here in the newer country; it is partaking of the nature of the Garden of Eden conditions. And so I am very glad to be here myself and see these things.

If we use the Bible as a telescope it will help us to enjoy the blessings we see around us. Those who do not believe or read the Bible do not know the blessings that are within the covers of that book. By studying with it as our guide we can see within the last one hundred years great changes have taken place and they are going on continually with more and more rapidity until the former things will pass away and bring the day of Christ and bless all the families of the earth.

We have come here especially to meet in the Lord's name and we who have gotten rid of the dark teachings which misrepresent God have learned to Love God as a God of love and mercy. I sometimes think there is danger of us becoming too light-hearted, that in gathering together we might be lacking in reverence. I am therefore glad to see that the topic for this afternoon is Reverence.

As we gather let us expect to receive a blessing.

Each one gets a blessing who has his heart in the right tune. There will be something said or done in each session that will carry a blessing to some heart. I trust that we have come here to receive a blessing, and if so, we will not have come here in vain. The Lord will not withhold any good thing from those that love him.

May the Lord's blessing be with us in our sessions.

Discourse by Bro. Isaac Hoskins. Subject: "REVERENCE"

Text—"What man is he that feareth the Lord? Him shall he teach in the way that he shall choose." Psa. 25:12.

I ASSURE you, dear friends, it gives me very deep pleasure to come before you. I will say that I have been looking forward with fond expectations for some time to this convention. Although our convention is small, as to the number of people, we will have a great blessing nevertheless. These conventions gives us opportunity to renew our acquaintance with those we have met before and more or less recently and our hearts are drawn closer and closer together.

I am given the Manna text for this morning as the theme for our discourse: "What man is he that feareth the Lord (reverence the Lord)? Him shall he teach in the way which he shall go."

Our text first of all declares the value and importance of reverence. Reverence is made up of esteem and admiration. Reverence means adoration, worship and is always exercised toward that which is superior. It is eminently proper that God should be reverenced, that he should be

recognized as the great Master, as one to whom we owe all that we are and have. God should be adored and reverenced because it is the proper thing to do. This leads to obedience. The man or woman who properly reverences Jehovah will be led to obedience, to do his will. Obedience is necessary throughout all the Universe in order to preserve peace. The Bible teaches that all will reverence God and recognize him as the great Master of all. If God did not require his creatures to reverence and obey him and did not cause them to recognize in him their headship and the one that has the right to give rules and regulations we would have anarchy.

Suppose he had told the angels, I have given you your life, you can do as you please and have your own way, and suppose he had said the same to mankind and to all creation, what may we suppose the result or condition have been? They would very likely have become inclined to do something else than what God intended. There are about as many ways of doing things in the world as there are creatures and heads and we would have a reign of anarchy instead of love. God's will should be the seat of the government.

"What man is he that feareth the Lord, him shall he guide and teach." There are not very many people on the earth who reverence Jehovah because the race has strayed from him. God has practically said, you have turned from me, you can have your way, and so man today has very little reverence for God.

While this admonition comes to us today, yet we find very few of mankind reverencing Jehovah. It is not the proper time for them to be enlightened, so that they could reverence him. Our text does not apply to the human family at large at this time. The reverence of the Lord is the beginning of wisdom, and none can begin to get wise until they recognize God, because God does not now propose to give wisdom to any, until they come into harmony with him. More and more we find that the Lord is not now pleading with the world to come to Christ. If he is we must all recognize that is far from satisfactory, because the great portion have not heard of God and do not know that we have such a thing as this book we call the Bible. They do not know anything about Jesus Christ. The more we come into contact with the world, the more we see how blind they are, how set they are in their prejudices and ignorance, and seem determined not to know God in the present time. Paul said that, "The God of this world hath blinded their hearts and minds lest the glorious light of the gospel of Christ should shine into their hearts and they should be converted." That is why.

Only last Monday night I attended a little service and gave a discourse along the general plan, and I saw some people who wanted to ask a question. I said if anyone present would like to ask a question they will be given an opportunity. Immediately an old gentleman said, I would like to ask a question. He asked and I answered four or five and I replied the best I could. I thought he was getting along all right, but he said, I don't believe one word you say. It was because he was so prejudiced and set in his own ways that he was determined not to see anything. I thank God that the time is drawing near when the vail over all nations is to be lifted and all flesh shall see the glory of the Lord.

This morning we are to see how our text applies to the Lord's people at the present time. As such they are being taught of God, they are being guided by him in the way which he shall choose. We find that those who are susceptible to the influence of the truth, who hear the heavenly voice, that these are disposed to be taught of God and the Bible teaches that all these shall be instructed out of his word. All called to be saints and followers of Christ are called to participation with him as kings and priests.

Well you know, friends, as well as I do, that the narrow way is the way of the present time. This matter cannot be emphasized too much. "Narrow is the way and straight is the gate that leadeth unto life, and few there be that find it." The more we look at this way, and the human family, and those who are striving to walk in the narrow way, the more we are convinced that those who are trying to walk in that way are very few. But this narrow way is a way that has certain limitations. Narrow because it is limited—there are certain confinements—and those who will walk in it have certain limitations placed upon them during this life. All this is in what we call a consecration to God. Those who come to God give themselves to him with a complete resignation of their wills to his will, and agree to a certain proposition. They sign their death warrant, so to speak, to put down their own wills, humbling themselves under the mighty hand of God, and instead of giving loose reign to their human sentiments, they control all those. Now the individual who undertakes to do that will find himself in the narrow way.

What is the way? It is that direction in which the Lord is teaching those who reverence him, because he wishes to make of this class glorious beings, who will shine as the sun in the kingdom of their father. One cannot read the New Testament without being impressed with the thought of how he instructs his saints. They were the Lord's mouthpieces, the apostles. Jesus said, I pray not for the world, but for those whom thou hast given me out of the world. He said you are not of the world because I have chosen you one of the world. We see how finely drawn is the line of demarcation between the world and the saints. He speaks to the *you* class and the world as *they* and *them*. The church belongs to this dispensation, and the Master indicates that his interests were to be more with his people, that he would be with them always, even unto the end of the age.

Note the first chapter in the book of Revelations: he said he saw Christ standing in the midst of the seven candle sticks, the seven churches. We believe those seven churches do not belong to seven different institutions, but that seven relates to the one record of the entire gospel church, divided into seven different epochs or dispensations, and Jesus' dealings with his church during the seven stages. St. John said he saw Christ dressed with a crown of gold, purple, etc.; implying that Jesus had received his commission from God, a divine commission, to sustain, guide, and perfect his people even unto the end of the age. We find that the apostles were faithful as God's mouthpieces in communicating to the Lord's people the instructions and teachings in the way that he would have them go.

Paul's entire soul was devoted to this one important theme for getting ready of the kingdom of God and making preparations for the Master's return and union with him in that kingdom. Paul said, "Forgetting those things that are behind, I press forward toward the prize. I cannot know anything else or proclaim anything else except Jesus Christ and him crucified." It is a very remarkable thing that St. Paul would make such a statement, one who was qualified to make for himself a very illustrious career; he might have had a great station in the world, but he said, I will not, because I see something else. Therefore I have decided to forget the things that are past and look forward to the heavenly prize. He virtually said to the Lord's people, the only proclamation that I am going to make is the Saviour and His work, the prize of our high calling. Thus Paul gave evidence that he was of the Saviour's class. He forgot the things of the past in the sense that he ceased to hold or to live for those things, or to feast upon the earthly life or ambitions. We know that he did because of his faithful devotion, conscientious, untiring zeal. We know that St. Paul had that living faith that enabled him to do and live accord-

ing to his own preaching. As we look at the example of St. Paul, and all through the New Testament, we find that all who were walking in the foot steps of Christ recognize that they are undertaking a gigantic proposition. As how much we see in the world of that which is mere form and outward profession.

A great many people seem to have the idea that religion is like a coat that you can take off or put on when you please and, that you will be just as well with it off as with it on, and that it does not have much to do with their religion. Many evidently think that way because that is the way that they conduct themselves. Now, as we look back to the early church, we find that it meant something to them. Don't we find that to be the spirit and import of all the sayings of the New Testament?

PILGRIM SEXTON INSTRUCTING FOR PICTURE

Lord. The question with us should be, not how much time I go to Church or read the Scripture Studies, or how much do I put these things into practice in my life, how much of the Bible do I digest, but how much of the communion with saints do I manifest in my walk of life. We cannot read the Scripture Studies or go to Church too often, but all these things should be to the end of our spiritual development as New Creatures for the Kingdom of Heaven.

Jesus said, "not all who say Lord, Lord shall enter the Kingdom of heaven." It should take more than form. He said that those who attain to the Kingdom are those who would do the will of his father. Now then, if you and I today have learned sufficiently that we are to reverence the Lord and if we have rendered full consecration to him it would mean that we were being

BROS. YATES WALKER SEXTON ZINK RITCHIE HUDGINGS HOSKINS HADLEY

SOME OF SPEAKERS AT SIOUX CITY

The position of most Christian people is illustrated by the colored man in a testimony meeting who said, I have had plenty of ups and downs especially down, since I joined the Church. I get strong on chicken and watermelon, etc., but I thank the Lord that I never lost my religion. The difficulty with the gentleman was that he did not have any to loose.

So many people today think they can do almost anything because they go through a form of prayer, read a chapter in the Bible, etc., or some might think it is because they have read the Scripture Studies, attended Church, etc. That is all right and well enough and necessary, but they are not the all important things. We should read our Bibles, and the Scripture Studies, not for form or ceremony, but in order to reach a certain end, and that is to get nearer to the

taught in the way the Lord would teach us, because we all must learn a very important lesson before we reach the goal of immortality. I remind you that St. Paul admonished the saints to lay up a good foundation against the time to come. The foundation is the character that God will recognize as qualifying that person for their inheritance. I know some think they have a good foundation because they have a good pocket book; they say, Yes, I have a good bank account, a good farm and enough to keep my family. Another, will say, I have a good education or a good profession. Another, will say, I am popular in society, I am happy and do what I please. Yes, I know, but I do not think St. Paul had any of those things in mind when he admonished the saints to lay up a good foundation for the time to come. He was speaking from the standpoint of eternity. A man might

have plenty of money, education, a good profession, popularity, and plenty of friends, but those things do not constitute any foundation at all when we come to eternity. They are all right here, and yet our friends, money, popularity, etc., can be swept away and then such a man has no foundation. So that in order to attain eternal life we must have a foundation of a good character.

The more we view the matter the more we will be inclined to marvel at the thought. We are to enjoy a great reward and it is no wonder that God requires us to lay up a good foundation against the time to come. You do not know how long eternity is, we cannot comprehend it. Neither can we comprehend the great reward that we are to enjoy in the Kingdom of God. What is this foundation? It is a character like his, Christ likeness. Now then, all those who are going to enjoy the Kingdom of Heaven must have their lives, words and doings here in line with the divine character represented in Jesus. We sometimes use the thought of a Pyramid to represent perfection and our Saviour is represented in the Pyramid as the top corner stone. Well now, the Bible tells us that we are built up into him. That means that your life and my life must be squared with the angles and lines of the top corner stone which is the chief corner stone. In the Bible we have the example of Christ-likeness in Christ as he lived, thought and acted, and the example he demonstrated while he was here on the earth. And the Bible declares that we are to take him as our pattern. We read that he was heard in that he feared. He reverenced Jehovah. He did not question Jehovah's method of dealing with him. Our Lord's devotion cannot be questioned. I do not think the Saviour ever stopped to question why the Lord asked him to do what he did. When God made that proposition to him to come here to redeem mankind Jesus might have said, I do not know whether I will go or not, just tell me what it is going to cost me, what will I have to do, what will I have to suffer, where would I go? Tell me about it and I will think about it. No Jesus said, Yes, my father, I will be glad to co-operate with you, only too happy. Then when he came to the earth and found himself against this great proposition I do not think Jesus ever said, Well father I did not think you would have me undergo such a great work. No, he did not talk that way, but he always said, I delight to do thy will O my God. I do not think Jesus ever tumbled or faltered in his course because he had implicit faith in God, that Jehovah would work out that which was for the best for him and God would not let him lose out in the end. Therefore anything our Father wishes he can do to me. It is as though God had come to us and said, would you like to have a share with my son in his kingdom? And we would say, yes. Are you sure about that, you have earthly prospects, you have homes, earthly ambitions, etc.? are you willing to sacrifice these in order to be joint heirs? Those who have come to know God have said, Yes Lord, I have given myself away, this is all that I can do. We said that because we have come to have the same faith in Jehovah that Jesus had, and we would say, We want you to teach us the way you choose because you are the best chooser; you understand your business and you will not make any mistakes in choosing for us.

As we realize our own lack of wisdom, how much we feel the need of greater counsel to guide us day by day into the way that we ought to go. Now we see friends that that which gives us power to walk the narrow way is faith in God's leadings. Because we believe in him we have decided to do what he asks us to do. It is the same that gave to our Lord the impetus to follow him. Our Lord was then able to hold fast and be faithful. Our faith is what is enabling us to follow his teachings. The man who has faith can be said to be in a very happy condition because he has the Lord on his side in fighting the good fight of faith. Any not having faith is not a good christian.

Now friends, you and I are in the way trying to lay the good foundation for the time to come. It is a good character. How far along are we in the school of Christ? God is now teaching us the way that he chooses. It means that we are in the great school, and he is the great school master. There are some great teachers on earth, and you know some of them, they think they are teaching all there is to be known in the universe, but they do not know what there is in the school of Christ. Many may know something about the intricate things of science, etc., but they cannot see anything about the coming kingdom. "The natural man receiveth not the things of the spirit of God, because they are spiritually discerned." You will find very little of that quality in the schools of earth which man has organized. We are learning the lesson here that men cannot teach us about the Kingdom, so we are sitting at the feet of Jesus and we are progressing in the school of Christ. Now friends, I think that it will be well for us to ask ourselves, What grade are we in, how far along are we? Some may say, well are not all the Lord's people alike? No the Bible does not say that we are all in the same grade, but that it is a progression or that it is a process of developing the new nature. We have a common standard, but they are not all in the same class. Some are higher up than we are. What grade are we in this morning? We cannot grade the Lord's people. Some try it and make a great mistake. If we are doing the judging we may put some too high or too low. Jesus said, "Judge nothing before the time." When the time comes and God gives us the power to judge we will know all about it. Every person should attend to his own business, such a person will have all that he can do. How shall we judge ourselves? By exercising mind and heart in a careful discrimination of ourselves. If we judge ourselves we will not be judged of the Lord.

Now then, the Lord is teaching us in his leadings day by day. We must walk in his leadings and ask ourselves why we have certain experiences, and draw the lessons therefrom. He does not tell us just why because we are walking by faith and not by sight. Sometimes you are going through a way that you cannot possibly fathom and cannot understand. It is because the Lord wants us to do God's will without asking questions. So God wishes us to develop that faith which will not require us to ask, why. I remind you that St. Paul had an experience along this line. He had a thorn in the flesh and he made up his mind that he would ask the Lord to remove it. He wanted to have that thorn removed, he thought he could serve the Lord better, or make a better apostle, etc. So Paul said, I am going to ask the Lord to remove it, and he did ask but it was not removed. So Paul said, I will pray again. And still the Lord did not remove it, and he prayed the third time and it was not removed. The Lord did make one answer and that was, "My grace is sufficient for you." What did St. Paul do about it? Well, St. Paul might have become sour and bitter, he might have said, Well, I will give up the whole race. He did not, however, and I am glad, but he said, I will endure this affliction that the power of God might be manifested in me. His conclusion was that the Lord was giving him an experience that was keeping him humble. Had the thorn been removed there would have been a tendency toward self-esteem and he might have gotten to think too much of himself, and if the Lord had not given him that affliction he might have said, Well, I tell you, I am the greatest of all the apostles.

I tell you friends, that that example of St. Paul is a most noble and marvelous one. I believe that others have thorns in the flesh in other ways. We can pray for them to be removed but with all our praying we ought not to be too certain that the Lord is going to deliver us. The Lord may never make any change, nevertheless if we find that the Lord is going to make any change at all we can say, All right Lord, most gladly I will endure. My friends, let us take ourselves to the Lord in prayer and leave ourselves there. I thank God that he has been showing me more and more how to do that. We should to to him and pray, Lord, you know all about me and my affairs and you have told me to cast all my cares upon you, and I come here for the purpose of doing it, and I want you to overrule everything in my life so that I can be fit for the Kingdom.

Now friends, we are coming to see more and more the meaning of our experiences and that we are now on the way which he chooses for us. He is leading us forth to glory, honor, and immortality. Jesus said, I am going away to prepare a place for you and if I go away I will come again and receive you unto myself, that where I am there you may be also. He was virtually telling us that he expected us to be ready for that place and the place is the divine plane of the New Creation. We are being led day by day, being disciplined and instructed that we might make our calling and election sure. In following God's teachings we are laying up for ourselves treasures in heaven and in doing this we are developing character. If a man does not have character it would not make any difference how much

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money, fame, etc., he might have, it would not amount to anything. Our lives here are having a bearing upon the glorious future we will have, and as star differs from star in glory, so shall be also the resurrection of the dead. There will be different degrees in the Kingdom of God.

How long must we develop this character? Even unto death. "Be thou faithful unto death, and I will give thee the crown of life." My friends, we have this afternoon this thought before our minds, because we have come to reverence Jehovah, we find ourselves in the school of Christ and he will teach us in the way he chooses, and that way is the narrow way which leads to glory, honor and immortality, and the one about which the apostle said, "He that hath this hope purifieth himself."

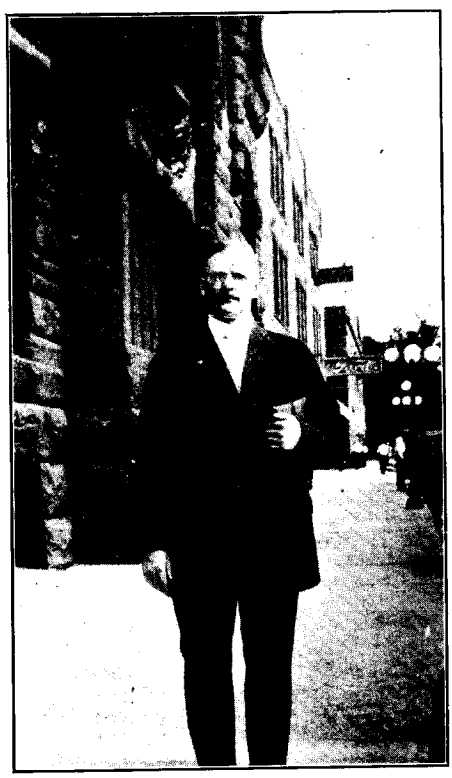
Discourse by Bro. B. M. Rice. Subject: "REVERENCE IN SONG"

IN VIEW of the fact that our dear brother's discourse of this morning so thoroughly stirred up our mind on the subject of reverence, I shall use the short time at my disposal in making a few suggestions that may help us as Bible Students to be more reverent particularly in our service of song.

It must surely be the desire of us all as new creatures to "sing forth the honor of His name, and to make His praise glorious." (Psa. 66:2.)

The propriety of doing so is at once apparent, to us, and as we contemplate the surpassing loveliness, sublimity and majesty of the divine character and become lost in wonder, love and praise—we long for some other means of expression than our mere words. So our service of song, or musical part of our gatherings may well receive our careful consideration to this end.

I am quite sure we all intend to be reverent in our



singing, as we realize our own unworthiness to receive the least of God's mercies or the wondrous truth he hath showed us. And we may be sure God is pleased with our good intentions—and our efforts in this direction, but now dear friends let us see that we do not fall short in doing our best, because even our best seems so little to offer him.

In our musical sense, knowledge of musical notation, power of voice, etc., we differ widely. Some are gifted and skilled, while some have so little voice, or so little knowledge, that they express great regret and feel that they can add nothing to this part of the service, but I think that every one can do something to increase the value of the service of song as an opportunity of offering our reverent praise and worship to God, and its effects upon our hearts as a consequence of this exercise as a means of grace.

Let us look at the matter closely now to find wherein our intentions to be truly reverent, have not been fully carried out,—and right here it might help us to remember that the New Creature is responsible for the acts of the old man, the same as one is responsible for his dog, or his horse. The human mechanism or rather organism should be made to do service according to the "mind of the spirit" but the mind of the flesh is contrary and has many bad habits, some, of which we hardly know exist, hence, just as when we do not watch our horse, he is "prone to wander" into some one else's garden, so our human organism, unless watched will be doing something we are not conscious of, but which may hinder the reverent worship of others, quite the reverse of what we would want to do if we were conscious of it.

It quite often happens that where the friends gather in homes, rocking chairs are made use of in order that all may have seats. In fact I have suspected that some very much prefer rocking chairs, and it is quite proper that those not strong, and older people should be comfortable and thereby get more good out of the service, and so even a rocking chair may be indirectly a means of grace—but when there are, as I have seen, four of them rocking back and forth at once—during the singing of hymans, well, I am sure you will agree with me that greater reverence would be manifested and also be felt if all rocking chairs were kept motionless and fanning at least temporarily discontinued during the singing as well as during prayer or other parts of the service. Indeed it would be much better for all to stand during their singing if rocking could not be discontinued otherwise.

Then there is sometimes the dear enthusiastic brother that beats time loudly with his foot upon the floor—perhaps he thinks he has to do so to keep time but if he has to make a noise with his foot in order to sing, he is too unskilled to beat time correctly, so unknowingly with probably good intentions he hinders and distracts all the others—or at least many.

Then there are those who enter late. We might think that it would be necessary to sometimes be late, but I have noticed that it is almost always the same ones who are late, and some almost never come in late. They would not think of entering the service during prayer, but it has not occurred to us as it should, that careless interruptions during the singing tend strongly toward irreverence, for the reason that while engaging in the act of singing we are peculiarly susceptible to sense suggestions, distractions and noises. Much *more so from without* or *from others,* and *less* so from within or from ourselves. Study over this a little and see if it is not so. I am sure that the result will be greater watchfulness as to the things we should refrain from doing, in quite a certain sense the doings of the flesh. In Ephesians 5:18, 19 we are admonished to "Be filled with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord!"

There is nothing in this text that suggests that we should use a few hymns for the purpose of getting quieted down or for giving notice to the friends outside that the meeting inside "has started," or as you would use a gong to call the people to dinner or give a child something to "keep him quiet" we are *first* to *"be filled* with the spirit" and approach the beginning of the service in the spirit of reverence.

It is sometimes remarked that it is much nicer to have meetings in homes because it is less formal—yes, by all means let us keep far away from a formal, perfunctory service, at the same time watching, lest in becoming less formal, we become less reverent.

So far dear friends, we have been discussing the negative side of this matter, that is some things we should not do, or that we should cease doing, that more reverence

might be expressed in our service of song, more reverence toward God and thus more spiritual profit to each one thus engaged. I think we would do well to remember, as we consider these things to be avoided, what has been recently pointed out by our dear Pastor in the Watch Tower, that fallen human nature objects to being sacrificed, and to have its liberties curtailed, so when a suggestion comes to our minds, that carefulness and quietness would be a bondage or be unpleasant let us at once recognize the source of such suggestion and deal with it in the spirit of love and devotion to our blessed Lord.

What ever we do or do not do, we must not consider it a bondage but a delightsome privilege.

Now after the admonition "to be filled with the spirit," the apostle says further, "speaking to yourselves with psalms and hymns and spiritual songs." The Emphatic Diaglott gives it, "speaking to others" or "speaking to one another"; thus we see that we have the privilege of using tune, rythm or accent, and taste or shading the voice, in combination with, or as a vehicle for our words, by which to express the sentiments of our hearts to God and to each other and to ourselves.

Now, I hear someone say, we cannot all become skilled musicians. No, perhaps not, the question is what *can* we do what *ought* we to do. Well in the first place we ought to see and understand our privilege, we would soon have a greater appreciation of this wonderful means of expression—which undoubtedly God has given to us with which to worship him. The apostle seems to suggest that it would be very proper for us to have enough knowledge to enable us to make use of Psalms and Hymns.

How are those who have little or no knowledge, to acquire enough to enable them to intelligently participate.

I would suggest in reply, that very few are tone deaf, some are, that is they cannot distinguish pitches or musical tones, for such to try to sing would be as impossible as to try to use an unknown language. Such usually know they cannot sing and would do well to take a book and follow the song with a reverent prayerful mind, and by so doing would show appreciation of the singing of others, which would be a *distinct help to the service*. Please mark this point. They would thus have a real part in the service. A good listener is always appreciated and often a great blessing—inattention or pre-occupation in any service *strongly tends toward irreverence*.

Only a comparative few are tone deaf as already referred to, but many lack confidence because of little ability or because of lack of knowledge of musical notation. To these it may be suggested that it is not difficult to acquire a sufficient knowledge of notation to enable one to sing Hymns with considerable accuracy, and we think the time would be well employed. If it is impossible to give the time, then careful watching and careful listening will accomplish much. Much can be gained by absorption. Many sing out of tune because they do not listen carefully. We must become more susceptible to shades of pitch and tone as we engage in singing or we deaden our sense of appreciation and become more inaccurate, in fact we are doing one or the other always as we sing and to a degree when we listen, just the same as in other spiritual exercises, we cannot remain stationary. Much depends upon the use we make of every opportunity. Let us not get the idea that what has just been suggested is purely mechanical and that it has nothing to do with reverence, but that we are considering how we may use the human organism, the better to make use of the Apostle Paul's admonition not as an obligation, but as a voluntary, reverent, and loving service.

The suggestions given with respect to time, will also apply to rythm when all do not keep together it is because the rythm has not been sensed. More persons sing out of rythm than out of tune, with the result that all feel something to be wrong, but may not know the reason.

The matter of accent or stress of voice must be carefully observed or music becomes listless. Let us notice the dotted notes in number 105 in our hymnal accenting the second word in each stanza of the beautiful hymn.

I have observed that these are sometimes sung without being held, with the result that the musical phrase and the thought in the line, are insipid and lifeless as compared to the proper rendering with the notes held and emphasis given. A very little quiet, patient study and care would greatly augment the beauty of both musical and logical expression and the hymn would thus answer its purpose, in other words without proper syncopation and accent music would become monotonous and irreverent.

Let us consider the apostles words further—"Singing and making melody in your hearts unto the Lord." This assures us that the important thing in singing is the heart condition, being in harmonious relations with the Father and the son, as melody is successive harmony, but I think this scripture also explains that the tone or color of the voice expresses or reflects the sentiment of our hearts.

We can tell by the voice, when one is sad or mirthful, very serious or much in earnest, by its sound, really by the presence of overtones. Strangely enough the throat cavity varies in shape and size with every varying emotion. So we express by the tone of our voices, aside from our words either reverence or some other condition of heart and mind.

That is we may do so, and in doing so, that which is expressed reacts upon us and deepens the sentiments. Or we may become habitually indifferent to the sound of our voices or by being pre-occupied in mind fail to lend ourselves to the exercise of song and praise to be truly reverent. Failure to sense the meaning of the words of a hymn, could not be otherwise than irreverent. The apostle Paul again calls attention to this in 1 Cor. 14:15, by saying, "I will sing with the spirit, and I will sing with the understanding also."

Now friends how can we render due reverence in our service of song unless we use all reasonable means to do so with the understanding.

I do not desire to unduly emphasize the importance of correct musical performance to a point where it might have the effect of making any of the Lord's dear ones self conscious. I would not want you to forget that the Lord will not fail to appreciate our best intentions and efforts, consistent with our opportunities, but rather to point out that the musical sense is given to us by God, with which to praise and worship him, and that he has arranged all the laws pertaining to the use of this beautiful means of expression and I believe that we are softened and tendered as we come into harmony with those laws in his service.

It is sad to note that music and musical performers are almost worshipped and the Creator and giver of all precious gifts nearly forgotten, and we sometimes feel that to study music seriously and extensively would be placing ones-self in the way of temptation, and perhaps too we may properly conclude that at the present time the Lord would be pleased to have us use our time otherwise than in much technical study of music. This is my conviction, so I have suggested only the using of easily available means and opportunities believing that if this is seriously and persistently done "in the spirit" of love and prayer and devotion to God, results, pleasing to God and helpful to all would be very soon apparent and a greater degree of reverence manifested in our service of song.

Now let us remember dearly beloved that we hope soon to be ushered into the presence of the king.

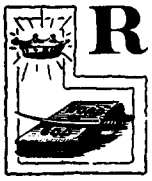
How glad we shall be then, of any work of preparation going on now which will enable us to come into His presence with rejoicing,—so I would say, let us not fail to sing with all our hearts and ransomed powers unto the Lord, no matter what our work of preparation may have been.

He will appreciate our best, only let us make it a little better every day, as we have opportunity.

A word about our song book, it is by far the best collection of songs and hymns I have ever seen after long experience, in fact it is in a class all by itself. Read it. Know it so when we come together to sing his praise—its sweet influence may be used to the utmost, that those who sing and those who listen may make melody in their hearts unto the Lord.

The stars of heaven are shining on,
Though these frail eyes are dimmed with tears;
The hopes of earth indeed are gone,
But are not ours the eternal years.

Discourse by Bro. J. P. MacPherson. Subject: "REVERENCE IN TESTIMONY"



REVERENCE in testimony and reverence in prayer are closely associated, particularly when we remember that we have our prayer and testimony services. I am glad that the Society has provided that a day be set aside at this convention for the consideration of the subject of reverence. Surely no subject is more important. Reverence for God is something which is almost entirely unknown among people in general. God does not seem to be in all their thoughts. They think of pleasure and money making and worship and reverence these things. The Lord's people are in the world though not of the world and yet there is a danger of this same spirit of irreverence creeping in. The Society has suggested a weekly text, namely, the text for Thursday morning preceding the Wednesday evening prayer and testimony service. How many of us hold that text in mind during the week and compare our experiences therewith? Or do we forget it almost as soon as it is read? If we forget the text and fail to note our experiences in harmony with the thought contained therein, is it any wonder that we rise in testimony service and say, "I cannot say that I have had any particular experiences along the lines of the text under consideration, my experiences in the past week have been just the usual ones." Why do we testify in this way? Simply because we have forgotten the text entirely and perhaps never had it in mind from the time that we read it, until the elder reminded us of it at the opening of the testimony service—one whole week later. Is it any wonder that the Lord's people will gather in many cases because accustomed to do so, and will talk about everything conceivable except the reason for their gathering and when the times comes for the service to begin, the brother must rap on a book or make some other noise to attract the attention of the friends and have order. Is that reverential? We speak of Babylon and their lack of reverence, let us not be too critical until we remedy some of the conditions obtaining in our own classes. Suppose that we imagine that this gathering, a weekly testimony service and with your kind attention we would like to suggest some thoughts which we trust will be helpful to all present; thoughts that have been impressed upon our mind through association with and observation of the different classes throughout the country. We would suggest that fully five minutes before the beginning of the testimony service the friends occupy their seats and be silent either silently meditating upon the text to be considered, or in silent prayer asking that the Lord's special blessing may rest upon all present and that in some way you might be a blessing to some one, either in your testimony or in some other manner. This will mean concentration of thought and will surely result beneficially to all. At the proper time the brother in charge may quietly announce a hymn and thus all the confusion so often seen may be avoided entirely. We might also add, that not only would this be a good suggestion for testimony meetings but for berean studies and particularly in services where the public have been invited. We have known the public to be invited to a certain service and the friends would hold another service immediately before, then arising from their seats they would fill the aisles or block the entrances to the room so that the public would have difficulty in getting to the seats. Groups of friends could be observed here and there, talking in loud tones. Surely the incoming public would be much more favorably impressed if the friends would quietly remain seated and remember that the public are their guests.

After the brother presiding opens the service with prayer and song, the Manna text is read, also the comment, then the brother might offer a few remarks after which the service would be left open to any who might care to testify. While order must necessarily prevail in this service yet care should be taken not to place the friends under unnecessary restraint, this would hinder freedom in testifying. Let us remember that we are in the Lord's presence and are desirous of voicing our gratitude to Him for all His goodness. Testimony service is not the time to deliver a discourse. I well remember one brother who persisted in speaking for fully fifteen minutes as regularly as the testimony service came around. When he was asked why he did so, he replied, "Why, it is the only chance I get to speak, the class won't elect me as an elder," and so he was desirous of showing them that they were incapable of discerning his oratorical powers. Is it any wonder that the class did not elect him as their elder? Others again rising in testimony tell all about their trials in detail and this has a depressing effect upon others. One of the pilgrim brethren is accredited with telling of a certain sister who was very desirous that her husband might see the truth. She *knew* that if he would only attend one meeting of the friends he would surely be so deeply impressed that he would accept the truth at once. She invited her husband to accompany her to a testimony service. He did so. He listened patiently to the different testimonies and as they walked home, the wife, said, "What did you think of the service? Did you enjoy it?" He replied, "I have often read in Revelations about those who came up through great tribulations and I wondered who they were or where they were to be found, I think I have found them to-night." Surely he was not favorably impressed. It seems rather singular that before a service the friends can converse freely but the moment the opportunity is given for testimonies, then the tongue seems to be tied, a man-fearing spirit seems to hold them. I can appreciate this diffident spirit because I well remember the time that if I should rise to testify I seemed fully ten feet taller than any person in the room and everyone seemed to be looking at me. My heart would thump and a lump come in my throat so that it was extremely difficult to speak and I never seemed to say the thing that I wanted to say or had planned to say. Some of the Lord's dear people are unable to fully overcome this self-conscious spirit, in fact I am free to confess that I have not yet mastered it myself because it is still a very difficult thing to address the public or the friends. Others of the Lord's people overcome this diffident spirit so that they are able to offer a brief testimony and perhaps it is well that they say no more, some of the Lord's people say all together too much and rob others of the privilege of testifying. So dear brethren, we would offer the following suggestions trusting that they will assist us in our endeavors to make the testimony meeting what it ought to be, the best service of all.

(1) Let us keep the text of the week in mind and compare our experiences therewith.

(2) Come to the service with the desire to be a blessing and also to receive one.

(3) Do not talk about the war or secular matters before the service and spoil the very spirit of it, but rather quietly take your seat and in silence meditate upon the text and ask the Lord's blessing upon the service.

(4) Remember you are in God's presence and that He is indeed present even though we cannot see Him with the natural eye.

(5) Let the knowledge of your own nothingness in comparison with His greatness influence you in song, prayer, and testimony.

(6) Tell your experiences briefly, the things that you believe will be of help to others in their endeavor to be an overcomer and do not go into needless details of when and how you receive the truth, or tell all about your trials which might discourage others.

(7) After a rich season of fellowship, don't spoil the service by permitting the mind to wander off on other things foreign to the spirit of the testimony service but rather ponder in your mind and heart the many blessings of the hour. Let the spirit of love prevail.

The classes who are having their weekly testimony service are the ones who are being rounded out the more fully in the Master's likeness, while those who fail to appreciate the privilege that the testimony service brings are losing many rich blessings which the Father desires them to enjoy. May we ever in all reverence appreciate these precious privileges of fellowship and communion with another and with the Lord.

Following the example of the brethren who have preceded me we will call on some of the brethren to give us a demonstration of reverence in testimony.

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Discourse by Bro. A. P. Walker. Subject: "REVERENCE IN VOLUNTEER WORK"

THERE could be no volunteer work without reverence, because reverence would be the incentive that would prompt it. Indeed no one could do "volunteer" work from a sense of duty any more than drafted soldiers could be volunteers. Volunteer soldiers make the best soldiers. Drafted soldiers could go to make up an army but the Lord has not called for an army to do the harvest work. There will be an army of the Lord, but it will be composed of aliens, who will seek to do their own will but will unwittingly do the Lord's service. The Lord has called for volunteers and volunteers they will be. They will not win a crown because of the work they do either. It must all be prompted by love out of a pure heart and without hope of a reward for the service. The Lord said that many shall say in that day "Lord, Lord, have we not in thy name done many wonderful *works?*" And the Lord will say "I never knew you." What then is requisite to gain the prize? Loyalty and faith. Paul says we "run the race" for the prize of the high calling. Putting out tracts is not running a race. The Lord ran a race and he learned obedience by the things that he suffered. He said his meat was to do the will of the Father and the Father told him to *die* and he did. We are baptized into his death and we die also, sacrificially. But putting out tracts is not dying. It may cause you to die and if it does it is a means to an end and the end sought is your death and not the work accomplished by the message on the tract. The Lord could do all this work himself and truly it is an immense work. There are more sermons scattered by volunteers than all the pilgrims, elders, class leaders and all the preachers in the world could send forth, even if they worked overtime. The reverence of the Lord is the beginning of wisdom. This reverence teaches us emulation. We begin to appreciate to some extent His great Love—a Love that would express such a sentiment as "It is more blessed to give than to receive." The Lord's people get the savor of this and believe it with all their heart.

The "natural man" however would continue to pile up wealth for himself, believing that blessings are only to be found in that direction. John 3:16 tells us that God gave his son as a sacrifice. The thought of sacrifice was always a sweet savor unto God. For instance, when Noah offered a burnt offering. (Gen. 8:21.) This savor is sweet to the volunteer and with every tract goes a prayer. Many who receive the tracts only smell the printers ink but the Lord does not intend that the tract shall always benefit the one receiving it. Sometimes it reaches a second or third party. Sometimes watersoaked it is taken from a ditch or an ash barrel. The Lord will see that it reaches the right person. The Lord Jesus gave his all and so do the volunteers. They follow the Lord, not from a "sense of duty," but by a "sense of smell." The sweet savor of the Lord goes on before. But how sad it is when sometimes one becomes weary in well doing and sits down to rest. A few weeks or months go by and opportunities for service are lost. Then like anyone overheated in a work they rest so long that they begin to catch cold, the nostrils stop up and they lose the scent! Volunteers are what the Lord is using and they appreciate the privilege and sometimes the Lord gladdens their hearts by letting them see some of the results of their work. Gideon only asked for volunteers and 22,000 would not volunteer and even some of the volunteers were left behind. But the real work of destruction was accomplished by the army of the Midianites.

I remember my first efforts as a volunteer. It was in the town of Cheboygan, Mich. I started out one Sunday morning. I spent some valuable time looking for a place to begin. I had never put out a tract before and was somewhat fearful. It was a nice day, there was no rain, no mud; nothing to hinder but a spirit of fear. I felt that reverses would surely begin as soon as I did.

I stepped sideways quickly and laid a tract on the porch of the first house. The door did not burst open so I felt more confident in approaching the next house. I put a tract there and escaped with safety also. Then terrible to relate a man was standing in the door of the next house and he had discovered what I was doing. There was no escape so I tremblingly handed him one. He bowed and thanked me! My fear was gone. Scientists tell about a quality called *inertia.* It is the tendency of a body to stand still! It is often encountered in volunteer work. When on the train how hard it is to begin tracting a car. One thinks he will wait till the next station. Maybe more passengers will get on and then when the next station is reached some of the passengers get off!

All this is caused by a spirit of fear. Now Paul tells us that God has not given us the spirit of fear. (2 Tim. 1:7.) Where did it come from then? Surely from the adversary! This spirit of fear has made havoc among the Lord's people. It has made them lose sight of the great loving character of our God. It has produced strange forms in the dark, frightening not only children but parents. It is the author of false doctrines—doctrines that say "Boo!" It can only be met by the spirit of truth which has no fear and examines into the truth of every matter. Perfect love casteth out fear because fear hath torment (restraint-Diaglott. 1 John 4:18.) The enemy would urge our own unworthiness as an incentive to fear. Paul also tells us that while the spirit of fear is not God-given, He has on the contrary given us the spirit of power and of Love and of a sound mind.

Some of the dear friends are disposed to criticise the methods of the others, saying that the tracts should not be folded, ought not to be laid on the porch, etc. Really this is none of your business! Who art thou that judgest another's man servant? To his own master he stands or falls! If God has given his people the spirit of a sound mind, each one is certainly using it in tract work!

Surely the chief reaper is watching us all and the work is going on satisfactory to him. His resources are endless and he can make all things work together for good.

Then let us reverence first of all Jehovah and likewise reverence His son. Let us reverently do the work He has assigned us and honor the workers, giving honor to whom honor is due.

Be not weary in well doing. Let us work with a will while the daylight lasts.

How untiring should be each hand in this glorious service. How swift should be the feet of Him. The clouds are gathering, the night is near and the end of our privileges is almost in sight.

Discourse by Bro. T. P. Yates. Subject: "LESSONS FROM ISRAEL'S TABERNACLE"

WHY DO WE place so much importance on the law, Tabernacle and ceremonies that God gave to Israel at Mount Sinai?

We answer, because Apostle Paul unmistakably sets forth that they are "shadows or examples" of "future better things," Heb. 10:1, proves the *law* was a *shadow.* Heb. 8:5 serves to prove the *Tabernacle* was a *shadow,* and Col. 2:16, 17, sets forth the fact that the *ceremonies* were *shadows,* note the *statement,* Verse 17, "the body (real thing) is Christ (the Anointed)."

Let us now note that Paul says these things were written and happened for examples for those who live in a *special time*—"the ends of the ages" (1 Cor. 10:11.) That is why the Tabernacle and its teachings was not clearly understood until that time came upon us—*God's due time.*

See how clearly this was fulfilled (June 1st Tower 1916) in the unfolding of God's Plan to our beloved Pastor:

1. The *presence* of the Lord revealed and set forth.
2. Zion's Watch Tower published.
3. Revelation and setting forth of "Tabernacle Shadows."
4. Volume 1. Studies in Scriptures, "The Divine Plan" published.

Then followed the remaining volumes.

Why did we get "Tabernacle Shadows" before Volume 1?

Why not the "plan" first? We answer, Because we had come to "ends of the ages" and it became necessary for these things to become known. Paul says so and surely the Lord meant it.

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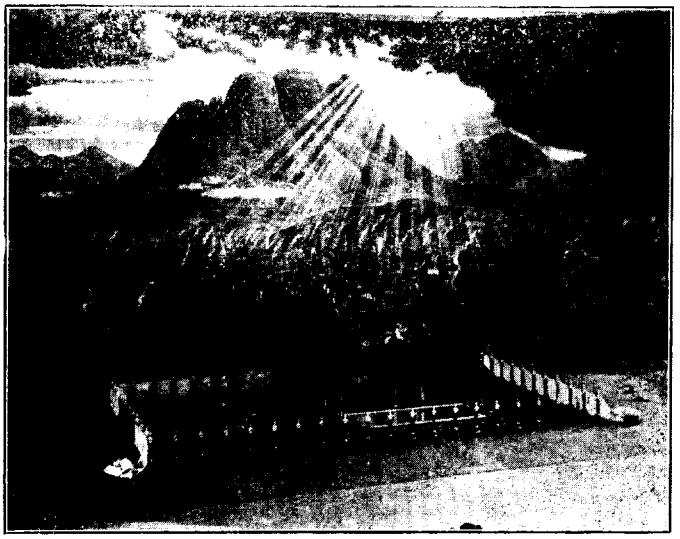
Let us now go back to the "end of the age" in which Jesus lived and we find that he set them forth at that time. You will recall how the two disciples feeling discouraged, started out to walk to Emmaas (about eight miles from Jerusalem) a stranger (the Lord) overtook them. Noting their downcast expression he enquired the reason of it, after listening to their explanation he commenced to show them how foolish they were for not believing the scriptures, then preached a discourse to them. (Luke 24:25-27.) What Jesus said is briefly stated in verse 27, but it contains all the "plan." Notice the words: "Beginning at *Moses* and all the prophets, he expounded unto them in all the scriptures the things concerning himself.



Where did Jesus begin? At the *Books of Moses.* He had told them previously, (John 5:46) "Moses wrote about me." The first five books of the Bible are the books of Moses. Where do we find in them any mention of Christ, his sufferings, etc. *Not one literal word,* but I think we can see how Jesus told them all concerning himself from the books of Moses.

Why friends, that was the very first *"Tabernacle Shadow"* talk that was ever given, and Jesus gave it to an audience of two.

I can imagine how Jesus pointed out the Anti-type of all those things, no wonder they said: "Did not our hearts burn within us as he talked with us." Again we ask, why did Jesus go to "Moses." Why not give the plainer state-

ments? We answer because they were living in the end of the age the *due time* for those things to be *known* and *understood.*

So now we see that Jesus set these things forth at the first advent, then again after his second advent. The Harvest of each age, because these things happened and were written for the people who live in the time mentioned.

In between those two periods of time no one fully understood "Tabernacle Shadows." Why? Because it was not written for them, and none will understand them unless they recognize the time in which we live. Again, Rev. 14; 1-4, shows the 144,000 singing as it were a new song and Rev. 15:3 tells us what the song is: "The song of Moses and the Lamb."

The Song of Moses (*Type*) The song of the Lamb (*anti-type.*) Can we sing that song? Yes indeed we can. Now let us briefly look at the type and follow it out in the Anti-type.

We have a picture of the Tabernacle before us, let us turn our attention to it.

The Tabernacle itself was a house of boards set on end in silver blocks that stood upon the ground, these boards being covered with gold. This structure was 45 feet long, 15 ft. high and 15 ft. wide. It had a cover of white linen cloth that had interwoven in it the figures of the two cherubins in scarlet, blue and purple, a door or curtain at the east end of similar material and a curtain of similar material divided it into two compartments, the first one being 30'x15'x15' and known as the "Holy," the second one being 15' square and known as the "Most Holy." (a perfect cube). There were three outer coverings, one of cashmere or goats hair cloth, one of rams skins dyed red and a peculiar skin covering on the outside.

This structure was surrounded by a court, made by means of a white linen fence, this being held in place by silver hooks attached to a silver cap on the top of a wooden post which was set in a copper socket that stood upon the ground, these posts being braced to keep them upright, by cords of blue on each side attached to a corner stake that was driven into the ground, one outside, one inside. There was a gate (curtain) of similar material to the two vails of the Tabernacle. This being the only means of entrance into the Court and situated on the east end. The court was 150' long 75' wide, and known as the court or holy place. Two main pieces of furniture were in the court, a copper altar and copper laver, all things in the court being of copper and in the Tabernacle all things of Gold with two exceptions, which we will see later. The King James version says "Brass" was used in the court, but Dan. 8:9 will explain it was copper. They do not dig brass from Hills because brass is not a pure metal, it is a mixture of metals. Thus we see copper was used and gold, these two being pure metals would represent two natures, gold, divine; copper, human; both very much alike in color but different in nature. Gold when exposed to the elements of the air and earth does not tarnish, but copper does, thus Adam (copper) was exposed to the elements of the air (Satan) and the earth (unfinished) and became tarnished (death sentence). Inside the first compartment of the Tabernacle there were three main pieces of furniture and one in the second. Some one might say: "Why brother Heb. 9:1, 2, says that there were two pieces in the 'Holy' and two in the 'Most Holy'." Quite true, it does, but that is a mistake, because Exodus 30:6 will prove that God told Moses to put the golden altar *before* the vail and not *after* the Vail as Heb. 9:2 says. Thus we see that in the Holy there was the table of shewbread, the golden candlestick and golden altar, and in the Most Holy the ark of the covenant containing the Two Tables of the law, Aaron's rod that budded and the golden bowl of Manna that never corrupted. The lid was of gold and beaten out of the same piece of metal were the two cherubims.

Outside of the Court and separated from the camp of Israel dwelt the tribe of Levi surrounding the Tabernacle in their respective families, outside of that, the Tribes of Israel, the Tabernacle being in the centre. What does this teach and what is the Antitype?

The Camp of Israel would represent the world of mankind in sin. The Tribe of Levi, would represent a people who are separated from the world yet dwelling in the world but having access to holy conditions, thru the gate into the Court. The gate would represent Jesus. (John, 14:6.)

Coming in thru the gate would be a picture of our acceptance of him by faith, this alone is not sufficient, it is necessary to walk forward (signifying making progress) to the altar. This would represent the perfect sacrifice Jesus gave, the fire, God's acceptance the blood on the horns, the power of that Sacrifice (horns represent power) and that it is for all (the horns pointed outward to every quarter, N. S. E. W.) again. Walking forward (further progress) we come to the laver, representing the living (copper) and the written (water) Word of God, by which means we are cleansed and

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have access to God. Then walking forward (further progress) to the door of the Tabernacle, then as we stand there we are represented by the posts in the Court, i. e.:—by means of an intellectual knowledge of the truth (Silver Cap) we are enabled (the silver hook) to hold on to the righteousness of Christ (the White linen). This covers our imperfections (the wooden post) and we *stand* justified before God. In order to maintain this *standing* of justification, we must be braced on both sides, so we suggest that these blue cords and copper stakes might represent our faith (blue cord) in our relationship to Adam (copper stake outside) who was perfect but was driven out to die and died in an unholy condition, and faith (blue cord) in our relationship to Jesus (copper stake, inside) who died holy harmless, separate from sinners. In other words, faith in the *ransom*, Adam—Jesus.

Now, dear friends, until we come to the door of the Tabernacle, we have not taken one step in the footsteps of Jesus. He stood there when he offered himself to the Father, so the steps in the court are steps of justification and cleansing, so that we can offer ourselves in consecration and vitalize our justification.

Passing the first vail would represent the death of our will and the passing into a new, holy, condition, the spirit Begotten condition. This change from justification to the spirit-begotten condition is well represented by the posts that upheld the first vail. These were of gold and set in copper sockets, suggesting what Paul says in 2 Cor. 4:7: "We have this treasure (gold post) in an earthen vessel (copper socket)." The table of shewbread would represent our relationship to the Word of God, Holding it forth and partaking of it, the two piles representing the Old and New Testaments and the equal layers, the harmony of the Old and New Testaments, the frankincense on the top of each pile representing the harmony of both Old and New Testaments with regard to the seventh thousand Year, the frankincense being fragrant and sweet permeated those cakes of bread, so whenever the priests eat of it they could taste it, thus it is whenever we read in God's Word we can read about the glorious Seventh Thousand Year. It runs right thru the Bible. (Acts 3:19-21.)

This table being low, 27 inches, and surrounded by a crown of gold would suggest humility in partaking of the word and a promise of the crown.

The Golden Candlestick would represent our relationship to Christ and as lights in the world. The Oil representing the Holy Spirit being in us, causing us to give forth light. The branches being formed to represent fruit and flowers, would show how the Church is beautiful, fragrant and fruitful in God's sight.

The golden altar, where the high priest offered the incense would represent our relationship to God and the incense, the zeal, loving devotion, works and prayers of the Saints. (1 Thess. 5:17, 18.)

The second vail represents the death of the body and the posts show our change from spirit begetting to spirit birth. These were of gold set in silver sockets, indicating what Peter said in 2 Pet. 1:4.

The Most Holy represents Heaven. Heb. 9:24 says so. The ark and contents would (we think) represent "The Christ" and also shows the righteous character of God. The Mercy Seat would represent *justice*. The contents of the ark, *wisdom*. The two Cherubins, *love* and *power*. The Holy being a perfect cube shows perfection.

The first covering of the Tabernacle, white linen, *righteousness*. The two Cherubins, *love* and *power* in scarlet, *the ransom;* blue, *faith;* purple, *royal priesthood*. We suggest, that it might represent that thru the ransom and the faithfulness of Jesus the Head and the Church his Body (the Royal Priesthood) the love and power of God will be manifested in righteousness.

The second covering, goats hair cloth folded double at the entrance, would nicely represent our old nature, the double fold suggesting how difficult it is to lay aside our old nature and get into a holy condition before God.

The ram skins dyed red suggest that our imperfections are covered by reason of the ransom.

The peculiar skin tent on the outside represents what the world sees of us.

That was all the Israelites or the Levites could see and that is all the world see of us. "Man looketh on the outward appearance, God looketh on the heart."

Our relationship to each other in the Spirit is shown in the boards of the Tabernacle, *all one*. "Neither bond nor free, male or female, Jew or Greek" but one in Christ.

This is not so in the flesh, however, and while here in the flesh we must recognize these distinctions, but our associations are in the Spirit and not in the flesh.

The posts in the court represent our justified humanity, these posts were 7½ feet high, the average height of man is 5 ft. 8 in., and thus we see it is impossible to reach seven and one-half feet.

The silver blocks raised the boards off the earth. This would represent that the Church is lifted above earthly things by means of the truth.

The Tabernacle and court had always to be placed facing the east. Why? To teach a lesson! We know by the rising and setting of the sun that the earth turns from west to east. So any who would enter the gate must walk from east to west to get in the Most Holy, opposite to the course of the world.

We would fail to gain the importance of this lesson unless we recognize how careful God was to have these pictures made, so careful was He that the sentence of death was the penalty for disobedience in carrying it out. This should give us confidence, then, that there is no mistake in them.

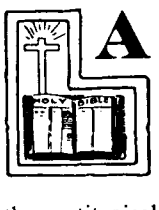
I trust our brief review of these pictures will stimulate us to a closer walk with God each day.

Discourse by Bro. J. P. MacPherson. Subject: "THE SIN OFFERING"

Text:

"For such a High Priest became us who is holy, harmless and undefiled, separate from sinners and made higher than the Heavens.

Who needeth not daily as those high priests to offer up sacrifices, first for his own sins and then for the sins of the people, for this he did once when he offered up himself."



ALL BIBLE STUDENTS familiar with the book of Hebrews, know that it is a work of analogy. The apostle is reasoning on the covenants, priesthoods, and Tabernacles, showing the superiority of the new arrangement. While Israel had their Tabernacle and the officiating priest, who on the yearly Atonement day, offered the sin-offerings, so spiritual Israel have their priest, who during the antitypical day of atonement, is offering the better sacrifices. In the days of the apostles certain ones were claiming that Jesus could not be a priest as he was not of the Levitical tribe or of the priestly family. God had decreed that the perpetuity of the priesthood should remain in the family of Amram, of the tribe of Levi and such a priest was serving at Jerusalem. Jesus was born of the tribe of Judah and Moses spake nothing of priesthood being vested in that tribe, therefore, they reasoned, he could not be a priest. The Apostle well knew that if Jesus was on earth he could not be a priest of the Aaronic order, proceeded to show them that he is a priest of the Melchesidec order. He reminded that Levi while yet in the loins of Abraham paid tithes to Melchesidec, who at that time was a King and a priest upon his own throne, showing the superiority of the Melchesidec priesthood. Israel's sin-offerings were only typical and had no value so far as the conscience was concerned. How clearly the apostle brings this to our attention in Heb. 9:13-17.

(13) "For if the blood of bulls and goats and the ashes of the heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh.

(14) "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your *conscience* from dead works to serve the living God.

(15) "And for this cause he is the mediator of the new testament that by the means of death, for the redemption of the transgressions that were under the first testament, they that are called might receive the promise of eternal inheritance.

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(16) "For where a testament is there must of necessity be the death of the testator.

(17) "For a testament is of force after men are dead, otherwise it is of no strenth at all while the testator liveth."

The Apostle's argument is that the blood of the sin-offerings and the ashes of the red heifer merely had a cleansing effect upon the flesh and never cleansed the conscience from the guilt of sin. The blood of Christ is more efficacious and will in due time cleanse the conscience of grant to the called ones, the Jewish nation, the promise of everlasting life under the new covenant. For this cause he is the mediator, not the mediator for the Church—because the Church never was under the first testament and have not a guilty conscience because of inability to keep its conditions—but the mediator for the called nation of Israel, that in the cleansing of their conscience, they might secure life if obedient to the terms and conditions of the new arrangement. Then he adds a word of caution, namely, that a covenant can only be in operation when the testator is dead, as it is of no force when the testator is alive. We understand the Apostle to mean that Jesus and his Church will be the great testator and that the new testament cannot go into operation until every member shall have past into death: Israel after the flesh is waiting until the Church shall have had a part in the great sin-offering then their deliverance will be in order. We recall the sin-offerings of Lev. 16. These sacrifices were offered year by year on the 10th day of the 7th month. Some important points should be carefully noted:

(1) These sin-offerings were not ransom sacrifices.

(2) These sin-offerings were not for wilful sins.

(3) The animals slain, the bullock and the Lord's goat, represent the humanity of Jesus and the Church, whereas the high priest represented the new creature. As Aaron lived after the animals were slain and consumed, so Christ and the Church will live on the divine plane even after their humanity shall have passed into the tomb forever as the world's sin-offering. This is clearly shown when we remember that after the offering of the sin-offerings Aaron was clothed in the garments of glory and beauty and offered the two rams of burnt offering.

That twenty-four-hour day represented principally this Gospel Age and incidentally the Millennial Age, inasmuch as the high priest put on the garments of glory and beauty. The sacrifices represented the better sacrifices. As we come to consider the sin-offerings of the Gospel Age we believe it is essential that we draw a clear line of demarkation between the ransom and the sin-offering. It is not our thought to take up the subject of the ransom as Brother Ritchie will tell us about that in detail this afternoon, yet just one thought. As Jesus stood at Jordan, a perfect man, he was an exact corresponding price for Adam. That is, he was exactly what Adam was before he sinned. Jesus possessed the price at Jordan. The moment he was begotten of the spirit, the correspondency measurably ended because Adam never was begotten of the spirit. There the sin-offering began. Jesus having consecrated his all to the Father he was begotten of the Holy Spirit, then HE, the new creature, the antitype of the high priest, became the possessor of all that the perfect man had possessed prior thereto. He took possession of the right to life, the perfect organism and all for three and one-half years of his obedience, he maintained his right to that earthly life while laying down his humanity in sacrifice. As the human nature was being sacrificed, the new nature was being developed and prepared for the birth. Finally the offering was consumed and in the hour of his resurrection the Father rewarded him with the divine nature. He ascended to the Father and since that time he has been advocating the cause of the Church, his Body. Before he sat down at the Father's right hand, he offered the Church. This is shown clearly in Heb. 10:12.

"But this man after he had offered *one* sacrifice for sins, sat down on the right hand of God."

However, we must remember that there is the initial offering and then the gradual consuming of the sacrifice. This was shown in the typical sacrifices. The Lord's goat was slain by the priest, but then the body was sent into the camp to be burned, so Christ offered his Church at pentecost and since that time he has been seated at the Father's side waiting until the sacrifice be completely carried out.

The thought that the Lord is accepting members for the Body of Christ and granting them the privilege of sharing in the sin-offering is indeed a precious one and yet it does not for a moment detract from the glory of our dear Master because there is no intrinsic merit, no purchasing merit, in the Church's sacrifice. Their part in the sin-offering is a favor. Favor upon favor and grace upon grace. The Church do not atone for the wilful sins of the world. The sin-offering has nothing to do with the wilful sins of anybody. The principal reason for the Church's part in the sin-offering is that by thus being offered by the head, our high priest, we might eventually reign with him. Glorious! How our hearts go up to our dear Heavenly Father in thanksgiving for this precious privilege of being accepted and offered in sacrifice. As daily the outer man perishes, the inner man is being renewed and prepared for the glorious resurrection change.

The question arises: How can any member of the sinful race be accepted as a member of the Body of Christ and share in the world's sin-offering? The matter is plain. We must first of all renounce sin in its every form and make a full consecration of our will to God. In consecrating our *will* we consecrate our *all*, everything which the will controls. When the time comes that the Father is ready to accept us, the merit is imputed, the Father counts us righteous, accepts and begets us of the Holy Spirit, thus we become new creatures begotten to a new heavenly nature and gradually the new creature develops at the expense of the old nature. The new creature is being prepared for the birth and the humanity is being offered in sacrifice. What a secret in this part of the Father's plan. Members in particular of the Body of Christ! The natural body is surely a perfect simile of the spiritual. One head, many members. Suppose that we had five heads on each hand and the head would say "Move" and they would reply "No." What trouble we would have. Or as the poet has said, "O for a thousand tongues to sing my dear Redeemer's praise." It would indeed be grand to have the thousand tongues in order that we might sing his praises, but none of us would want the herculean task of controlling them. It is hard enough to control and properly use one tongue.

This privilege of suffering and dying with our dear Lord is certainly the grandest privilege ever offered any of God's intelligent creatures. Dead to the world with all its aims and ambitions and alive unto Him and the Heavenly impulses. Again we desire to emphasize the fact that our part in the sin-offering is a favor. Not that we redeem anyone, not that in sharing in the sufferings of Christ we cancel the wilful sins of others. Some of the Lord's dear people are swinging to extremes regarding the Church's part in the sin-offering. Some claiming that Jesus cancelled all that wilful sins up to the time of his death and that the Church will cancel all wilful sins since that time and in doing so they share in the sin-offering. Others claim that the Church have absolutely no part in the sin-offering whatsoever. Both of these extremes are to be avoided. The death of Jesus did not cancel the wilful sins up to the time of his death else how could he say that "all the righteous blood slain from Abel to Zacharias will be required of this generation," speaking of that generation of Jews who in his day had sinned against such great light? And if the Church atones for wilful sins committed since the death of Jesus, how could the Revelator say that he saw the souls of them that were beheaded for the witness of Jesus crying out from under the altar, saying, "How long O Lord dost thou not visit the earth and avenge our blood upon them that dwell upon the earth." Wilful sins must be expiated and so we find that that generation of the Jews living in our Lord's day had to bear all the wilful sins from Abel to that time. Because of the clear light shining at that time they were esteemed more culpable than preceding generations in their rejection of that light. So all the wilful sins *against* the Lord's body will be expiated by the sufferings of those individuals, who by and by will make up the Great Company class. In other words the antitypical scape goat class will bear these wilful sins committed against the Lord's brethren from Stephen on down through the age. The scape goat of the type was not a sin-offering, not being offered by the priest. It was forced to die. So with the antitypical scape goat class, they have no share in the sin-offering for the reason that they are not offered by the great high priest, their humanity being destroyed by Satan, as they are forced to pass through adverse experiences in which their flesh and its ambitions shall be destroyed. On the other hand it is equally clear that the

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Church do share in the sin-offering. Does not the apostle bring this to our attention in no uncertain terms in Heb. 13:13.

For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. Wherefore Jesus, that he might sanctify the people with his own blood, suffered without the camp. Let us go to him without the camp bearing his reproach with him. The Apostle is showing that the bullock of the day of Atonement was burned without the camp and that the Lord's goat was also burned without the camp, so we, his footstep followers, ought to gladly and willingly follow Jesus without the camp condition sharing the ignominy and shame that will be heaped upon us by the nominal systems, the camp of our day.

Some have asked this question: Seeing that we do share in the sin-offering, is there not a merit in the sacrifice of the Church? Much depends on the definition we give the word merit. There is surely a worth in the Church's sacrifice because the Revelator says that they shall walk with him in white for they are *worthy*. This personal worthiness must not be confused with the redeeming merit of Christ. The fact that the Church make a full consecration and manifest the spirit of self-sacrifice and gladly and willingly follow in Jesus' footsteps even unto death is of itself meritorious. This personal worthiness redeems no one, but gains for them the divine nature. Another thought should also be clearly recognized. We do not sacrifice ourself. The high priest does all the sacrificing. All we can do is to offer ourself for sacrifice and thereafter maintain the spirit of self-sacrifice, the desire, the willingness to be sacrificed, accepting the trials and difficulties that our Head may permit to come to us as day by day he leads us in the way of sacrifice.

The following illustration will serve to show the part the Church have in the great sin-offering. Suppose a man was worth $200,000. On his death bed he wills that the money should go to his five sons, with one proviso, namely, that during the life of his wife she should have the sole benefit accruing from the principle. She must not add thereto or take therefrom. When the wife would die then the money would be equally divided among the sons, but they could not have the money until the death of the mother. So with our dear Master. He wills or desires that his right to life, the human life, should eventually go to the human family, the obedient ones. But there is a provision which must not be ignored and that is the part the Church plays in this matter. The Lord's plan is that during the life of the Church on the earth, she is to receive the sole benefit accruing from the death of the Redeemer. She must not add to his merit, in fact she could not do so if she did desire, she cannot take therefrom, but merely have the benefit of the merit of Christ during this age. When the Church shall have finished her course and the merit of Christ is released the whole world will have the offer of life under the new covenant, the obedient ones, represented by the five sons will enter into the inheritance. Thus seen it is the death of Christ that blesses the world through his Body, the Church.

What a privilege, dear brethren, of sharing in the sin-offering with our beloved Master. Dying as humans, our bodies counted as members of his body in sacrifice, in order that suffering and dying with him we may have the privilege of reigning with Him. Some who one time saw these things clearly are today losing their spiritual insight. I have in mind one class where a number are going into universalism thinking that even Satan himself shall eventually be saved. I am also reminded of two others of the friends who have gone into theosophy after being in the truth for years. Another sister told me that the scape goat represented the Lord Jesus, in fact, said she, "The bullock, Lord's goat and scape goat all represent Jesus." We asked her the following questions which will serve to show the confusion into which she has fallen:

(1) Did the typical day of Atonement represent the Gospel Age, the antitypical Atonement Day? Answer: Yes.

(2) Did the work performed therein represent the work done herein? Answer: Yes.

(3) Did those three animals dealt with on that day typify our Lord Jesus? Answer: Yes.

(4) Then when Jesus died on the cross of Calvary the day of Atonement came to an end, seeing that he fulfilled the type, now why this long delay of over eighteen hundred years since his death? Answer: I do not know.

If Jesus, as the antitype of those animals slain, died on Galvary and thus fulfilled the type, why have not the world a clear realization of their sins forgiven, as would be the case if the work of atonement was ended? The *mystery* of the whole plan is the participation of the Church in the sufferings of Christ and in the glory which will follow. *"Christ in you the hope of glory."* "If that light that is in thee become darkness how great is that darkness." But some say we ought to be *broad*. True! But we can be so broad that we will get out of the *narrow way* entirely. To be ahead of the light is to be in darkness, to be behind the light means darkness. *Walk in the light.*

So, dear brethren, let us day by day submit ourselves cheerfully to the will of our Head in all things and in all humility realize our own nothingness in comparison with His greatness. Let us suffer with him looking forward to the near future when we hope to reign with him. We are nearly *home.*

One by one the dear ones whom we know and love are passing over. Our dear Brother Barton has gone on and his work on this side is done. I had the privilege in the Lord's providence of completing his pilgrim routing in southern California. He followed our Master in all humility and we rejoice that he has gone home. As one by one the friends that we are personally acquainted with pass beyond the vail, the vail seems so thin and we long to go and be at rest. No more uncertainty, no more suffering, just one long eternity of *joy* and *service*. May the dear Lord grant us strength to finish our course and to be offered with our Head.

Who would mind the journey when the road leads *home*.

Discourse by Bro. A. I. Ritchie. Subject: "THE RANSOM"

THE ransom is the distinguishing feature of the Christian religion. No other religion in the world has this feature or anything very much like it. Indeed, the world would naturally never think of such a thing as a ransom, because God did not reveal to the world that a ransom would be acceptable to him. True, various religions have offered human sacrifices, and many have offered sacrifices of animals, probably imitating the ancient patriarchs and Jews. Evidently God made known to Abel that the sacrifice of a life would be acceptable from him, and in this way showed that without the shedding of blood there is no remission of sins; but we have no reason to assume that Abel understood that a perfect man would at some future time "die a ransom for every man."

These sacrifices which were offered intelligently to God by those with whom He had dealings were, in a measure, acceptable as indications of a great sacrifice still future; but none or all of them fully typified the great ransom—the equivalent or purchase price for a perfect man.

All God's dealings with mankind center around the ransom. All the Old Testament sacrifices and the mosaic law covenant arrangements indicated that there was a necessity for the shedding of blood; but in all of these there was evidently a basic arrangement back of each, showing that because of this arrangement or understanding, men might approach God with sacrifices. The ransom is not clearly shown in the Old Testament; and the word "ransom," with one of its New Testament meanings, appears but once. "I will ransom them from the power of the grave." (Hosea 13:14.) In other Old Testament passages the word "ransom" has the primary meaning of a covering. Apparently, the ransom is especially a matter between the heavenly Father and the heavenly Son; and it was not appropriate that it should be made known to even the Lord's people in advance. The various sacrifices of the Old Testament and the priestly work seem to be based upon something back of them all—the ransom which was yet to be accomplished by Jesus. The offering of Isaac upon the altar seems to come as near to being a type of the ransom as anything in the Old Testament; and yet it lacks much of being a complete type—of

showing fully the offering of a life to purchase the release of one whose life was forfeited, or "a life for a life."

The great pyramid in Egypt seems to be referred to in the Bible as the stone witness which would corroborate the Lord's written word "in that day"—the present time. Its downward passage, ending in the subterranean pit, seems to represent the downward course of mankind for 6,000 years, ending in the great time of trouble—the utter ruin of all man's hopes of raising himself out of his descending condition. The upward passages represent the various hopes given by God for relief from the fall. The first ascending passage, extending from the descending passages to the level of the Queen's chamber, corresponds in length with the period of the operation of the law covenant and seems to represent the hope of life contained in that covenant, based upon the keeping of the law. However, the fifteen-foot granite plug, at the very entrance to this first ascending passage, effectually blocked the way and prevented any one from going up

to the Queen's chamber by that passage. St. Paul, writing after the prize of the law covenant was carried away by Christ, said: "The law made no one perfect; but the entering in of a better hope did." "By the deeds of the law shall no flesh be made perfect." "There is none righteous, no, not one." Jesus was not made perfect by the law; but the law attested his perfection and made it manifest. And St. Paul says the law was the schoolmaster of the Jews (and any others who might profit by observing their experience in endeavoring to obtain righteousness by their own works) to bring them to Christ. Even the entrance to the ascending passage was covered by a stone so cleverly inserted that, although people had access to the downward passage for perhaps 2,000 years, no one ever knew of any upward passages. About 820 A. D., Al Mamoun, an Arabian caliph, knowing the tradition that the pyramid contained vast treasures, and that there was an entrance on the north side, cut an opening and intercepted the descending passage. While thus working, the stone covering the entrance to the ascending passage fell down and revealed what had not been before known—that there was a system of upward passages. The only real hope of the salvation become known when Jesus "brought life and immortality to light through the gospel."

The fact that the law covenant does not contain the teaching of the ransom is illustrated by the fact that the opening of the well seems to represent the ransom and that the well is a passage entirely distinct and separate from the first ascending passage. The mouth of the well seems to represent the resurrection of Jesus—"from the lowest hell"; and the lower opening of the well is far down on the descending passage. Jesus did not bring salvation or accomplish the ransom through the law; but apart from it in a sense; and the law covenant voiced divine approval. When Jesus was raised from the dead, He did not open the way to restitution at once, but opened the way to the high calling, illustrated by the grand gallery in the pyramid, which runs upward to the King's chamber—the grandest part of the pyramid. When the high calling shall have been closed, then the work of restitution will begin, as represented by the horizontal passage to the Queen's chamber.

There are thirty-eight other pyramids in Egypt, which are presumably copies of the great pyramid. Most of them have a system of descending passages corresponding, in large measure, to the descending passage of the great pyramid; but none of them have any upward passages. These may represent the so-called great religions of the world, all of which recognize mankind's troubles and the need of some release from them; but none of which offer any real hope. Most of them teach that man can save himself in some way, by some processes of evolution, reincarnation, good thinking, good living, or what not. The idea of the necessity of a substitutionary sacrifice seems repugnant to men in general; and the cross of Christ is now as much of a stumbling block as it was nineteen centuries ago. Most of these religions seek to obtain some comfort from a false system of reasoning which denies the full extent of the curse and claims that man does not really die at all, but very likely lives in a better condition. Some of them, probably to enforce obedience to various kinds of priesthoods, threaten their votaries with eternal torment if they do not render willing obedience and subscribe freely to the funds of their sect. Several religions have added to this a kind of purgatory; while the Mohammedans speak of seven hells. Perhaps the Mohammedans are as zealous votaries of their religion as any in the world. However, the Christian religion is not based upon fear. The Apostle Paul says: "The love of Christ constraineth us." Most of the evangelists still believe that it is the dread of God that converts people, and they seek to make Him as terrible as possible.

The divine law required an eye for an eye, a life for a life. The scriptures explain that the first man was perfect and it was through Adam that sin entered the world and death by sin, and so, by heredity, death passed upon all men. Since death is the wages of sin, and all other troubles are incidental to it, it necessarily follows that any remedy which does not remove the death penalty must be a failure. Various expedients were permitted by God, so that it might be finally manifest that redemption was beyond the reach of the race, without divine aid. The angelic effort before the flood failed, as did also all gentile religions, philosophy, laws, etc., as well as the patriarchal dispensation, the law covenant with its atonement sacrifices, the moral teachings of the prophets and Jewish poets and philosophers. When the race was without help, in due time God sent forth His son, made of a woman, to accomplish the work of redemption. It is manifest that good thinking could not cancel the death penalty. It did not do it for the ancient worthies, who were good men, but did not escape death.

The ransom was arranged in Heaven; and the atonement was made there. St. Paul says that for the joy set before Him, Jesus endured the cross, disregarding the shame, and is now set down at the right hand of the Father. It was evidently in conformity with this arrangement that Jesus laid aside the glory he had with the Father, and though he was rich, yet for our sakes became poor, that we, through his poverty, might be made rich. He was born into the world, not a materialized or incarnated heavenly being, but a human child. "The Word *was made flesh* and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." (John 1:14.) Hebrews 10 speaks of God preparing him a body for the suffering of death. This was the second step in the preparing of that body. When he was 30 years of age—a developed man at his majority—the body was fully prepared. In harmony with his prehuman arrange-

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ment, Jesus did not hesitate to carry out his contract; but the record is that when he began to be about 30 years of age, He came to John at Jordan to be baptized. The price of obedience to God was his death as a man. The law covenant promised life to all who would keep its arrangements. However, Jesus did not come to the earth to remain as a man; but He came for the definite purpose of redeeming mankind by offering a perfect human life as a substitutionary sacrifice for the first man. He said: "My flesh I give for the life of the world." "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." "No man taketh My life from Me; I have power to lay it down and I have power to receive it again. This power I have received from My Father." Life is sweet to all, no matter on what plane; and since Jesus willingly laid down his perfect, unforfeited life to accomplish the work of ransoming mankind, this continued the meritorious work begun when He agreed to leave Heaven and undertake it.

No one can do a work for God unless permitted to do so; and so Jesus could not have taken upon himself the work of the priesthood unless he had been invited by God to do so. Adam was justly condemned and therefore God could not be required to accept a ransom as a substitute for him. However, Jesus explains that God sent His son into the world on purpose to be the saviour of the world; so that when he was found in fashion as a man, he had a perfect right to offer himself to God as a ransom, in harmony with God's own plan. "God so loved the world that He gave His only begotten son, that whosoever believeth on him might not perish, but have everlasting life." (John 3:16.) If God shall permit any one to do a work for him, He will suitably reward him. "God is not unrighteous to forget your work and labor of love." God not only raised Jesus to life, and did not only raise him to his former glory as the Logos, but gave him added glory—and gave to him to have life in himself.

When Jesus offered himself at Jordan, the Father anointed him with the Holy Spirit and begot him to the divine nature. From that time onward the old creature was dead and he was a new creature—the head of The Christ. When he finished his course in death, he was raised a divine being, highly exalted above every name that is named, possessing rights which God gave to him to be a divine being, and still having to his credit unforfeited merit and human life rights.

When Adam came under the penalty, he forfeited life and life rights and also suffered the dying processes for 930 years, until his soul was poured out in death. When Jesus took his place, he laid down his life and gradually poured out his soul unto death, being touched with a feeling of humanity's infirmities, thus being qualified to be a merciful and faithful high priest in the future. Though he laid down his life, he did not give his life rights; though the giving of his life implied that at some time, in order to complete the ransom work, he would turn over those life rights to the human race, whose life rights had been forfeited by Father Adam.

These life rights are to be the value consideration of the new covenant, which will make it effective in bringing back the world of mankind to full life rights at the close of the millennial reign of Christ. The new covenant is not yet in operation. If Jesus had turned the life rights over to Justice, the race would have been turned over to him at once and the restitutionary work would have begun then. Nearly 1,900 years have passed, and death has a stronger hold upon the world than ever. The only conclusion, then, is that Jesus has not yet redeemed or ransomed the world. He is evidently waiting until their six days of labor under the curse have been fully accomplished. The six days have now ended and we believe the transition is in process of accomplishment, and that the new covenant will soon be mediated.

The reason that Jesus came nearly nineteen centuries in advance of the time for the sealing of the new covenant with his precious blood is that it was the Father's intention that he should bring with him many sons to glory. These do not receive the life rights. If they did, it would be proper for them to receive restitution. The apostle says that Jesus appeared in the presence of God for us; and another apostle says that he stands there, not as our mediator, but as our advocate. In speaking of the benefits which accrue to the Church, St. Paul uses the word "impute" and indicates that the life rights are not given to us, but that an imputation of merit is made to the Church—corresponding to a credit, which gives them a basis upon which to serve God. This credit gives us justification by faith when we make a consecration of our hearts to the Lord, based upon faith in the redeemer and the whole plan of salvation. Any who cannot exercise sufficient faith, cannot, of course, enter this class. Those who do exercise faith are accepted as joint-sacrifices with Christ—not as parts of the ransom-price, which are accrued value from the offering of the life of a perfect man who was not under the penalty of death.

Jesus' work had three phases—his humiliation and sacrifice, producing the ransom-price; his offering himself to die, thus showing himself worthy of being a priest between God and men, as typified in Leviticus 8; his death as a sin-offering, as shown in the type of the bullock of Leviticus 16. Because of his offering himself as a priest and as a sin-offering, and appearing in Heaven on behalf of the Church, those who willingly and gladly partake of the benefits of such offering by faith now, are privileged to share with him in a sin atonement work, known as the sin-offering. These are said to die with Christ as a part of his sin-offering sacrifice. (Rom. 6:2, 3, 10.) They must first be cleansed and accepted as members of the high priest's body. They are then no longer in the flesh, but in the spirit—new creatures in Christ Jesus, not of the world, even as He was not of the world. The whole Gospel Age is set apart for the work of finding, sealing, perfecting and finishing the work of selecting this people for his name. Acts 15:14, 17 indicates that the work of blessing the gentiles, or the "residue of men," must wait until this work is accomplished. In the meantime the merit of Jesus is in a measure involved as providing a covering—a temporary robe of righteousness for the Body of Christ while still imperfect because in the flesh.

The sin-offering is the means by which the ransom work becomes available in the real uplifting of the world of mankind from the fall. The class thus selected will be sharers with Jesus in the work of mediating the new covenant and making its blessings and rewards available to the whole world of mankind in a way which will take cognizance of their weaknesses and make it possible for them to receive blessing for every effort put forth toward righteousness. The new covenant with its able and merciful mediator priest will bless every effort put forth toward righteousness, and each blessing will lead on toward perfection and restitution.

The term ransom includes not only the undergoing of the penalty of death by the perfect man, thus procuring the ransom-price, and it includes not only the blessing of the church, but includes the blessing and uplifting of the world of mankind from the fall, as the prophet said: "I will ransom them from the power of the grave."

When the ransom work is complete, all the evil effects coming down to mankind from Adam's sin, suffering and death, will be completely obliterated through the work of Christ; and any who do go into the second death will go there because of deliberate, wilful sin, and because they turned their backs upon God and righteousness. The knowledge of good and evil had been known only to God throughout the ages of eternity and, apparently he only decided to make it known to others when he began the human race. When he placed the trees "good for food" in the garden, he placed the tree of the knowledge of good and evil in the center of the garden, and placed a prohibition upon the eating of its fruit—apparently for a time. The very fact that he placed it there seems to indicate that the time had come when he decided that not only would mankind soon know good and evil, but apparently all his intelligent creatures would know good and evil. Prior to that all had known only good. When Adam partook of the fruit, his eyes were opened; and the report is that the Lord said, "The man is become as one of us [as a god] to know good and evil." But in learning the evil, he came under the penalty of death —"dying thou shalt die." God intended to permit the human race to experience the evil for 6,000 years, and that then He would suppress the force of evil and cause men to know good through the righteous reign of Christ. The lesson is plenty long enough in both ways that any and every intelligent person will fully know the difference and be able to choose. If, after a full experience, some will not turn to righteousness, even when they know well that it is the only way to obtain lasting life, God will decide that they are no better than natural brute beasts, made to be taken and destroyed; and such will die the second death as cumberers of the ground. Another figure represents them as the refuse of mankind to be turned in the valley of Hinnom outside of

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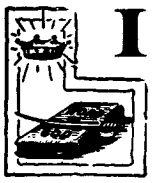
the city, for fear of the contagion they might introduce, tending toward unrighteousness.

Those who are privileged to suffer with Christ are said to be in the school of Christ; and St. Paul tells us that these not only have the sincere milk of the word, but that in the same word there is strong meat, which all are to hope to use and be able to assimilate, which will enable them to know both good and evil. It is necessary that these shall know the underlying principles of good and evil, because they are being trained in this school of Christ to be judges and kings in the earth and to reign with Christ during the period of his kingdom. Jesus said, Revelation 2:7: "To him that overcometh will I grant to eat of the TREE OF LIFE, which is in the midst of the paradise of God. The Church class are in the midst of evil surroundings and have the motions of sin in their own flesh, and have a daily battle against weaknesses within and without, and against the adversary and the world as well. These have every opportunity to observe and experience evil. In the Lord's gracious dealings with them they have the opportunity of observing good; and in His wonderful, exceeding great and precious promises regarding the future they see more and more of the hidden springs of God's love and goodness; and every day, and many times a day, they are learning to turn from evil and cleave to the good. They are learning how to discern good and evil by principle, so that they do not need to ask any one else if such a thing is wrong or right. They are eating of the tree of the knowledge of good and evil under divine blessing, and are being prepared to be divine beings, knowing the principles of good and evil something similar to the way God knew good and evil before evil ever came into existence, and thus qualified to judge the world.

Those of this class are to be the first-fruits unto God and the lamb. These are to be partakers of the divine nature; they shall see Jesus as he is. "Blessed are the pure in heart, for they shall see God." "What manner of persons ought we to be!"

Discourse by Bro. A. P. Walker. Subject: "JESUS PAID IT ALL"



IT is very certain, dear friends, that no one can fully appreciate the ransom unless the apostle's statement, "the wages of sin is death," is fully understood. To say that Adam died a "spiritual" death or any other kind of a death than the real one, only beclouds the intellect and the ransom proposition has to be modified also. Those who hold such uncertain views become like children engaged in "playing house." They have a make-believe chair, a make-believe store and walls to their houses that are not walls at all—merely a row of stones on the ground. The ransom is real and hence death must be, as its name implies, the absence of life, dissolution, unconsciousness, "no knowledge, wisdom or devise in the grave." (Eccl. 9:10.)

St. Paul tells us that the man was "not deceived," that the sin that brought death was an intelligent one, therefore a return to God must partake of the same intelligence and ignorance will not be the basis and will debar salvation on any plane. The reason so much confusion on the subject of the ransom exists is because "they did not like to retain God in their knowledge and God gave them over to a mind void of judgment." (Rom. 1:28 margin.)

Adam till his last hour must have known what the wages of sin was, but his posterity speedily lost sight of it. To illustrate, while traveling through the country we sometimes come to a place where the road forks and while the main road continues on a level the branch running parallel slowly descends. While walking on the lower road we can notice its decline as long as we can see the higher one, but when it is no longer in view the road on which we walk seems to be level because of a lack of comparison. Humanity has thus continued to descend this road that leads to destruction because Eden has been lost sight of and is now forgotten and unknown except by the few who have been "taught of God" and had their feet placed upon a rock. Many centuries ago a handful of people, because of their illustrious ancestor, Abraham, were selected of God for the purpose of teaching them this fact—that is, the fact of their decline, mentally, morally, physically, as a result of sin. He gave them His perfect law. They were ready enough to accept its terms, only to find at last that they could not live up to it. "There were none righteous, no, not one. All had sinned and came short," as the apostle explains, "By the law is the knowledge of sin." (Rom. 3:20.) However, the knowledge was not fully gained when Jesus arrived. The rich, young ruler believed he was keeping all the ten commands, but the Lord proved he lacked one and thus came under the condemnation. The apostle bewailed the fact that he lacked this same one when he said, "I had not known sin except the law had said, 'Thou shalt not covet.'" (Rom. 7:7.) God seems to be holding up a large mirror and saying, "Look at yourself." A drowning man must first be sure he is drowning or he will never take hold of the life preserver thrown to him. During the Gospel Age this lesson of the need of salvation has been learned by a few of world's millions, but God has appointed a day when He will judge (teach) the world and they will speedily learn the lesson so long neglected. He has given the world an *assurance* of this. (Acts 17:31.)

But the knowledge of the existence of sin is one thing and the means of recover from the effect of its penalty is another. "By one man sin entered into the world and death by sin and so death passed upon all men in whom all have sinned." (Rom. 5:12 margin.) This is a gloomy outlook, but hope springs forth when we read: "He is the propitiation for our sins and not for ours only, but also for the sins of the whole world." (1 John 2:2.) In fact Jesus paid it all. This hope, however, is only shared in the Gospel Age by the Church. They alone learn of God's disfavor in the past and the way he has provided for salvation and they lay hold by faith in the promises. "He was delivered (to death) for our offenses and was raised again for our justification." (Rom. 4:25.) They now enter into an appreciation of this and receive a knowledge of the "holy." (Prov. 9:10.) The wisdom and understanding that they obtain is because of a "grace" that the apostle describes in Rom. 5: "Being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into his grace (the holy) wherein we stand and rejoice in hope of the glory of God (the most Holy)." But while the glory of God is our hope we now learn of difficulties and trials heretofore unsuspected. We now might be drawn into a sin from which there would be no recovery. This is not a sin that Jesus died for. This is not a sin chargeable to Adam our ancestor. While Jesus paid it all we must understand that He only pays for Adam's transgression and all the sins of his children traceable to weaknesses resulting therefrom. One most important feature of this "grace wherein we stand" is the Holy Spirit which God gave us when we entered into it. To sin against this Spirit or Mind of God is to injure our appreciation of spiritual things. This, if persisted in, would sear our conscience and make us unworthy of life on any plane. In Job. 36:6 we read: "If thou sinnest, what doest thou against God?" God is not affronted nor undergoes any inconvenience because of any sin we commit. This sin is against the treasure that God has given us, namely, His Holy Spirit or Mind. The Holy Spirit will bring everlasting life to us and to destroy this Mind will destroy us, because all we have is the Mind of the Spirit. (Rom. 8:27.)

Jesus himself spoke of blasphemy against the Holy Spirit and its evil effects. (Matt. 12:31.) The apostles are agreed that there are two kinds of sin, but the average man of the world and many of the Lord's people say that sin is sin and blame the sinner, forgetting that the sinner is what he is because of his parentage and environment. Rather blame the sin and look forward to the arrangement God has made for its removal.

We might illustrate by means of this pair of rulers (holding one of them vertically). This might represent the human race in its perfect state. Now (holding horizontally), we have Adam and his children represented in sin, parallel with the earth, on all fours, like a beast. A recovery by his own efforts is impossible. He could fall, but not rise. Now, if a cord was attached to his head and pulled from above he would rise again. The cord might illustrate the

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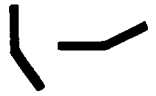
power of the ransom. We are all born in sin—we find ourselves just where Adam left off, but now suppose our heads drop still lower thus (lower than horizontal): This condition would not be chargeable to Adam and we can see that the pull from above would meet resistance. A still lower drop, thus: would meet with more resistance until finally the ruler held upside down would not respond to the cord. It would be deadlocked. Such is the effect of our wilfulness. It braces itself against the Spirit of God which we have and which we could lose. This would mean second death. The apostle in Heb. 6:6 says that such a one could not be renewed into repentance. Now we will show what the ransom can do by means of these two rulers. The upright one represents the *man* Christ Jesus who was not sinful and therefore uncondemned to death. He died, however, voluntarily and the effect of his death is to reverse conditions, thus:

We now have the race restored and the *man* Jesus dead forever. The fact that God raised the Lord from the dead did not restore his humanity as we all know, and as St. Paul learned by experience when he caught a glimpse of the glorified Lord on his way to Damascus. The ransom cannot avail for any one lower than Adam. The rulers held thus when tipped gives the result and the man is not upright as a result of his wilfulness. A still lower dip into wilful sin would place him still lower when the rulers are tipped over.  Finally the rulers pointing in opposite directions would show that a man would benefit by the ransom, but it would only carry him to the point where Adam left him—that is, prostrate. It would take another perfect man to restore him and we know that none other is eligible and that "Christ dieth no more." Truly Jesus paid it all, but he paid only the debt of Adam. All in Adam die and Jesus died for all of Adam's children.

Wilful sin is danger ground, but there may be a recovery even from that, but not by the power of the ransom. Paul says that if we judge ourselves we shall not be judged. How can we judge ourselves? By penances, stripes, humbling ourselves, doing menial service, being doorkeepers in the house of the Lord. By doing this, sorrow will fill our heart and the Lord will restore us. Sometimes we might call on the elders of the church and they by prayer will assist in our recovery from our sickness. (James 5:16.) But if we neglect ourselves the Lord will take us in hand. He has promised never to leave or forsake us and the chastening of the Lord will follow and then our restoration will come if we are rightly exercised by the chastening.

The safe attitude is one of humility at all times and bearing the fruits of the spirit we will never fall utterly. The Lord has promised to complete his work in us and as a basis upon which the work could be done Jesus paid it all.

Discourse by L. F. ZINK. Subject: "THE NEW CREATION"

THEREFORE if any man be in Christ he is a new creature (or new creation), old things have passed away. (2 Cor. 5:17.) "For we are His workmanship, created in Christ Jesus unto good works." (Eph. 2:10.) God is the master workman. The Church of the Gospel Age is *a new creation*, separate and distinct from all others. God's Masterpiece, "called the perfection of beauty, out of which God will shine." (Psa. 50:1, 2; Psa. 48:1, 2.) Also called the joy of the whole earth, is Mount Zion" (or new creation). "They shall shine forth as the sun." (Matt. 13:43.) Then the Logos was God's first creation. (Rev. 3:14.) Then angels cherubim and seraphim. But the new creation is highest. The new creation began with Jesus. The first born from the dead and first born among many brethren. He has the pre-eminence (Col. 1:18, 7). But the Church are to become copies of God's Son. "Called in hope of the glory of God." (Rom. 5:2.) Called to the obtaining of the glory of our Lord Jesus Christ and called to His eternal glory. Begotten not of blood, nor the will of man, but of God. (John 1:13.) "Of *His own will*, begot He us with the word of truth, that we should be a kind of first fruits of His creatures." (James 1:18.)

Not conformed to this world, but *transformed* by the renewing of our minds. (Rom. 12:1, 2.) There is a reformation which many believers call conversion. It is not true. There is a reformation of character, indeed, and also a transformation of nature. Have you had this change? When God's will becomes our will (first, begotten; second, quickened: third, if led by God's spirit and faithful), then we shall be born and be like him. You hath he quickened. The mind is renewed by presenting ourselves living sacrifices acceptable to him. (Rom. 12:1, 2.) Ye are God's workmanship, and then we co-operate by working out our salvation And God will work in us to will and to do of His good pleasure. Chosen in him before the foundation of the world. (Eph. 1:4.) Yes, fearfully and wonderfully made (is the new creation) my substance (or body, the Church) was not hid from thee. O God, when I was made in secret and curiously wrought in the lowest parts of the earth, Jesus the head came from the manger to the throne. Now his bride came from the pit to the throne. (Isa. 51:1, 2; Isa. 9:6, 7.) Of the fruit of thy body, David, will I set upon thy throne. Thus Jesus came from Abraham, Isaac, David. Joseph and Mary are related to David through Nathan. Yes, Jesus was as a root out of the dry ground, like a tender plant, too tender to live long. From David's family, condemned, but a perfect child, came out of a condemned race, who kept God's law, and the church were once convicts in Adam. Therefore the new creation are curiously wrought in lowest parts of the earth. But thine eyes did see my substance (body). Yet being unperfect (or incomplete) yet in thy book all my members were written, which in continuance (or gradually) were fashioned, when as yet there was none of them. "Thus changed from glory to glory ye are God's workmanship and chosen in Him before the foundation of the world."

God passed by angels, principalities, cherubim, seraphim, to choose a people for God's *inheritance* His choicest home. Beautiful for situation. "The joy of the whole earth, the new creation will be. It is a city of gold (divine nature, immortality), with golden streets and there will be a golden wedding, where every member of the new creation will be dressed in gold of Ophir." (Psa. 45:9.) Then there will be a golden rule in a golden age. Why choose convicts in Adam rather than angels for the place. The high priests were chosen to have compassion on the ignorant and those out of the way and now God is selecting the under priests with great care.

Just such characteristics, merciful gratitude, love. A class suitable to judge the world. Oh the glory to be revealed through them. The whole world are waiting for the new creation, a manifestation of the Sons of God. A class who will die for one another and God becomes their inheritance. (Deu. 18:2, Psa. 47:4.) Like priests of old, when jubilee day came, they had no inheritance in the land. God was their inheritance. An inheritance is something given you. Wonderful love of God. We are to relinquish our claim to restitution rights, for a heavenly home.

Jesus was not ashamed to call us brethren of the divine family. God being our father. He our brother. As it is written (Heb. 2:11-13) I will declares thy name unto my brethren. In the midst of the Church will I (Jesus) sing praise unto thee and again behold I and the children which

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God hath given me. Fellow companions, and becoming like me, partakers of the Divine nature. (2 Pet. 1:4.) Transformed in nature.

Jesus was anointed above His fellows and it was poured out on him without measure.

And all who are baptized into him, into his death receive a measure of his spirit and can now understand spiritual things. For the natural man cannot understand spiritual things. "Eye hath not see nor ear heard, neither hath it entered into the heart of man (fallen man) the things which God hath prepared for them that love Him, but God hath revealed them unto us." (1 Cor. 2:9-11.)

The natural man *can see, hear, smell, taste and touch.* But the spiritual man *has one more sense.* That is to understand the Bible, to delight in it. He is quickened, similar to Jesus when He came up out of the water. *The heavens opened* up and He saw wonderful things then. Then He went into the wilderness tempted by satan. There He compared the scriptures and saw wonderful things with the sixth sense. In the type in the Tabernacle, we as convicts

enter into the court, now believers. Justified, eligible to be sanctified as the priesthood passing from the court condition into the holy place. This vail is same as the figure of Baptism. It is the death of our will. Here we are begotten and then quickened. Here we get the sixth sense. Here we see the light of the golden candlesticks, which now to us as new creatures receive the illumination of the Holy Spirit's teachings and now with this energy we can go on and die with Jesus. For the joy set before him, he endured the cross and now we take up the cross also. He was annointed with the oil of gladness above His fellows. He received sufficient to supply all His members who are in His body. Kings and priests who annointed of old by a special oil, now the new creation are annointed by the Holy Spirit and are to be kings and priests unto God and to reign. Jesus said: "Lo I come to do thy will"—to sacrifice his life. He came to John to be baptized, to show his death. A picture-funeral, death, burial and resurrection. The going down would show his death and burial, the rising, his resurrection. Did John leave him under the waters? No. When he had risen, he began to die daily, actually, a sacrificial death. And now we, his fellows, put ourselves into his hands, to present us unto death as his members and gave to us the picture funeral also. Does he leave us under the water? No. When we arise, then we begin to die. Also—"Ye are my friends if you do whatsoever I command you." This is my commandment that you "love one another as I have loved you." He loved us unto death and as I laved down my life for you, you ought to lay down your lives for one another. A sacrificial death. But (who dies?)

"Ye are dead (the old man) and your life (the new creature) is hid with Christ in God." When did you die? Who are you now if you died? I was once Adam Jones. But now I am Christian Jones. I died about ten years ago. Died? Yes. Who are you now? I have risen with him. "If ye be risen with him, seek those things which are above. How could you rise with him, if you had not died, but *who died?* (Adam Jones). Our old man is crucified with him." (Rom. 6:6.) There is the old man and the new man. "Outward man" and "Inward man" now this is the same body you used to have. Yes, but it is only loaned to me to finish my course to die with Jesus. The Justified Adam Jones is now dying and the new mind (will) is living in this body, until I finish my sacrificial death. Then God has a new House (Tabernacle) not made with hands ready for me, when I die actually. Does the new creature die? No. It is hidden in the meantime and if faithful they will be born in his likeness. While the outward man is perishing, "the inward man is renewed day by day." Who then is healed when some people go to the divine Healer? I think they patch up the old man. And the new man may be very sick too. "I am crucified with Him." Not the new—but the old. Well then you dare not leave the cross. No, I die daily.

You are dead. Yes, and my life is hid. With Christ you died, (*your humanity* counted perfect) which Jesus offered also. God holds your new life now until birth day. "Then you shall see Him as He is." (Rom. 6:3-6.) If you will be planted in the likeness of his death (not water) you shall rise in the likeness of his resurrection—this is a sacrificial death. Water baptism is a picture of a funeral. Did you ever die, or enter into a covenant to die with Jesus. (Rom. 12:1, 2.) This shows a death and burial and resurrection. Baptised unto his death—"To die daily." Thus ye are dead and your life is hid with Christ in God. "Ye are God's and shall die like men and fall like one of the princes," (which one? *Jesus* Ps. 82:6) A Son of God dying like our head Jesus did. As it is written, "Precious in the sight of God is the death of the Saints." "Being made conformable unto his death." Dying since your consecration. "Like Jesus, ye are dead." "Baptised for the dead" (world). "Blessed are the dead who *die,* what kind of *dead people die* in the Lord." (Rev. 14:13, 14.) "For Thy sake are we killed all the day long." (Rom. 8:36.) This is a sacrificial death, like the three fires in the day of Atonement.

The hides and hoofs burning outside the camp, represented Jesus in the three and one-half years of his sacrifice. His garments smelled of myrrh (wisdom), aloes and cassia." How? By his obedience unto death, this brought his own trials. But he died daily. It was a sweet smelling savor to God from the Golden incense altar—where *all His members* are now sacrificing and their lives, too, are sweet savor to God, because they are offering themselves willingly. But as the world turned on him. They will persecute you also. "And so Death worketh in us." (2 Cor. 4:11, 12.) And we which live passed from death unto life and are always delivered unto death, "for Jesus' sake."

How did you get life? By coming into him, by being members of His body, we receive his anointing, we receive his blood—(not ours.) For you are dead, and *it.* (The new creature) was sown in *corruption. It* will be raised in *incorruptibility. It is* sown in dishonor but raised *in* power. *It is* sown a *natural* body but *it* is raised a spiritual body. (1 Cor. 15:42-45.) "The new creation have passed from death unto life now" and are on trial now in this the atonement day. Then think it not strange the fiery trial that is to try you." We have fellowship with His sufferings and share His Resurrection, *The Chief One.* They become Saviours to judge the Mount of Esau Ob. 21. For they are divine and in His likeness.

Jesus the Head, the Church His body. 1 Cor. 12:12-28. As your body is composed of many members, so also is Christ. (Not Jesus alone.) *Jesus is One,* but Christ is many, 144,000 members. (Rev. 14:1-4. Jesus was Christed at thirty years of age, and became Lord at His Resurrection. (Rom. 1:3, 4, Rom. 14:9, Acts 2:36.) God hath set the members, everyone of them in the Body as it hath pleased Him." The eye cannot say to the hand, I don't need thee. Nay those members which seem to be more *feeble* are necessary. (Feeble members necessary.) Good. Then there is hope for me—yes indeed, my child. "Be of good cheer." God judges not the new creation after the flesh, but according to perfect *intentions.* "My heart is fixed." David hath spoken for all of us. Like the needle to the pole. If you should be turned out of the way, and God saw your heart quickly turning to Him with *a tender conscience,* He would see you had character formed: character crystalized. You would have helped Jesus carry His wooden cross long ago. Yes, so now He lets us carry a better one.

Would you walk as I walked if I gave you the power? Yes. Will I count you perfect? Will you remember me now, it is my dying request. You put up arches for men like Napoleon, did you put up one for me? You put up monuments for great men. Did you put up one for me? You

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put up monuments for soldiers. Did you put up one for me? You put flowers on the soldiers' graves. Did you *ever* even put a carnation upon my grave? Do this in remembrance of me.

"Drink my cup." "Be baptized with my baptism." Take up the cross and follow me, and if you do you are putting flowers on my grave every day.

"He careth for you." "You are more to Him than sparrows." "He hath graven thee upon the palm of His Hand." "Some mothers may forget their children, but I will not forget you." (Isa. 49:16.) "Blessed is the man whose sins are covered." (Rom. 4:6-8.) For "Ye are complete in Him." (Col. 2:10.) "By one offering He hath perfected forever those who are sanctified." (Heb. 10:14.) "There is no condemnation to those in Christ Jesus, who walk not after the flesh but after the spirit. (Rom. 8:1-4.) The new creatures have now "passed from death unto life," we can walk after the spirit, but cannot walk up to it. It is so high and so perfect. Suppose you wanted to walk to the door and could not walk upright. But God said, show your willingness to do so. *Will* you? But I will fall, will get up and go on again. But what if I fall again and again. Get up and go on again and again. "A just man falleth seven times and riseth again." (Prov. 24:16.) We cannot keep God's perfect law, the Ten Commandments. But we can keep the new one, this one: "Ye are my friends if you do whatsoever I command you and this is my *commandment*, that you love one another as I loved you." How much? "I loved you unto death." "As I laid down my life for you, you ought to law down your lives for one another."

"The law is a ministration of Death." The letter killeth, but the new commandment love, will give you life. (John 15:12 and 1 John 3:16.) Those members which seem to be more feeble are necessary. "Having the same care for one another—all the members of your body receive life blood from your heart. Jesus is the head of the Christ and "He is our Life." "We have his blood." therefore of his body and shall be the Christ Mediator with him, for he is the Christ and we members of the new creation. "The church which is His Body, the completeness of Him." (Eph. 1: 22, 23.) Is Christ incomplete now? Yes. His members make Him complete, as Luke 13:32, I shall be perfected in *third day*. Who would? Jesus the head and church His Body. He spake of the Temple of His Body (John 2:19, Mar. 14:58, Col. 1:18-24.) He shall change our vile Body, "(The Church) to be fashioned like unto His glorious body." (Phil. 3:20, 21, 1 Thess. 5:23, Acts 4:32.) Now the new creation are called a *"Great Man." A composite Man is the Christ.* (Eph. 4:4-6, 11-13.) That we all come in the unity of the faith unto a perfect *man*, the completeness of Christ." (Head and Body) and Eph. 2:15 says to make in Himself of *Twain* (Jew and Gentile) one new man. Now what does this mean; a perfect man and *a new man?* The new man composed of *Jews and Gentiles*, make the perfect man and when all the members are complete Acts 17:31 says, "God will judge the world by *that man"—The new man, the perfect man.* Yes, Isa. 66:7 also tells us before Zion traveled, she brought forth a *man-Child.* Who? The *Christ* who will put to death the false *man-child*, the man of sin. (Rev. 12:5.)

He called their name Adam, (The two) (Gen. 5:2) and now we see Adam in a figure of him to come. (Rom. 5:14.) Adam put into a deep sleep, and Eve taken from his side. (The twain one.) Now Jesus dies and from his side, blood has been applied for his bride. "For He is a saviour of the body (the Church only). His blood is only applied for the members of his body so far. (Eph. 5:23-32.) He loved the Church and gave himself for it. For we are members of His body, The Christ. For this cause shall a man leave his father and mother and shall be joined to his wife, and they Two shall become *one flesh.* This is a great mystery, I speak concerning Christ and the Church."

God hath chosen this class to dwell on the divine plane called, "Immortality dwelling in the light which no man can see, nor hath seen." Can God see us? Yes and hears us even tho God "dwells in the Heavens of Heavens." His eyes beholdeth all things. He sees all things, knows all things. And now the new creation are similar. For we shall be like him and see him as he is and Jesus is now the express image of the Father. "Put to death flesh, made alive spirit." And Christ's members are to be like him. Then they, too, will be able to see, hear even like Christ, being the new creation divine. Ye are God's workmanship and he can make somethng out of nothing. Jesus is the top stone and ye are living stones, being shaped, fitted, polished until each stone becomes a copy of God's pattern. Then the Church will have Dominion over the dead in the morning. (Isa. 49:14.) Then they shall shine as the sun." The whole creation are waiting for the new creation and out of each believer will come forth living water. "They shall judge the angels and the world." They shall be saviors Ob. 21 to judge, so great is the high calling.

The new creation, God's Workmanship—His Masterpiece, The Perfection of Beauty, The Joy of the whole Earth.—Amen.

Discourse by Bro. R. O. Hadley

Subject: "THE NEW CREATION CALLED AND PREDESTINATED"

HAVING very recently found myself to be among the "called ones," I am very grateful today for having the privilege of coming to you with this great message. I am always to preach my Father's message and not one that I might have made up.

Since 1896, until two years ago, I was a Methodist preacher. From that time until now I have read the Studies in the Scriptures, and have found that I knew very little about the plan of Jehovah, so I come to you with gratitude, in the name of Jesus, who has called us to his wonderful high calling. The opportunity to become members of the New Creation was never thrown open to the world of mankind, but only to the called class. It is a very great honor, dear friends, to be notified of the plans and purposes of Jehovah and to know of this wonderful calling. Even yet in this late day of the harvest only comparatively few know the plans and purposes of Jehovah. We are favored, dear friends, in being among the number who have been notified of the plans and purposes of Jehovah.

I will now bring to your mind some scriptures to show that the New Creation is a called class: "To all that be in Rome called to be saints." This shows that God had called in Rome a certain class, and their calling was that they should be saints. Further we find that it is God that has called them, "God is faithful who has called us, to the fellowship of his son." This shows that the called class are those that are expecting to be in a peculiar relationship to his son. His great Son, our Lord, who was the first of the called ones, and now one by one as those who are called finish their course they are united with him, and will continue on until the whole predestinated class will be glorified. Also to the church at Corinth we read: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." Paul also said to the Jews and Greeks that are called, Christ is the power and wisdom of God, but the apostle also said to certain ones of the Jews and Greeks, Christ was a stumbling block and foolishness, but to the called ones he was the power and wisdom of God. Then we have a general statement, many are called but few are chosen. From the Lord's standpoint predestination is first. Predestination means that certain conditions have been arranged for before hand. With regard to the New Creation, predestination means that Jehovah arranged the plan by which they should be called or brought to the condition to which they were predestinated. From our standpoint the call seems to come first. After we find that we are called we look into the scriptures to see to what we are predestinated, and then it is our business to meet the conditions of predestination.

Who are called and what are their qualifications? The apostle said, not many mighty after the flesh, not many wise or noble are called, but chiefly the poor of this world rich in faith. We might have supposed that if Jehovah had intended to gather up a very select company he would have called the most noble disposed among the children of men. But according to the Scriptures we find that this is not the

case. The apostle tells the reason for it, "that no flesh should glory in his sight." Those who are wise and noble naturally, are not disposed to see their unworthiness, and are disposed to glory in their own condition. Jehovah has decreed that each one who finally becomes a member of the New Creation must realize their unworthiness. I have met quite a number recently who are more or less distressed over the fact that they were unworthy, and I have been trying to explain that that was one of the requisites of the New Creature and that this will continue as long as we are in the flesh.

It will also continue as long as we need his robe to make up our deficiencies and also to exercise such faith as to be continually covered with his righteousness. He has prepared the wonderful plan by his own death that we might be covered and our lack be made up.

Not long ago a brother in one of the churches said to me as I was explaining something of the wonders of the plan of the ages, you claim to know a great deal about these things. I answered, I do not believe you. I do not believe that you know more than the wise men, the bishops and others. Now that might seem to be a good accusation against one who had been nothing but an ordinary Methodist preacher unless we had something in the scripture that would be a conclusive argument. I remember where we are told that Jesus said, "I thank thee oh Father, Lord of heaven and earth, that thou hast hidden these things from the wise and prudent and hast revealed them unto babes." So with this and other scriptures we can rejoice that we do know something of the great plan and purpose of Jehovah, not from our own strength or merit, but from the fact that Jehovah has been pleased to reveal them to us. It is a wonderful thing to have any part in this ministry in the closing days of the Gospel Age.

The call began with Jesus when he offered himself at Jordan, and to the rest of the New Creation at Pentecost. The acceptable day of the high calling is the Gospel Age. As certain as this call had a beginning, it will have a close. it will continue until the members are called and elected, and then it will end. Then will be opened up to the world of mankind the blessings indeed to come to them through the called and elected.

The ground of our call: Adam was created perfect in the image of Jehovah, a human likeness of Jehovah. While he continued in that condition he was accepted of him and finally when he disobeyed he fell below this standard of justification into a condition of being no longer perfect and now we as his children are brought forth on a still lower plane than perfection, so that we could not only not give a ransom for our brother, but could not save even ourselves, or could not be called into this condition of the high calling while the sentence of death is upon us. So Jehovah has instituted a plan or purpose whereby we might be called. We therefore find ourselves on a plane below the plane of justification, but we read that through faith we can be justified. Now there are several things connected with justification: first, we must recognize a standard of justice; second, we must recognize something out of harmony with justice; third, to bring back into harmony with that standard. This is what we understand by justification. Paul tells us in one place that we are "justified by grace"; in another place that we are "justified by faith;" in another place "justified by blood"; another place by "justified resurrection." James says it is "by works." How do we reconcile these different statements concerning justification? We are justified by his grace in that he was not under obligation to redeem Adam or any of his race when they were under condemnation. It is purely by his grace that he did such a favor. In the second place we are justified by faith for that is the more acceptable arrangement for our justification. Third, we are "justified by his blood" in that God gave his son to be the Saviour of the world. Jesus gave himself a ransom in that he provided the ransom through his blood for our redemption. We are "justified by his resurrection" in that it is a part of the plan of Jehovah that Jesus should not only be the redeemer of the world, but the restorer and blesser of the world, and in this sense we are justified in the fact that he arose again. We are "justified by works" in the sense that, while we were saved by the preceding things, we are not to deny our faith by doing no works. We are not saved by works in the primary sense, but because of faith in his blood and resurrection. In another sense, our works should always be in harmony with our faith. So, we find these different expressions of our justification all to be fully in harmony when we see them to be a part of the great plan of redemption.

How God calls: "Of him are we in Christ who of God is made unto us wisdom, righteousness, sanctification, and redemption." 1 Cor. 1:30. The first element in our call is that of wisdom. Christ becomes to us wisdom. The wise man has said, "Wisdom is the principal thing." So then, those who have exchanged the present life for the future life are recorded in the scripture as having done the wise thing. You who have accepted the plan of Jehovah in the present time, to be dead with Jesus, to suffer with him that you might reign, with him, have done the wise thing. Way back in the past ages Moses said, "So teach us to number our days that we might apply our hearts unto wisdom." Can we not feel, dear friends, that it was indeed a wise choice when we took up Jehovah as our reasonable service and consecrated our lives and all to him? Even in the present time we have blessings, joys and peace beyond measure. How glad we ought to be at the present time that we have been enabled thus far to walk in wisdom's way.

James tells us that, "the wisdom that cometh down from above is first pure, peaceable, easy to be intreated, full of mercy, and good fruits without partiality, and without hypocrisy." The wisdom that cometh from above is first pure. Jehovah is seeking pure ones. "Blessed are the pure in heart for they shall see God." Other qualifications belong to this but this seems to be the principal one, pure in heart and intentions and in this sense we are to receive the image of his son, our Lord.

The wisdom that cometh down from above is the noblest kind, the best instruction. Those who are exercised by it shall finally, when their course is completed, see Jehovah face to face.

After this comes the qualification of peaceableness. It is first pure, then peaceable. We stand for peace on all occasions when it does not involve a principle, but we find that righteousness is so wonderfully in contrast to sin and darkness that those who are pure in heart meet with more or less difficulties. We will as far as possible be in harmony with heavenly things and holy things, and out of harmony with the general course and sentiments of the world so that we are likely to find more or less difficulty in the world and with our own families, and our positions may make enemies of those of our own families.

Easily to be intreated: We should be humble. Humility is an important principle in the character of those who are called. Jehovah seems to be putting a great premium upon those who have humility. We must not mistake humility however for pride. A certain person told a sister her father was a very humble man and he finally got a knowledge of present truth. I said to this person, did your father unite or meet with any of the brethren? No, he was a very humble man, and her mother objected to his having anything to do with the truth people, and so he never went with them. I said, to her, Do you know, that was pride instead of humility? And, by way of illustration, Jesus in his humility stood out against Satan and all the world when they tried to move him from the course of righteousness and the principles which Jehovah had sent him to exemplify. Humility which will not get into trouble when a principle is not involved but it is a principle which will stand and hold out against those who strive to move it from the course of righteousness.

Full of mercy and good fruits: The fruit of the holy Spirit as we walk in wisdom's way, is becoming filled more or less with the spirit of Jesus, that holy Spirit that eminates from the lives of those who are consecrated to Christ, are without partiality, and without hypocrisy, pure in heart.

He is made unto us also righteousness, that is justification. God would not call us while we were sinners. First we have to be justified freely, before we could be called. Justification then we find to be a stepping stone to the high calling. That is not a means within itself at the present time.

Justification by faith in the blood of Christ is a provision whereby we may be brought into an acceptable attitude before Jehovah, that we may have a standing before him. It is not an actual justification but by faith in which the merit of Jesus at the present time is imputed to us and therefore we have a standing before Jehovah, and thus in this condition he can call us to the high calling.

Text

Those who are merely first justified, and failed to go on by consecrating themselves to Jehovah have received the grace of God in vain. No doubt there are multitudes of those in the church of the present time that are justified, but never consecrated themselves and therefore their justification will never avail unless they go on and take the next step of consecration. It is not a means to life in this age though it will be in the next. At the present time the church is justified by faith only, in the next age the world will have justification to life. It differs from the present in that they will actually be raised up, rewarded and finally be fully justified. No one can be called in this age who is not first justified. After thus becoming justified, they then, may if they will, consecrate themselves to Jehovah and become members of the New Creation.

It becomes to us sanctification: So we read, "Sanctify yourselves and I will sanctify you." This means setting apart. It may be applied also to the New Creation. If we sanctify ourselves, set ourselves apart to Jehovah, then he sanctifies us by setting us apart as one of his elect new creatures, and thus he leads us on into the great plan of redemption.

Sanctification is not human perfection. Some have made a great mistake, supposing that one who was entirely sanctified, set apart to the service of Jehovah, was entirely perfect. In sanctification we still need our justification, and the robe of Christ's righteousness to cover our imperfections of the old nature and we carry that robe right on in our lives after we have been set apart, and we will need it as long as we are in the flesh.

Sanctification is not emotion. Many of us in times past have judged our standing with Jehovah according to our feelings. When we felt good we thought we were in better standing with Him. Now we find we are in different stages of development and that our feelings are not the matter by which to gauge our standing with Jehovah, but through faith and the wonderful doctrine of the witness of the Spirit, which is one of the most important subjects that we have, one of the greatest doctrines in the Bible.

It becomes to us redemption: I would like to impress upon you that it becomes to us redemption in the sense of deliverance in this life. He that believeth on the Son hath everlasting life. We have believed already, but not in the full sense. Not in the sense that we have it, but Jehovah looks upon us as New Creatures already, and we already have a foretaste of life. We are his representatives in the world at the present time. Is not that a wonderful position to occupy? We are ambassadors for Jehovah now, and we are expected to set forth before the world something of the plans and purposes of Jehovah at the present time.

Jesus said to himself, "I am the light of the world." That is easily comprehended. But when he says of the apostles and disciples, "ye are the light of the world," it is not so easy to comprehend.

But we believe that it is true, and that we are his representatives and that we are the New elect Creation or the lights of this old dark world at the present time, and Jesus is now our deliverer in the sense that he is helping us daily to overcome. And if we continually walk in the light and accept his robe of righteousness and do the best we can, we will finally be amongst the more than conquerors through him that loved us, and if faithful unto death, bearing the cross up the mountain steep to the gates of glory, we will there be crowned with the victor's crown and at that time Jesus will be our deliverer in the fullest sense of the word.

The New Creation is called to glory, honor and immortality. This is a wonderful thing indeed. No one could surely set themselves in a calling like this. Surely it would be a presumptious one that would put themselves in this place. No one could expect to be amongst that number, only those who had first received an invitation. We are called to be spirit beings. That was a great surprise to me, dear friends. I had been taught the ordinary errors of Christendom and supposed already that I was a spirit being. The first thing I received in the way of truth was the tract, What is the Soul. The next thing I saw was the high calling of God in Christ Jesus, and that it made a change from a lowly human being to that of a spirit being. Christianity I find now does two things for us, not one. The highest ideal I had of the Christian religion was that it would help us to live a righteous life, but now I find it does more than that, it transforms our character and then changes our nature. It not only changes our nature but at the present time we are spirit begotten with the mind of Jesus, and then in the first resurrection when we pass beyond the vail, we will be made spirit beings. This is what we understand by immortality, spirit beings of the highest nature. "Wherefore are given unto us exceeding great and precious promises." The nature of Jehovah made like unto Jesus himself.

"Whom he did foreknow he did predestinate to be conformed to the image of his son": The idea of our being predestinated is that we are to be conformed to the image of his son. The high calling is for that purpose, that it would select or elect a certain class from the children of men to be conformed to the image of his son. Now the doctrine of election at one time was very repulsive to us when we thought of the nonelect having great injury done to them. But now we see that is not the case. We see that a small class of mankind have been separated to be conformed to the image of Jesus, not to do injury to the nonelect, but we find now that the great plan and purpose of Jehovah is that the elect new creation shall be a blessing to the nonelect. This is the same as when we elect or select officers in the government or state. Why do we do that? For the purpose of bringing blessings to those who are nonelect.

The whole creation groaneth and travaileth in pain together waiting for the manifestation of the sons of God. Wonderful is the provision of Jehovah through the elect creation to bless all the families of the earth. It will be a wonderful day in the history of the age that the church has a part with Christ, shall constitute the blessers of mankind in the great day that is now so near at hand. We who are now called, if faithful unto the end, will be with him in the blessing of all the families of the earth.

The new creation has a very difficult way to pass through. We are called and predestinated to walk in the footsteps of Jesus. He did not have a very easy time. We used to sing, "I will go with him, I will go with him." I remember singing, "I will go with him thru the garden." No doubt that old hymn expressed the experiences especially of the feet members that are still here with us. Can you sing it today, and do our hearts respond? We who are now of the elect New Creation can we sing, I will go with him all the way? If you do, kind friends, then you shall reign with him in glory. It is a strange rugged way with many difficulties, but if we think only of the difficulties we might be discouraged, and I do not want to discourage any of you. There are difficulties in the way, but Jesus said, "My grace is sufficient for you." I believe that you who are here want to get into the Kingdom. I believe you would not have come here if you did not. Sometimes you may have been discouraged and have seen many things that seem to hinder you in the way. Remember what Jesus said, "My grace is sufficient for you." What did he mean? I think it should be interpreted like this: My grace is sufficient to get you into the Kingdom. The last members are being completed, the last ones are being tested. The great company will be dealt with later. At the present time it is the very elect that Jehovah is seeking out, and to you, kind friends, I am glad to give you this text that, "His grace is sufficient to get you into the Kingdom."

In the predestination of the New Creation Paul tells us that God is for us. That is a wonderful help, is it not, when we realize that God is on our part. We may believe that as soon as we are called that Jehovah is on our part and wants to get us into the Kingdom; that is, he will do his part, but he would not have called you if he had not wanted you in the Kingdom and he will help you as long as you continue to trust him.

Making our calling and election sure: First, we have God's holy Spirit to be with us all through our christian experience, that is his holy influence that has lifted us heavenward from sin and darkness to the plane we now occupy and it will continue to the end.

Second, we have his Word of instruction that gives us inspiration and the exceeding great and precious promises that instruct us to run with patience the race that is set before us.

Third, we have his providences. For the heavenly ones that really desire the will of Jehovah to be done in them, he shapes the providences around their lives so that it is possible to make our calling and election sure. We are to believe him and we ought to expect from time to time that the circumstances around our lives will be such that we can make our calling and election sure.

Text

We are predestinated to fight the good fight of faith. We are in the battle, we have everything invested, we must win the fight or we lose all.

I was in Nova Scotia recently during a great interest in the battle of Verdun where the French were calling on England and Canada for re-enforcements. What I saw there illustrated what happened in my life years ago. For many years I just had enough religion to make me miserable. Many of those with whom I was associated believed in Higher Criticism and Evolution, and were having a good time, but I was having a hard time. Then they went to the fairs, sociables and other things, and had a wonderful time as they thought. But I could not do it. I made up my mind that it was because I was bad and they were good, and I am still of the same opinion. But now I find another reason, the Lord was dealing with me as a Christian, as he has done with all the rest of the New Creation. This is illustrated at Truro during one night when seventeen trainloads of soldiers were on their way to the old country. Not carloads, but trainloads. I knew where they were going, but they did not. They were a fine lot of boys, and just having the time of their life, a wonderful time. They were well fed, their armour was as bright as steel could be polished, their uniforms as trim as they could be made, with the number of their regiment on their shoulders. I did not see them march, but the people said that when they marched, there was something doing.

A brother in England gave me a description of the soldiers there. They came back with slow tread down the street, they were more or less wounded, they were poorly fed, and poorly clad, their care worn disheveled hair, their uniforms were tattered and covered with gray mud from their head to their feet. No one was paying any attention to them. What was the difference? These men had been doing service at the front in the trenches and the others had never known a battle. Kind friends, you and I are in the battle, the rest of mankind have never yet come into vital relationship with Jehovah. We are in the battle and we must win or we lose all. Paul uses it as the illustration of the Christian victor when he said, in the closing days of his earth-career, "I have fought the good fight, I have kept the faith, henceforth there is laid up a crown of righteousness which the Lord will give me in that day, and not to me only but to all those who love his appearance." This battle of the Christian life is the greatest battle that was ever waged, and so as we are called upon to be isolated now and more or less unnoticed will be joint heirs with Jesus our Lord.

How wonderful is the high calling to which we are called and how blessed are the privileges of the present time. How wonderful will the privilege of the future be if we are only faithful unto death.

May the Lord add his blessing in Jesus' name.

Discourse by Bro. S. C. Oathout. Subject: "DISCIPLINE OF NEW CREATION"

BROTHER CHAIRMAN, Brothers and Sisters in the truth. I do not know if Brother Ritchie knew that I had ever had any experience in disciplining any one or not, but I had that experience in teaching school and I know it to be a very unpleasant duty. Of all the subjects assigned this afternoon in the symposium, I consider this subject of "Order and Discipline of the New Creation" the most difficult and unpleasant.

When the first thought came to me of order and discipline in the new creation, I wondered why does anyone who expects to become one of God's dear sons, one with a divine nature, one who shall live with God forevermore; why should they need discipline? But in answer the need of experience came to mind and we recalled the experiences of hot house plants transplanted to the fierce winds, of adversity and the hot sun of opposition, how few there be that can withstand such a transfer.

As we think on this it becomes more and more clear to our minds how wise and provident God is in providing us with just such experiences and trials and reverses as we need to help us in the formation of that character so necessary to admit one to the kingdom of God's dear Son.

Owing to the shortness of time, I have decided to read a few extracts from chapter six in the sixth volume of Scripture Studies. There we find that the ecclesias are admonished to be careful of the selection of elders. We are told to "rebuke not an elder." The thought seems to be that such care and prayer and consideration should be exercised in the election of an elder that no occasion would be found to rebuke an elder.

The period of service varies in the different classes. The idea seems to prevail that if any elder is found who seems not satisfactory to the class he can be replaced at the next election of elders. The period of service or term may vary to twelve months, or half or quarter thereof.

The number of elders is another question which has to be settled at times. Many classes seem to be afraid of offending a certain brother by not electing him an elder. I believe that each of the Lord's people should be "strong" and that they should vote their conviction just as they feel. Any brother who is not properly exercised thereby would be proven to be unworthy of the confidence of the class.

In the election of the elders it appears to be Brother Russell's thought that only the consecrated should be allowed a vote. It is to be the represented vote of the Lord and hence should be properly expressed only by the consecrated child of God.

The majority prevails in general elections, and does so properly in the ecclesia's election of its officers, but "bare" majorities are not enough. The unanimous vote should be sought. The vote should represent the most of the Lord's people. However where a division is formed to exist the minority may have an elder elected to suit its idea and thus all have a representation.

In the discipline of a member of the new creation we all know about one going first to the accused and if he does not desist, then taking another elder to the wrongdoer and then if he sees not the error of his ways and changes we can properly bring it before the class.

We are told to warn them that are unruly. To us what does this mean? Now an unruly member needs must be one who heeds not the general rules, injunctions and admonitions of the Lord. If he persists in talking too much then let an elder speak to him in a suggestive way, perhaps telling a story with a point to the offensive, or let some one read an article from the Tower on the subject, or if a sister be slandered or through the weakness of flesh, some brother errs grossly then those are to be warned, not hurt or abused, but warned. The apostle calls attention to comforting the feeble-minded. Those whose minds are feeble are those perhaps whose minds do not see the glorious things of God as plainly as others of us and hence need to be shown more and more of the hidden things by those whose intellects are keener.

"Support the weak." We do not understand that this means weak financially. Rather we believe that those whose beings are weak because of the general fall of man should receive our support in every way, both spiritually, morally and in any way the weakness may have manifested itself in the brother and sister.

Hebrews 10:24 sets forth the thought that the new creation should "provoke unto love and to good works." If we know of a point or two in a brother's make-up that he is particularly strong in we can talk about that if we care to talk of him at all and thus encourage him along that line, granting of course that that point is a good quality. Thus if a brother or sister is strong on prayer or testimony or putting out tracts or anything in that line, that element should be encouraged and developed to its fullness in the Lord.

It is my thought that we could all be benefited by reading the sixth volume of Scripture Studies, especially the sixth chapter.

Text

Discourse by Bro. E. D. Sexton. Subject: "THE LAW OF THE NEW CREATION"

IN EVERY army in the world the first lesson to be learned is that, "obedience is the first duty of a soldier." In armies like that of Great Britain and America, where the enlistment is voluntary, the obligation to render that obedience is a matter of individual choice, up to the time of enlistment. But after the oath of the soldier is taken, then there is no choice about it, and it behooves the soldier to acquaint himself as quickly as possible with all the details of the law he has voluntarily placed himself under, for little allowance will be made for ignorance after sufficient time has elapsed in which he could have familiarized himself with all the requirements.

This would seem to be a good illustration of the "soldiers of Christ," the new creation. They have voluntarily entered into an arrangement that gives them no choice as to what they shall do, or what law they will obey. Up until the time of their enlistment they were privileged to do as they chose, within the limits of the law of the land. But now they have obligated themselves to a new law, "the law of love," and he who would prove himself worthy of a place in this "new creation" must quickly learn both the letter and the spirit of this new law, and earnestly strive to measure up to its requirements. It might be asked if there is no requirement to love on the part of the man or woman who is not a member of the new creation; and we reply yes! Love is one of the attributes of every human being, manifest in varying degrees through the whole race, and whatever of good there is in that love is also a part of the character of the "new creature in Christ Jesus."

But there is a kind and a degree of love required of the new creation, which the world does not possess, and never will possess, it not being required of them, and not necessary in their case. When the Lord said: "A new commandment I give you, that ye love one another," he explained to them that it was *"Even as I have loved you,"* a sacrificial love, a love that would prompt to sacrifice, a laying down of life for the benefit of others.

It is this "new commandment," this law of sacrificial love that is the law of the new creation, which we must obey this is the servitude we have voluntarily entered into.

You probably remember the law of servitude in the mosaic law. A Hebrew servant was free to go at the expiration of six years service, but if he say "I love my master, I will not go free, his master shall bore his ear through with an awl; and he shall serve him forever." (Exodus 21:5, 6.) Then in Psalm 40:6 this same is applied to Christ, "Mine ears hast thou opened." If you will look in the margin you will find this word "opened" is given as "digged," literally "bored." Now what was true of our head is true of the entire body, we have entered into a condition of continual servitude.

Sacrifice alone will not qualify us for a place in the kingdom, but sacrifice prompted by love will. Sacrifice with disobedience is sin; sacrifice with obedience is acceptable.

"Behold to *obey* is better than sacrifice and to hearken than the fat of rams." (1 Sam. 15:22.)

This law of the new creation is loving, kind and considerately helping the weak, and helping them to hide their weaknesses *as you would your own.* Oh how unkind to call attention to the spot on your brothers garment even while you see that he is doing all in his power to wash that spot out by the application of the blood of him who died for us. That is not true love that is *disobedience to the law of the new creation,* and to obey is *better* than sacrifice.

Therefore brethren "seeing ye have purified your lives in obeying the truth into unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Pet. 1:22.)

Discourse by Bro. Fred Otti. Subject: "REST OF THE NEW CREATION"

DEAR FRIENDS: Our Lord said, come unto me all ye that labor and are heavy laden and ye shall find rest unto your souls. Only those who have become weary of laboring and toiling can properly appreciate to any extent a real rest, because they realize what it is to be in slavery. The Apostle Paul tells us that the Law is a shadow of good things to come; and as the law is a shadow of coming good things so the Jewish Nation was a typical people. Natural Israel was in bondage (slavery) laboring under burdens and toil; but they were finally delivered out of Egypt, and as they came to the Red Sea they were severely tried, the sea before them and the Egyptian host behind them. But the Lord delivered them from their enemies, and O! how they rejoiced and praised God. Then God gave them the daily and yearly Sabbaths, which prefigured the future rest for the people of God. And as they only had rest to the extent of their faith in God's promises so we only have rest to the extent of our faith in God's promises.

Finally they came into the promised land and for some time enjoyed rest from their enemies. But ere long (because of their disobedience) God permitted them to be carried into captivity into the land of their enemies 7-10-20 and 40 years etc., and finally to Babylon 70 years. This is a positive proof that the real rest even for natural Israel had not yet come, but only after Christ's kingdom is fully set up and in operation will they (as well as we) receive the real promised rest. And since natural Israel was only the type of Spiritual Israel, and their many experiences caristored to ours, and as they were in bondage in Babylon, so we were also in bondage to Satan, and to Babylon under which we labored and toiled being almost crushed under the rule of him who has the power of death that is the devil. So we labored and were heavy laden until we heard our dear Master's loving voice come unto me and find rest for your souls, and as we came to him by faith and accepted him we as the apostle says (Heb. 4:3, we which believe do enter into rest) entered into this rest only by faith, not into the final rest.

Now faith and obedience go hand in hand; and only as we render perfect obedience to the word of God (believing it and acting accordingly) can and do we enter this rest now by faith, and if faithful unto death, the real rest.

As natural Israel entered not into the real rest, so we the new creation have our rest only by faith that is the rest and peace of mind which we have as the earnest of our inheritance which is future.

Paul tells us further Heb. 4:9-11 there remaineth therefore a rest to the people of God. And he that is entered into his rest has ceased from his own works as God did from his.

Only as long as we work for the Lord can we enjoy the blessedness of this rest of faith: and in proportion as we wander away from the Lord, do we fail to enjoy the blessed rest.

Natural Israel failed to render full obedience to God, and therefore God permitted them to be carried into captivity into their enemies land, and thus they could not enjoy the promised rest in their own land because they served themselves and not the Lord. So it is with us the new creation; in proportion as we serve the Lord (labor for him) to that extent we find rest for our souls. But as soon as we serve ourselves (our own tabernacle) to that extent are we not permitted to enjoy the pleasures of the Lord's altar. Heb. 13:10.

As Natural Israel was disobedient to the commandments of God, so Spiritual Israel has been disobedient also. And as Natural Israel was great and numerous, so Spiritual Israel has been great and numerous too; and as not all of Natural Israel were disobedient to God's commands, so not all of Spiritual Israel have been disobedient to God's word.

But we see that the few who loved God and rendered obedience to the extent of their ability were carried into Babylon into captivity with the rest both the Natural and Spiritual. But the time has now come that all those whose hearts are right with God have a special blessing and are coming out of Babylon and are enjoying immensely the rest by faith which is but a foretaste of the real and permanent rest that remains for all of us who love the Lord supremely.

Text

O! what a glorious prospect is ours. All of us who have already entered by faith can truly testify to its desirableness.

Dear friends, let us exercise the proper faith and obedience, that we may in due time reap abundantly. Let us not faint, but let us put forth our best efforts now that we may be found worthy to enter the real rest in the kingdom of our Lord.

If we have the proper faith in God's word we will render perfect obedience, otherwise we would prove that we have not the proper faith. Therefore let us labor, put forth very effort to please our heavenly Father, obey him and serve him with a perfect heart that we may prove faithful unto death, and receive a crown of life, a full reward, where we shall ever be with the Lord, be like him and see him as he is, and be permitted to help in the glorious work of uplifting the world and bring them back to God that they with us may enjoy the blessed rest which remains that they may also be delivered from the bondage of corruption into glorious liberty of the children of God. Amen.

Discourse by Bro. A. P. Walker. Subject: "JUDGMENT OF THE NEW CREATION"

THE SCRIPTURES speak of three judgment days The first came upon Adam and thereby upon the perfect race that was in his loins. In Romans 5:18 we read: "By the offence of one (margin—by one offence) judgment came upon all men to condemnation." The judgment resulted unfavorably —to condemnation. God was Adam's judge and the apostle tells us that it is a fearful thing to fall into the hands of the living God. Humanity has been suffering from this wrath of God which is revealed from Heaven. (Rom. 1:18.) The penalty, death, is being carried out as a result of this unfavorable judgment. Another judgment day is still future and the judges will be the saints. (Matt. 19:28, 1 Cor. 6:2.) There is, however, another judgment day that chronologically comes between these two. It is the judgment of the Church—the new creation and occupies the entire Gospel Age. While Jehovah God is the judge of all. (Heb. 12:23.) Yet as far as the two latter judgment days are concerned He has committed all judgment unto the Son. (John 5:22.) He will judge righteously. Justice is the foundation of God's throne, then it follows that whatever sentence is proclaimed by His son it must be a just sentence. Righteous judgment, could give no other verdict than a just one. Now, judgment must begin at the house of the Lord—whose house are We. (Heb. 3:6.) We shall all stand before the judgment seat of Christ. (Rom. 14:10, 2 Cor. 5:10.) Now while God is the judge, He has made Jesus the supervisor of the matter. The word of God is quick and powerful and He is keenly scrutinizing our every word, thought and deed. However, the new creation are instructed to do some judging also, and who are we to judge? We are to judge ourselves. (1 Cor. 11:31.) Now this means that each one should judge himself. The Lord warns against judging others. (Matt. 7:1.) Yet many of the Lord's people judge others when their attention should be wholly directed within. In our earthly courts there is the judge, the jury, the lawyers, witnesses, etc., within an enclosure. Then there is the gallery where curiosity seekers look on. These on-lookers often make demonstrations such as cheers, hisses and try various methods to indicate their approval or disapproval of something over which they have no authority. They try to act the part of a judge. The Lord's people unwittingly are acting much the same. The wonder is the Lord does not clear the galleries as they often have to do in human courts.

The new creation is instructed to judge itself lest it fall into condemnation and this should be the special business of each one. However, even here we fall short because sometimes we overlook the motive behind each decision. The heart is deceitful above all things and desperately wicked, who can know it? (Jer. 17:9.) "There is a way that seemeth right unto a man but the end thereof are the ways of death." (Prov. 16:25.) Let us consider a few of our inconsistencies. We sometimes labor hard in the Lord's service when the real motive is to shine by contrast with others. This will escape our notice if we are not watchful. Again, we sometimes judge ourselves unmercifully, taking on a voluntary humility treating ourselves like as if we were vile worms crawling about. The heathen put the matter in practice. In oriental cities many abnormal religious rites are carried on along this line. We should check this tendency. We should make an effort to get an accurate estimate of ourselves if possible. Of course it will not be possible but we should try. Paul was given a thorn in the flesh to the intent that he should not think more highly of himself than he *ought to think*. On the other hand while thinking reasonable of ourselves our estimate is apt to grow to large proportions. What Jesus did for us sometimes causes us to become mentally unbalanced, for instance we say: "He died for our sins and therefore we are cleansed and on a better footing than the world." This leads sometimes to brazen assurance and a "holier-than-thou" attitude. Knowledge also puffeth up and the strain of the puff is sometimes mistaken for weariness in the harvest work. There is only one thing to do and that is to look at the Lord and emulate Him in everything.

Difficulties between members of the Body of Christ arise and cause much distress. Estrangements come into existence and peacemakers are looked upon as enemies when they try to bring about reconciliation. There is Matthew 18. We all know the 15th verse by heart and we nearly always interpret it to mean that we have a right to feel hurt at what our brother does to us. Are we not to take kindly any tribulation that the world gives us? Why not then take it from a brother? But we say "by their fruits we shall know them" and surely we think the brother needs a rebuke. Evil surmising on your part bear fruits also. If the brother is hurting you, accept his chiseling and polishing gracefully, but if he is hurting your influence and injuring the cause of Christ he should be told about it, but let your speech be seasoned with salt and use plenty of it.

The new creation is being judged now and the tests will be faithfulness, love, zeal. Let us pay attention to these and develop that Christ-like character, for we must all be conformed to that image in order to obtain the prize.

Discourse by Pastor Russell. Subject: "CHURCH'S HUMILIATION PRECEDES GREAT GLORY"

"Weeping May Endure For a Night, But Joy Cometh in The Morning" When The Church Will Be Known and Honored.

ACCORDING to the Bible, our earth is the only province in all God's universe that is in rebellion against the great Creator. We will not recount the history of this rebellion, save to remind you briefly that our Father Adam was created in the image of God, in perfect harmony with his Maker. He was abundantly supplied with suitable food, delightful surroundings, and everything needful to his welfare and happiness. The terms under which he might have life and its accompanying blessings continued everlastingly were clearly stated to him by Jehovah God, and were most reasonable. But the temptation to disobedience came; and in his inexperience Adam succumbed to the Tempter. He became a rebel against his Creator, and brought upon himself the sentence of death—not eternal torment. That sentence was, "Dying, thou shalt die"—NOT "Living thou shalt live in torment."—Genesis 2:17; 3:19; Ezekiel 18:4; Romans 6:23.

This is the plain statement of the Scriptures, no matter how much we have been taught to the contrary. That rebellion which set in more than six thousand years ago, has continued ever since. During this period God has not interposed to stop this rebellion in the human family. Ever since the fall of man, Death has reigned over all of Adam's pos-

Text

terity. God purposed to permit sin to take its course, for a certain limited period, in order that mankind's experiences with sin should be a great lesson, not only to themselves, but to all God's intelligent creatures throughout eternity.

The angels have been very deeply interested on-lookers regarding what has happened upon this planet, as the Scriptures plainly show. Some of the angels followed man into sin; others remained true to their Creator and His laws. But while the holy angels have not transgressed at any time, yet they have beheld the transgression of mankind, and are noting how it has turned out. They perceive that in its very nature sin brings a sure penalty; that its only possible effect is mental, moral and physical decay; and that misery, pain and sorrow are its inevitable accompaniments, ending in death.

Divine Plan of the Ages.—But our wise Creator does not purpose to permit sin to continue indefinitely. Why should He permit sin to mar His great universe? Before deciding that nothing can be done for humanity, God purposes to give the whole human family an opportunity to return to harmony and fellowship with Him. This opportunity, the Apostle Peter tells us, will be given during the "Times of Restitution. "Times of Refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you: whom the Heavens must retain until the Times of Restitution, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19, 21.

There have been no times of refreshing since Father Adam's sin of disobedience; for there the curse began and has continued even until now. St. Peter tells us, however, that in God's great plan, our Lord Jesus Christ is sent to earth, to accomplish the great work provided for in His death over eighteen hundred years ago. For a thousand years He will reign for the purpose of eradicating sin, of helping mankind up out of their fallen condition and bringing back to the image of God all the willing and obedient. That will be the time when Messiah will take to Himself His great power and reign. First of all He will bind Satan, so that the nations will no more be deceived by him.

In His own due time God sent forth His son to be the King, sent Him into this world, this rebellious province, to tell mankind that the great God who had condemned them has mercy on them and wishes to bless them. Our Lord Jesus came to the most favored nation of His time; but they rejected Him and crucified Him. He who had come into the world as its rightful King, as God's Representative, suffered violence even unto death. Since He represented the Kingdom which God purposed to set up on earth, when He was crucified, violence was done to the Kingdom.

These things have not taken the Lord by surprise. God foreknew it all from the beginning. It was a part of the Divine program to permit His Son to be crucified; and knowing that it was the Father's will, the Son permitted His life to be taken from Him by wicked men. He humbled Himself and became obedient unto death, even the death of the cross. "Wherefore God hath highly exalted Him and given Him a name above every name," next to His own. He who came into the world as its rightful King was crucified. But His death as a man was the gateway to glory, when He was resurrected by the power of the Almighty, and sat down at the right hand of the Majesty on High, there to remain until He should come to earth again to take His rightful authority as earth's Ruler for a thousand years.

Why the Saintly Are Misunderstood.—God foretold the death of our Lord Jesus through the prophets hundreds of years before He came to earth as a man, in order that we might be able to see that all things have worked according to the counsel of the Divine will, and that sin and evil have not been permitted in any wise to frustrate His plans and purposes. And as it was the Father's design to permit the great Head of the Church to suffer violence, even so has it been His design to permit those who have followed the Master in the way of sacrifice to suffer violence. "If they have called the Master of the House Beezlebub, how much more shall they call them of His household?" (Matthew 10:25.) In these, as representatives of the Heavenly Kingdom, the Kingdom of Heaven has suffered violence throughout the Gospel Age.

How comes it that so false and unjust an impression of Jesus and His saints could exist? Why should good appear to be evil to many and the evil appear to be good? We answer, "The god of this world hath blinded the minds of them that believe not." (2 Corinthians 4:4.) The religious leaders of Jesus' day said He had a devil because He did not join in with the Scribes and Pharisees, because He would not teach the traditions of men, because He would not endorse their theories nor walk in their ways. Had He joined in with them, He would have been popular. They would have praised Him and pointed to Him as one of themselves. But He would not do this because they were wrong. Our Lord stood for God and the Truth; therefore He could not and would not endorse the theories of the religious leaders of His day. He would not teach their doctrines. As a result, the leaders opposed, maligned and persecuted Him. And thus it has been with all who have followed in His steps ever since.

There was a time when Christ's true followers were put to all manner of gross indignities, were tortured on the rack, were roasted at the stake. We may not today suffer in the same manner; for such physical tortures are out of style. Tormenting, burning, crucifying, etc., are no longer practiced. Now the Lord's faithful servants are held up to public opprobrium. This is called "roasting." The former kind of roasting has become unpopular; and so we now have this more modern method.

Many newspapers and preachers seek to dishonor those who follow the Master and have His spirit. What shall we do when thus misrepresented and defamed? Shall we return evil for evil? Oh, no! Our Lord Jesus did not do so. (1 Peter 2:21-23.) Although He had the power to do so, yet He would not use that power. He could have saved Himself from the cross; but if He had done so, He would not have been the Saviour of the world. He knew that His enemies did not realize what they were doing. This was the testimony of the Apostles.—Acts 3:13-17; 1 Corinthians 2:8.

Suffering Precedes Glorification.—Thus it has been all down the Gospel Age. The members of the Kingdom class have suffered violence from those who knew not what they were doing. Had they realized that they were persecuting the true Church of Christ, they would surely have refrained at once. But the Lord's faithful followers are to put up with this ill treatment with good grace, knowing that it is working out for them a great blessing, and that in due time a blessing will come even to our persecutors.

This is God's arrangement for all whom He has called to be of the Gospel Church. If the Head of that church, our Lord Jesus Christ, had not suffered, even unto the death of the cross, He would not have received the high reward of exaltation to the right hand of the Majesty on High. The same principle is operating toward all the Kingdom class. If we miss the persecution we shall also miss the blessing, the reward. (Romans 8:17; 2 Timothy 2:11, 12.) We cannot change God's plan.

The Scriptures assure us, however, that this matter of suffering violence under present evil conditions will ultimately work out for the good of the saints of God. It is written, "We know that all things work together for good to them that love God, to the called according to His purpose. (Romans 8:28.) How reasonable a proposition, that He whom God has purposed shall be the great King to bring the fallen race of man back to harmony with Himself should first learn sympathy for those whom He would uplift and restore? How reasonable, too, that those called to be associate rulers and blessers with Him should learn the same lessons!

The Masterpiece of Deception.—There has been a great mistake made regarding the nature of the Kingdom of God and the time for its domination of earth. We have not properly understood the matter. We have thought that the Kingdom of God was already here, that its rule had already begun. Some have thought that it was set up when our Lord arose from the dead. Others have supposed that it was set up at Pentecost. But long after Pentecost St. John prayed for this Kingdom to come. (Revelation 22:20.) Still others have thought that it must have come with the destruction of Jerusalem. But it did not come then.

Many people believe that the Kingdom of God was established on earth in the year 800 A. D. Then the Roman Catholic Chruch had become very powerful, and the European kingdoms very weak. Religious leaders said, "We have waited eight hundred years for our Lord to return and set up His Kingdom. He has not come. But the church is growing strong and influential. Surely it must be the will of God that we should set up the Kingdom."

Text

According to this conclusion, the Holy Roman Empire was established about the year 800, with the Bishop of Rome, as the Vicegerent of Christ—His earthly representative. Doubtless the leaders of this movement thought they were following Divine instructions regarding the establishment of the long-promised Kingdom; but the Adversary deceived them. The Bible tells us that he has deceived the whole world. (Revelation 20:1-4.) For centuries this pseudo-kingdom of God made and unmade kings, as appointees of God's Kingdom. For awhile the kings had to walk very humbly and quietly; for if they displeased the Pope, he would depose them and appoint their successor. History records many humiliating experiences which disobedent European sovereigns were compelled to undergo as a result of the Pope's anger at their course.

Counterfeit vs. Real Millennium.—Surely the Kingdom which had such power was not the Kingdom of Heaven which, according to our text, was to suffer violence at the hands of men throughout the Gospel Age! In the light of the Scriptures we cannot believe that the Kingdom of God has been reigning on earth for the past 1,100 years. If it has been in power, we would be greatly disappointed; for the World of God leads us to expect that Kingdom to accomplish something far greater and more lasting than anything that has been accomplished during these centuries. That Word assures us that when Messiah reigns, He will reign in righteousness and in judgment; that His control will extend over the entire earth, for the uplift and blessing of the whole world, for their deliverance from sin, sorrow and death.—Isaiah 32:1-4; 35:1-10; Psalm 72, etc.

We have seen nothing like these blessed results during the Papal Millennium. For the past 1,100 years the records of history reveal nothing but a reign of corruption and violence, not a reign of righteousness and peace. All evil-doers have not been cut off; neither have the righteous flourished. Speaking through the Prophet David, the Lord says of this present evil time, "I have seen the wicked in great power, and spreading himself like a green bay tree." "Their eyes stand out with fatness." (Psalms 37:35; 36; 73:3-12.) But to the righteous our Lord Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake." Of the same class the Apostle Paul declares, "All that shall live godly in Christ Jesus shall suffer persecution."—Matthew 5:11; 2 Timothy 3:12.

All this is in harmony without text, which declares that during the present life the Kingdom of Heaven, the true Church of Christ, suffereth violence, and the violent take it by force. The meek have not yet inherited the earth; they seldom get even a good slice of it. Are the righteous blessed and the wicked punished today? No; just the reverse. Those who are living godly lives in Christ Jesus are misrepresented, persecuted and put out of the synagogues. All manner of evil is spoken against them falsely for Christ's sake. And this is being done in the name of Christ!—John 16:1-4.

Reign of True Kingdom at Hand.—For centuries the true church has suffered violence at the hands of the rulers of this world. Some have done this under one name, some under another; but the persecution has been done under the direction of Satan, whose object it is to destroy the true saints of God. But when the true Kingdom is set up, there will be a great change in this respect.

God's times and seasons are absolutely fixed. No one can hasten them. Everything is in the Father's power. Now we see that God wished the world to have six great Days of a thousand years each, during which to learn certain necessary lessons; and that these six Days were to be followed by a Seventh Day, during which Christ and the Church will occupy the office of Prophet, Priest and King, in order to teach, help and uplift the world, restoring them to all that was lost in Eden and redeemed at Calvary.

The present order of things will not last. Our Lord will set up the Kingdom of God (Daniel 2:44) which will do away with this present order and will bring in the New Order. At that time He will have associated with Him all those who have been loyal to Him and His Cause, and who have proved themselves faithful even unto death. Only such will be His joint-heirs in the Kingdom.

Seeing these things, perceiving the fulfilment of the prophecies of the Scriptures all about us, and knowing from the sure Word of God the outcome of present events, the Lord's faithful people may well wait in patience for their deliverance, may well lift up their heads and rejoice. (Luke 21:28.) Daily we are getting ready for that Kingdom by proving and manifesting that we have a thorough-going loyalty of heart to the coming Kingdom and its principles of righteousness. If we are willing to suffer violence for the Kingdom and its righteous principles, God will know that we are loyal to Him; and He will reward us openly. The deliverance of the suffering saints of God draws near.

BAPTISM SCENE IN SURF AT NEWPORT

NEWPORT, R. I. CONVENTION

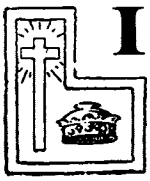
JUNE, 1916

Opening Remarks by Bro. A. A. Wainwright

WE, a few of the Lord's people residing in this locality, wish to extend to you all a very hearty welcome. We count it a great privilege that we have the opportunity to welcome so many of the Lord's people here this morning. We trust all have come with one purpose in mind, namely, that we may be built up in the most holy faith, and be mutually a blessing in each other.

We believe it is the Lord's will that you should be here, that we may set an example of what the Lord's people should be. Let us rejoice in the privilege of being His ambassadors. Let our conduct be a reflection of the image of the Master. Let us endeavor to show forth His praises, and seek to help one another until we are permitted to meet in the glorious convention above. We will now have a few words of welcome from Brother Streeter.

Address of Welcome by Bro. R. E. Streeter



I DID not know until I entered the door that I was to have the pleasure of extending to you a welcome aside from the one already given by the brother representing the Newport class.

While this is a Newport convention, in another sense it is a New England convention. We are so glad for the privilege of having the convention here. We are very sure the blessings we will receive will be in proportion as we keep ourselves in the love of God. Let us keep our hearts open to receive the blessings which God is ready to bestow upon us.

The days in which we are living are wonderful days. They seem to have been given to us that we may make our calling and election sure. I am very sure if you and I did not need this seemingly extra time it would not have been granted us. I came to this convention with a longing in my heart that I might receive a great blessing. My desire is that the blessing may be of such a character that I may be able to carry it to others also, as it has been our privilege to do during the harvest period.

As we said before, these are grand days in which we are living. We believe we are near the close of the harvest work, yet there is plenty of work for all to do. It seems as if there has not been as much work at any period of the harvest. We are glad of it, dear friends. The privilege of engaging in this work of the harvest has much to do with the upbuilding of our own characters.

I trust that by this convention we will all come to realize more deeply the love of Christ in our hearts. We extend to you a very hearty welcome. We trust this convention will not only be for our upbuilding, but also for the upbuilding of all the saints of God.

Brother F. C. Detweler was then introduced by Brother Wainright (following Brother Streeter) as permanent chairman. Brother Detweler spoke as follows:

A change of program was found necessary at the last moment. The good mayor of this city had volunteered to deliver an address of welcome, in which he would speak for the city officials, and the people of the town. At the last moment he sent us a message, and it goes to the convention as an expression of the good will not only of the Honorable Mayor and the officials of the city of Newport, but still back of this, the good people of Newport. It is addressed to one of the brethren who had a hand in the matter, and it reads like this:

WORDS OF WELCOME FROM THE MAYOR AT NEWPORT, R. I.

Mr. S. T. Apollonio.

My Dear Sir: I cannot express the regrets I feel at being unable to extend to the convention the hearty greeting of the people of Newport on the occasion of their meeting here.

My absence is due to the fact that I am suffering from neuritis, which for the past five months has afflicted me, unfortunately as in this case, at the wrong time.

Though unable to be present I beg the honor to extend to the convention a cordial welcome on behalf of the people of Newport, and to voice the hope that your gathering will have beneficial results and that you will depart from Newport with most pleasant recollections.

With every good wish for the success of the convention, I beg to remain,

Sincerely,

P. J. BOYLE, Mayor.

IN FRONT OF DANCE PAVILION, OUR MEETING PLACE

Now you have heard the words of cordial welcome, not only from the mayor and the Newport class, but also from our dear Brother Streeter, who certainly is well known among the New England friends, and is therefore well qualified to speak for them.

The words of the mayor expressing a hearty greeting on the part of the people are not merely empty bombast, without force or power, because we have already come in contact with things that bespeak the good will of these people. May you be able to reciprocate. The mayor suggests that when we take our departure—he evidently does not expect us to stay—we take with us the good will of the people. On your behalf we have great pleasure in expressing appreciation of the kindly greetings that have been received—to the mayor, to the people of the city, to the friends of this locality and to the New England friends who have made this convention possible. We may go further and extend our appreciation to the enterprising business men who through their energy and perseverance have made the pleasant arrangements here. We understand that five years ago this beach was without facilities for comfort or pleasure, except those which centered in a handful of people who lived on the beach. Today it is a place of amusement for thousands who come and go. Had it not been for these men of ability to accomplish things worth while, this convention would not have been possible here.

Then let us remember the local Associated Bible Students who have had a part in making provision for our comfort. Before you thought of coming to the convention at all they had begun to evince love and interest in your welfare by making arrangements for the meeting here. You can understand something of the hours of anxious consideration on their part that was necessary to make you comfortable. While you may not be as comfortable as you had hoped to

be, we feel sure every reasonable effort has been made to make your stay here pleasant. We wish to express our appreciation of these things, and if you are of the same mind I would suggest that you give expression by rising to your feet. (It was unanimous.)

So we have your authority to suggest to those having the matter in hand an expression of an appreciation to the mayor, the city officials, and the people of Newport. To the friends in New England we also extend our appreciation of their interest in our welfare, and to the little ecclesia of five or six who have had courage to undertake the holding of a convention here. I am sure our hearts go out to them. We hope you will get acquainted with them, and that as you mingle in fellowship with them both their hearts and your own may be caused to rejoice that this convention was made possible.

You know the purpose for which we came here. You came longing for blessings and to have fellowship with God's people—not for amusement. You are here to obtain something that will enable the new creature to face the future with courage and fortitude.

We greet you in the name of our great God and His dear son, whose servants we are and in whose Kingdom we are already sharers prospectively. We greet you in the name of the International Bible Students' Association, whose representatives we are for a few moments. We greet you in the name of the pilgrim brethren who will speak to you from this platform. Thousands of the Lord's people are praying for your blessing while here, and they are expecting that in due time this blessing may reach out to many who were not able to attend. So your welcome comes from one and all, even from the less prominent ones among the Lord's people.

As a thought to carry in mind during the convention, that you may get the full reward of your effort in coming, we remember the words of one of the apostles when he said: "Look to yourselves (see to it) that we lose not those things which we have wrought, but that we receive a full reward." If we fail to get the full benefit of this convention it will be because of our own heart condition. God's power will work to make this a glorious convention to us, if we respond properly.

Looking at the text in another way this word "wrought" means "worked out." Some of you have been working fifteen or twenty years in your efforts to develop a character to conform to the divine requirements—one that will fit you to become delegates to the great convention beyond. We are all delegates here, and we want to so use our privileges now that we may have the credentials that will entitle us to a seat in that better convention which will never end. Here is our responsibility. Let us remember that we have not yet passed the place where there is danger for us. "Look to yourselves," says the apostle, "so that ye lose not those things which ye have wrought." See that no opportunity be lost through indifference or carelessness.

What does the full reward mean? What have you been working for for twenty-five or thirty years? I have been endeavoring to attain the likeness of the Master, to be pleasing to the Lord so I may have the great blessing which He has promised. That is the reward we are looking for. Will you be satisfied with less? Nay, verily. We are not assured that we are going to Heaven on flowery beds of ease. Contrariwise the Scriptures assure us, "through much tribulation shall ye enter the Kingdom."

We are here for a few days that we may get a better grip on ourselves. As we see the great clouds of trouble hovering on the horizon, if with tranquil, trusting hearts we continue faithfully to the end, it will mean the reward finally. But, beloved, we have not yet resisted unto blood, striving against sin. Who knows but the Lord may call upon us for an exhibition of love? Perhaps He may try our faith. Let us gird up the loins of our mind, and prepare ourselves for any test, any discipline, any experience that may yet be before us. We have not yet crossed the river, so to speak. We do not know what the immediate future holds for us. We sincerely trust each one of you are looking forward confidently, with firm conviction, and with anticipation that you will eventually lay hold upon those things to which God has called you.

We sincerely trust that this convention will be a source of helpfulness to all, and it will be if we are disposed to make it so.

Discourse by Bro. E. F. Crist. Subject: "OUR FATHER," THE LORD'S PRAYER
Sunday, July 9, 4 P. M.

MANY Scriptures show that God desires those who become His children to think of Him as a tender, solicitous, loving Father. Agreeable with this are the words of our text, Matt. 7:11: "If ye, then, being evil know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?"

By nature we are all evil, yet we take real pleasure in subjecting ourselves to inconvenience, self-denial, and even suffering, that we may bring advantage to our children. Isa. 55:8, 9 tells us that God's thoughts and ways are as far above ours as the heavens are higher than the earth. If then, notwithstanding the unfavorable influence of continued association with selfishness, we are so willing to do for our children, how much more will our Father, who is in Heaven, where all is unselfishness and love, be willing to give good things to those who beseech Him in accordance with His gracious arrangements.

In the prayer which the dear Master taught his disciples, as recorded in Matt. 6:9, 13, the fatherliness of our God is taught beautifully. We pray—"Our Father which art in Heaven." It is of great importance to those hoping for a place in God's divine family to understand and rightly appreciate God's deep interest in those whom He has begotten to His own nature. This was illustrated to us in a very forceful manner some years since when we heard a robin frighten a would-be assassin away. Curiosity then prompted us to quickly diagnose the case. We concluded that some intruder was threatening the bird's nest, and investigation soon proved the correctness of our surmise. A cat was seen stealthily climbing toward the precious nest. We quickly assumed to ourselves the prerogatives of a policeman and chased the would-be assassin away. Curiosity then prompted us to take a peep into the nest, which at first revealed only several wide-open mouths. Deeper searching disclosed four or five blue, skinny, and decidedly unattractive little creatures. If

you have ever seen young robins, recently hatched, you will understand better than I can tell you. These homely creatures seemed not to constitute sufficient cause for such a demonstration as the mother robin was making. Ah! she would not have cared had they been little crows or little

elephants. But she knew that these little ones were partakers of her own nature; she knew that notwithstanding their present lack of beauty, if she could feed and care for them for a time they would grow the feathers needed, and otherwise develop so as to be beautiful like herself.

Similarly, when we had received the spirit begetting, at first there was not much to be seen but mouth—that is, all we could do was to tell the Lord what we hoped to do. Perhaps it was some time before we bore any closer resemblance to Him than the young robins bore to their mother. But if we have been begotten by His spirit God knows that by feeding us with His Word and caring for us with His providences, we will in due time acquire the marks of beauty that will make us like Himself and His dear Son. Let us not lose sight of this comforting thought.

HALLOWED BE THY NAME.

In this also, as in every part of the prayer, we are able to see the fatherliness of our God. We cannot believe that God is so desirous of honor that He would violate the principles of humility which He has so earnestly enjoined us to operate in becoming copies of Himself. If so then the more like God we become the most will we seek honor for ourselves. We are instructed to hallow His name because greater good will thus come to us as His children. In our mind there is no doubt that when we finally view retrospectively the transpirings that have contributed to our preparation for divine conditions, it will be found that reverencing and praising God have had much to do with our protection against evil, as well as with our development.

Prov. 16:6 declares that "by the reverence of the Lord men depart from evil." The logic of this is that when our hearts are going out in reverence and adoration toward God, as we mediate upon His holiness, His purity, His patience, His love we can scarcely be doing evil during that time. Further the influence of such meditation would help to ward off evil influence for some time. In Psalm 34:9 and 10 we are told that while the young lions, notwithstanding their strength and agility, do lack and suffer hunger at times they that reverence the Lord shall not lack *any good thing.* If our hearts be kept in that reverential attitude God stands obligated to provide everything that would be for our good as new creatures.

If this reverence take its legitimate course and assume the form of praise, what a potent antidote would be afforded for "blues" discouragement, discontent murmurings, and kindred evils. In Deut. 28:47, 48 the Lord tells Israel, "Because thou servest not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things, therefore shalt thou serve thine enemies." The lesson to us is readily seen. We read a little incident not long since that will illustrate this principle. A veteran who had served on the side of the North in the war of the rebellion was crossing the Atlantic. Fellow-travellers gathered about him at times to listen to his stories of the war. One day he was relating how he had been on a long march and at night had just settled himself to take some much needed rest when he was directed to go out on picket duty. He was rebellious inwardly as he went to his post, and thought dire things of the officer who was responsible. But as he began to reflect, and remembered how many of his boyhood chums had fallen a prey to enemy shot or shells at his side since enlistment, while he had not even been wounded, his bitter spirit gradually melted away and thankfulness began to take its place. As gratitude welled up in his heart he could not restrain the impulse to give expression, and softly he sang,

"Praise God from whom all blessings flow."

As he paused in his story and looked about him a white-haired man at his right was seen with tears streaming down his cheeks. This man broke into the story and said, "Yes, and I was on that field on the night you mention. I was in charge of a detail of men in the Southern army who were doing a little scouting. We saw this man on his lonely beat, and I had given command for my men to take careful aim and get ready to fire, when the words, 'Praise God from whom all blessings flow' floated out just loudly enough for us to hear. I could not say FIRE! I said, boys, put down your guns; we will go back to camp."

Perhaps praising God may not always bring such tangible results, not so speedily, but we may be sure that it was the Father quality in God that taught us to hallow His name.

THY KINDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.

This implies upon our part a longing that others than ourselves may come to enjoy the blessedness of His favor, and be brought to glorify Him. It also implies a willingness upon our part to have His will done in us as it is done in Heaven, even if this should involve experiences similar to those of the Saviour in Gethsemane and Calvary. The best proof that we pray this part of the prayer in sincerity would be our prompt submission when little things arise that are not according to our natural choosing. A father sent his son to a miller with a sample of some wheat which he wished to sell. After careful examination the miller asked: "How much wheat like this does your father have?" The boy replied quickly: "Oh he has no more at all like that; he spent all of the morning picking that out." We hope, dear brethren, that it is not needful for us to search a long time to find enough submission to our Father's will to make us fully resigned to what His providence permits.

GIVE US THIS DAY OUR DAILY BREAD.

The fatherly element in God is again manifest in this part of the prayer. In the natural it implies a willingness on our part to receive our sufficient portion daily, rather than anxiously desiring to have enough for months or years in advance. That we may see God's kindly intention in this, let us see the principle worked out in the case of Elijah. When he had declared to King Ahab that no rain would fall for three and one-half years he fled for safety to the brook Cherith, of whose waters he drank, while ravens sent by God brought to him the daily portion of food. It would have been assuring to Elijah had they brought enough for two days. Suppose they would fail to come the next day? But as the days added into weeks, and the weeks merged into months, how his faith was strengthened by God's manner of dealing with him. When the brook dried up he was sent to a widow of Sarepta, whom he found at the gate of the city gathering sticks. He asked of her bread and water, but was told that she had but handful of flour in a barrel, and a little oil in a cruse; that she had been hunting some sticks to bake a little cake for herself and son, and then they expected to die. Think of the faith that could ask her to take him in as a boarder. It had been built up by the daily experiences at Cherith.

What an encouragement it would have been to Elijah had there been found at least a quarter barrel of flour the next morning, and a quart or more of oil. But, no, each day they had to scrape the barrel, and practically drain the cruse of oil, yet there was sufficient for their needs on the following day. Can we not see how this daily exercise of trust was a most appropriate preparation for that grand climax in the life of Elijah when he dared to go boldly to the king and direct him to assemble the people, including the priests of Baal, on Mount Carmel? Is it not apparent that it was that severe training along the lines of faith that emboldened Elijah to defy the 400 priests of Baal; that gave him courage to heap scorn upon them when their most frantic efforts failed to bring down the asked-for fire; that at the crucial moment gave him confidence that dared to command that twelve barrels of water be poured upon the offering and altar which he had prepared; that enabled him then to look up to God for assistance in the form of fire, with such unwavering assurance that the flames descended forthwith and licked up not only the offering, but also the stone, and even the very water? Who can doubt that having to trust God for daily bread was the very best way to prepare Elijah for this thrilling climax of faith? Then can we not see why God, as a kind Father, has taught us to pray for daily bread?

We may appropriately offer a word of caution against placing a too literal construction upon this. Sometimes great disadvantages may result from adhering to the letter rather than to the spirit of scriptural passages. The following incident will make the point plain: An old couple had lived for a term of years on the second floor of a building directly over the room occupied by the landlord and his wife. They had proven model tenants. But one night a noise was heard on the second floor that sounded as if the old man and his wife were playing horse. The same thing occurred the next night at about bed-time, and again the third night. The fourth night there was a thump, then a shuffle, a thump, a shuffle, and then a thud as though a body had fallen to the floor. The landlord hurried upstairs, and the poor old lady, with tears said:

"You see pa had the rheumatism and doctor gave him some medicine to take at bed-time three nights running, and skip the fourth. He took it running pretty well the three nights, but when he tried to skip he fell and hurt himself quite badly."

We are not to take this thought in the prayer so literally that we will not make reasonable provision for the morrow. But if the Lord should permit such unfavorable conditions to hem us about that we would, at best, only have needed bread for the day, let us feel sure He is exercising His Fatherly prerogative in looking out for our highest interests.

The comments upon this scripture in our Watch Tower Bible tells us that "daily bread" means "our needs, temporal and spiritual," and this suggests a further lesson. The apostle Paul tells us plainly in 2 Cor. 11 that he did not always have daily bread in the natural sense, for he was often in hungerings, and fastings. Answering the Canaanitish woman who besought the Lord to heal her daughter the Master said, as recorded in Matt. 15:36: "It is not meet to take the children's bread and cast it to dogs." By "bread" here he evidently meant blessings. Jesus said to his disciples, John 4:32: "I have meat to eat that ye know not of." Our spiritual meat would be our good, our nourishment, our blessing. There was a time when it became Paul's daily bread to be beaten with many stripes, and with blood-streaming wounds to be cast into the dungeon with his feet in the cruel stock. No meal of natural food had ever given him such joy that he could not refrain from singing, as did this painful experience. One day it was the daily meat of the Master to ride triumphantly into Jerusalem amid the acclaim of the multitude, and very shortly thereafter it became his daily meat to sink sweetly into God's will in the bitterness of Gethsemane, and the excruciating experiences of Calvary.

God wishes us to pray this prayer because to do so in sincerity will develop in us the disposition of true sons. And let us remember as declared in Ps. 84:11: "The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." Whether He shield us, or whether our experiences be like the hot shining of the sun upon our unprotected head, we may be assured that He will not keep any really good thing from us if we are walking uprightly.

FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS.

We prefer this form to the one often used, "forgive us our trespasses as we forgive those who trespass against us," because it seems to us to be more comprehensive. The latter expression seems rather to limit itself to sections or words against God's will, while the former also covers the things we should have done, but failed to do. These would constitute a part of our debt to our Father.

God's fatherliness constrains Him to forgive us only upon conditions that would make forgiveness a blessing to us. David's prayer for forgiveness when he had committed the grievous sin in connection with the wife of Uriah, the Hittite, affords a fitting example of the conditions. His plea is found in Psalm 51, and after asking mercy he says in verse 3: "For I acknowledge my transgression." Ah! that is a very important matter. Sometimes I fear we are not as ready to acknowledge our transgressions as would be favorable to our highest spiritual good. I wish to present to each of you a souvenir which will be of assistance if you find a tendency in yourself to shun acknowledgment of wrong. Unlike many souvenirs this one will neither rust nor break, and you may safely give it to your children to play with, for they cannot break it. Furthermore, it has the advantage of being adopted for use at any time, when you are occupied with work that engages both hands, such as washing dishes, or running the auto. It can be carried along when taking a bath without inconvenience. I know you will be surprised when I tell you that it is a looking glass. However, it is a special kind for use if disinclined to accept blame, and not of any value to determine whether your hat is on straight.

Can we not see ourselves in that looking glass, when we are trying so hard to put the blame on our wife, or our husband, or one of the children, or upon the cat if nothing better offers? It is to our advantage that God requires free, full acknowledgment of sin, not only to Him, but also to those whom we may have injured, before the sunshine of His favor may be once more enjoyed.

We cannot take up all of the helpful thoughts that might be gleaned from this Psalm, but one more thought from verse 12 is specially pertinent. David prays: "Restore unto me the joy of thy salvation, and UPHOLD me with thy free spirit." He not only wished to be reinstated in God's favor, but he earnestly desired to be so upheld that he might not fail similarly again. Another crude illustration will emphasize the point. An Irishman was confessing to his priest, and finally said, hesitatingly: "And father, I, I, ah also stole a little hay." "How much." "Not so very much." "But you must tell me quickly for others are waiting to make confessions." "Well then, I may as well confess to stealing the whole stack, for me an' Biddy is goin' to git the rist of it the fir-r-st dark night." You readily see the application. Suppose we go to our Father somewhat after this fashion, "Now Father, I am so sorry that I allowed that bad temper to get the better of me again today. But then-en, you know I inherited it from my grandfather, and, a-h, well, I suppose I will do the same thing over again tomorrow, and every day as long as I live. Of course you will continue to forgive me each time and finally cover it all up with the robe of Christ's righteousness and take me into the kingdom." While this picture is extreme to make the point conspicuous, do you not think that too often a little of this spirit creeps into prayers for forgiveness? To forgive under such circumstances would be injurious to the one asking. But if there be sincere sorrow, full acknowledgment, and a strong determination that by the grace of God there shall not be a failure again upon that point, we are assured that the Father's forgiveness would be granted for our good.

He also forgives in the same degree that we forgive the debts of others. Do we not feel that we often fail to render what we really owe to the Lord as a debt, and do we not, then, desire Him to forgive the shortcoming? Proportionate to our willingness to forgive the debts of others toward us will be His forgiveness of our debts toward Him. It is in the exercise of the love of a kind Father that He refrains from forgiving upon other conditions.

AND LEAD US NOT INTO TEMPTATION.

(One of the old Watch Towers favors this form, rather than "abandon us not in temptation.")

Coming so closely in connection with the request for forgiveness would not inaptly suggest that we might be led into temptation, or brought into temptation, if God would forgive otherwise than according to the proper conditions which we have just noticed. We can see how it would be quite proper to ask that God do not "bring" (the word in the Greek) us into temptation. Lot made a choice of the well-watered, fertile valley of the Jordan, notwithstanding the disadvantage of evil associations which this would involve him in, and thus was he brought into temptation. Balak came to the prophet, Balaam, and asked him to curse Israel, promising a rich reward. God forbad the prophet, but with visions of the attractive reward dancing before his mental view Balaam sought to find some way of getting around God's restriction. Seeing this attitude upon the part of the prophet, when he next inquired God said to him, "GO." Had God changed his mind? No, but since the prophet was yearning for the little advantage offered by the king, God bade him go. He was led into temptation because he entertained a desire for what God disapproved. Similarly, Israel longed for flesh, and God provided it for them in plenty so that they were sickened by eating of it so freely. Ps. 106:14 and 15 tells us that "they lusted exceedingly . . . and He gave them their request, but sent leanness into their soul." Do we not see, then, how God in His infinite fatherliness teaches us to pray these words? Thereby we are telling Him that if some strong desire should rise up in us, the realization of which would be to our spiritual disadvantage, we beseech Him not to lead us into that which would be a temptation beyond our power to resist. We pray, "Give us not eldership if it would be a temptation too strong." "Give us not more salary, a better position, better health, or any other earthly thing that we might have a natural desire for, but which would lead us into overwhelming temptation.

BUT DELIVER US FROM EVIL, OR THE EVIL ONE.

We may not look for deliverance to come always in the form of escape from distressing experiences. Abraham was delivered out of the temptation on the mount (for such the Scriptures denominate it), but not until he had been put to the crucial test. Jesus was delivered from the evil one, but only by going into death as a man and being raised in the divine nature. Israel was in sore temptation in the land of Canaan, confronted by armed hosts securely entrenched in walled cities. God delivered them from evil by making their weapons effective. He did not cast down the walls

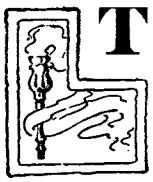
long before they approached these cities, nor did He strike down in death all of their inhabitants so that Israel would find no obstacle in the way of taking possession. Doubtless God could have done this equally as well as to give success to their swords. He chose the latter method because it would be more to their advantage, and because it would afford a better lesson to spiritual Israel. We, too, have strongly entrenched foes in our flesh, and perhaps we have almost persuaded ourselves at times that they cannot be dislodged. But our Father will deliver us from the evil one, and from these evils, by blessing in our hands the weapons of His own providing, of which the apostle speaks in 2 Cor. 10:4 and 5, saying: "The weagons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Surely, then, our proper course is to learn what these weapons are, and to practice until we become skillful in wielding them valiantly, having our weakness supplemented by our Father's all-sufficient strength. He is truly able to do exceeding abundantly above all that we ask or think.

When the spirit of our Father, as it is represented in this prayer, has been made our own, then will we be able to approach Him with our requests with approximately the assurance that 1 John 5:14, 15 pictures: "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him." It does not mean that we may dictate the course that God must take. Not like little Johnie whose mother questioned him carefully, being fearful that he was neglecting his prayers. He said: "Manna, I have been praying the Lord every day for about two weeks, that He would help you and papa to see things more like I do." We may not desire that God see things as we do, but having come to the point where we have learned to ask for those things which He is so glad to give, we may then ask with assurance.

May the dear Father teach us the spirit of the Lord's Prayer, which so beautifully shows us OUR FATHER.

Discourse by Bro. R. G. Jolly

Subject: OUR FATHER, THE GREAT SHEPHERD, "THE LORD (JEHOVAH) IS MY SHEPHERD; I SHALL NOT WANT"

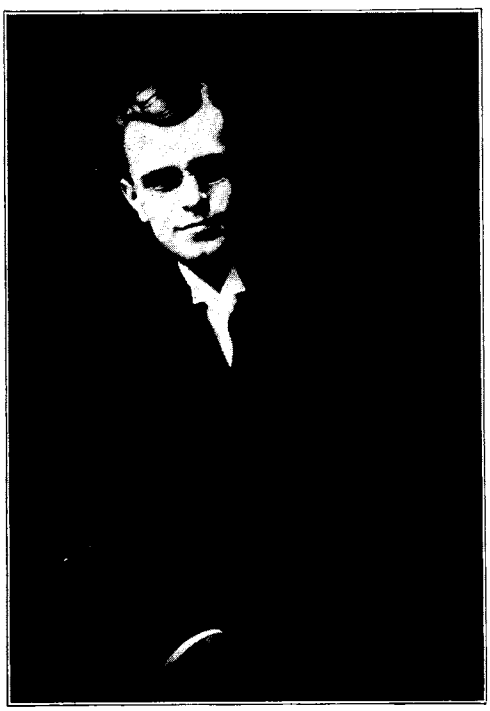


THE 23rd Psalm is perhaps the most wonderful poem ever written. Thousands of aching hearts have been comforted by its message. Primarily these words were intended to apply to David, the author. They also apply to the whole Jewish nation, for God made the Hebrews His chosen flock. When they were obedient to Him, He blessed them; whenever they went astray, He chastised spiritual Israel, however, this Psalm has its fullest application. The speaker of this text, viewed from the prophetic standpoint, is primarily the Lord Jesus; all the members of them and brought them back again under His care. To his body are also represented in the speaker. Jehovah is our Shepherd in the fullest sense of the word. The nations of the world like to be considered strong and well able to defend themselves and their rights. On their escutcheons we never see a sheep portrayed. We see lions; we see the eagle, with its outspread wings and its sharp claws and beak; we see dragons, bears and serpents—everything to indicate ferocity, rapacity, cunning, desire for conquest; but the holy nation is glad to be the defenseless lamb, acknowledging the need of a shepherd, and it delights in Jehovah as an all-sufficient Shepherd. We shall perhaps best understand the leadings of Jehovah, our great Shepherd, by noticing how He was David's Shepherd. To this end we shall note briefly the rejection of Saul, the first king of Israel.

The word "Saul" means "asked for." The people ask for, clamored for, a king. They wanted to vie with the surrounding nations, all of whom had a "big man" for king. The Lord said unto Samuel: "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. Howbeit yet protest solemnly unto them." (1 Sam. 8:7, 9.) However, God gave them the king they desired. He often answers His people according to the idol in their hearts. (Ezek. 14:4.) How careful we should be in our petitions!

Saul was desired by the people in order that they could vie with other nations; however, it was not their best interests, since it showed a rejection of God. Saul was just the one the people admired; he towered head and shoulders above others, and commanded respect. Saul, not heeding the word of the prophet of the Lord, instituted a sacrifice of his own, thus bringing upon himself God's displeasure. (1 Sam. 13:11-14.) Saul sought personal aggrandizement and public applause by sparing the giant Agag, but endeavored to justify himself before God by pleading motives of sacrifice. His hypocrisy was manifest and he was caught in a lie. God rejected him and withdrew His spirit from him. Saul's spirit became evil and he sought to slay the anointed of God. Saul resorted to spiritism and finally after having led the people away from God committed suicide.

A religious hierarchy was desired by the early Christians in order that they could vie with the great religious systems of surrounding nations; howeve, it was not to their best interests, since it showed a rejection of God. The prophets of the Lord, the apostles, had warned the people of the coming apostacy and the danger of erecting the anti-Christ. This system was, nevertheless, demanded by the people and greatly admired by them. It towered head and shoulders



above all other religious systems, and commanded respect in every nation on the face of the earth. The anti-Christ, not heeding the work of God, instituted a sacrifice of its own, the mass, called by the Lord, "the abomination of desolation." (Matt. 24:15.) The anti-Christ has sought aggrandizement and public applause by sparing many giant evils, and has endeavored to justify itself before God by doing many works of sacrifice. "We know we have whiskey men in our churches, but look at the sacrifice we are making to save drunkards from the ditch; we know we have many unreproved evils in our own churches, but look at the sacrifice we are making to reprove the evils existing among the

heathen." The hypocrisy is manifest. God has spewn Babylon out of His mouth, rejecting the system and withdrawing His spirit, which was no longer respected. Anti-Christ's spirit has become very evil, and he has often sought to slay the Lord's anointed. He has led many people astray and at last nominal Christians and especially their leaders are turning over to spiritism. The impending suicide will soon come, giving place to the reign of the anti-typical David. Many are inclined to mourn for Babylon, saying: "We would have healed Babylon." (Jer. 51:9.) But the Lord says: "How long wilt thou mourn for Saul, seeing I have rejected him?" (1 Sam. 16:1.) When God rejects we who are in harmony with Him must also reject, and when the Lord accepts we who are in harmony with Him must also accept.

The word "David" means "beloved." We are "accepted in the beloved." Just as God cast down Saul, the people's choice, to make room for His "beloved," the "man after His own heart" (1 Sam. 13:14), so now God casts down ecclesiasticism, the people's choice, to make room for His beloved, the Church after His own heart. God's selection of David is along different lines than man's selection of Saul. When Eliab, Jesse's oldest son, presented himself before Samuel, the prophet said: "Surely the Lord's anointed is before Him." (1 Sam. 16:6.) The prophet remembered the anointing of Saul, and here was a man just as handsome as Saul and of about the same height. But the Lord said unto Samuel: "Look not on his countenance, or on the height of his stature, because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." What hope would there be for us, dear friends, were the people to do the choosing? What encouragement it is to us to realize that God looketh on the heart and that He found something in your heart and my heart wherefore He chose us! We who had the mind of Christ should be like minded and should also endeavor not to look on the outward appearance, but on the heart. Every time that we judge a brother or any one else according to the weakness of their flesh, we are looking from man's standpoint and are drifting away from God and the spirit of God which considers the heart only. Abinadab and Shammah and the rest of Jesse's sons present were also passed by of God. No doubt the good old prophet was Perplexed. Had God fooled him? God sent him to anoint one of Jesse's sons, and now God chooses none of them. There must be some mistake. Finally he turns to Jesse: "Are here all thy children?" Jesse replies: "There remaineth yet the youngest, and, behold, he keepeth the sheep." Surely you wouldn't want him; he is only a kid, the servant of the family; all he is good for is to look after the few sheep in the mountain. Ah, but God is choosing "the base things of the world, and the things which are despised, and things which are not, to bring to nought things that are, that no flesh should glory in His presence." (1 Cor. 1:28, 29.) Jesse and his sons were sanctified (vs. 5.) but God rejected all the sanctified ones and sent out into the mountains for David. This is hard on the "sanctification people" of today, who claim that sanctification means holiness and that they are without sin. We, however, realize that sanctification means a setting apart for a special purpose. Jesse and his sons were sanctified unto the sacrifice, in other words they took a day off for that purpose preparing themselves for the sacrifice.

David comes in! My, what a boy he must have been! "Now he was ruddy, and withal of a beautiful countenance, and goodly to look to." (vs. 12.) This is not the language we would use today. We would be more apt to say: "He was tanned, freckled, sun-burned, and of a beaming countenance and it would just have done you good to see him!" Ruddy means red. He came in fresh from the hills. He had a beautiful countenance, too, but not the talcum powder countenance. His fine countenance was not like Eliab's, but rather served as a window through which his happy heart just beamed forth. And the Lord said: "Arise, anoint him; for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren, and the spirit of the Lord came upon David from that day forward." So, dear friends, the Lord's spirit came upon us when He accepted us in the beloved. When we were begotten by the spirit we were anointed to the kingship.

When David was anointed to be the future king of his nation, how did it effect him? Did he say: "Eliab, you smarty, you didn't get it that time, did you? Shammah, go get me a drink. Abinadab, pull up a chair for me! Now, you'll be sorry if you don't; you know I'll soon be king, and then you will wish you had. I guess you feel taken down a peg or two, don't you?" Oh, no; this was not David! Some twentieth century boys are allowed to rule the home, even some truth homes, alas! But David had a heart after God's liking. He humbly and faithfully went back to his sheep. This may seem strange. Many in his place would have said: "Well, now that I am to be king, I should surely educate myself for that job. I wonder how I can manage to get into Saul's court to learn how he judges the nation and trains his army. I must work some scheme to get into his court if I'm to be king." But David had full faith in God as his Shepherd. God called him and God can guide his preparation. If God wants him in Saul's court, He will open the way. David as a faithful sheep must merely follow where his Shepherd directs. So he went back to his flocks on the mountain side, content to wait on the Lord. What a lesson for us! Many who receive the anointing of God think that if they are to rule the world, they should get their training now by lording it over God's heritage, or if they are going to declare God's message to the world, he must get into the pilgrim work now. The apostle advises that, like David, we be content with whatsoever lot the Lord has given us, and await His leading. So David went back to his task, no doubt now desiring to be a more faithful shepherd and to learn from his experiences lessons necessary to his development for the kingdom.

How grand it is to be alone with God! David was just where God wanted him to be. It was here in the wilderness that God desired to give him his first training for the kingdom. Was it not in Horeb, "the mountain of God," that Moses was for forty years taught of God? Abraham on the plains, Joseph in prison, Elijah at the brook of Cherith, Ezekiel at Chebar, John the Baptist in the wilderness, St. Paul in the Arabian desert and St. John in exile on the lone isle of Patmos, were alone with God and learned of Him in the most wonderful school instituted on earth. Likewise David communed with God alone. This was his first course in his preparation for the kingdom. God was the instructor; he the pupil. Here he learned lessons that he never forgot; these sweet lessons are marked throughout his entire career. Here, perhaps, he wrote his sweetest psalm, of which the twenty-third stands foremost. As day after day he learned to love his sheep, he realized their trust in him and his care for them. Knowing that his life was safe in God's hand, he as a faithful shepherd slew a bear and also a lion that came to devour the flock. He realized God's same care for him, in preparing him for the kingdom. "The Lord (Jehovah) is my Shepherd; I shall not want. (No good thing will He withhold.) He maketh me to lie down in green pastures; He leadeth me beside the still waters. (How sweet to trust fully in Him!) He restoreth my soul. (If the sheep becomes faint or falls into a pit, He restores it.) He leadeth me in paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death (as I did when I faced the bear and the lion), I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me (keeping me in the path when I stray, and lifting me from ditches into which I fall). Thou preparest a table for me in the presence of mine enemies; thou anointest mine head with oil; my cup runneth over. (The shepherd was always hospitable to any stranger or refugee coming his way, usually giving them to eat, etc.) Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." What a wonderful confidence the Lord's sheep may have in Him! During his period alone with God, David learned special lessons of reverence. Not only did he commune with God during the day, but as he would wake in the night hours, lying on his back with the sky as his covering, he thought on God in the night watches. Note especially the eighth and nineteenth Psalms in this connection. So we, dear friends, must have our seasons alone with God. The Lord often left the active ministry to resort to his meeting place with God. We should not be so busy with daily cares or with even the harvest work that we find no time alone with God. But especially when we first consecrated did we have a most blessed season at the Lord's feet. Just as David's first training was alone with God, so our first preparation for the kingdom was alone with Him, as we read the Studies and meditated on His word. This was necessary before we could go further. What a blessed season it was! How our hearts burned within us as he opened up unto us the scriptures! Let us continue meditating on Him!

Text

The second step in David's preparation for the kingdom was his training in Saul's court. We remember that he did not scheme to get a job in Saul's court, but as a sheep waits for the shepherd to lead, so David waited on the Lord. The Lord opened a way and even sent for David through Saul himself. David now enters the court, there to learn principally two things: (1) how to judge and (2) how to rule. He watched how Saul judged between right and wrong and how he meted out justice. Perhaps he saw many an instance where he could have done more justly than Saul. Thus God was preparing David for his future work of judging. He also noted how Saul disciplined the army and how he ruled the nation. Thus he was prepared to be the future king. God was his shepherd, training him for the kingdom.

We also, dear friends, have our court experiences. While we are not to judge each other or the world at the present time, still we are expected to judge between right and wrong so far as ourslves are concerned; we are to judge actions and circumstances, but not the heart. Thus we are being prepared for our future work of judging. "Do ye not know that we shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" (1 Cor. 6:2, 3.) We should make a deep study of principle, judging between right and wrong. We should ever be judging which is the best course for us to take, which action would be the wiser. But God has forbidden us to condemn or judge any person as yet. We are also being trained now to rule the world in the next age, not by trying to rule any one now, but in ruling our own temper, our own spirit. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." (Rev. 16:32.)

I think much depends on how we judge now and how we rule ourselves. Think you that God will allow you to judge the world if you now manifest disobedience to Him by judging your brother whom He has told you not to judge? or if you neglect to judge in your own affairs which He has commanded you to do? Think you that God will ask you to assist in the great work of ruling the world, if you cannot even rule your own tongue? One of the greatest evils in the Church at the present time is evil surmising (judging) and evil speaking (failure to rule the tongue). True, the flesh is weak but the new creature is apt to excuse itself by blaming the flesh. It wouldn't hurt to put a little pepper and vinegar on our tongues occasionally.

Just as David doubtless saw many mistakes on Saul's part which he did not copy, so we see many mistakes on Babylon's part which we must not repeat. You remember when David came down from tending the sheep to bring his brethren in the army some food. Incidentally note the spirit of Eliab, his brother whom God had rejected as being too much like Saul. "Eliab's anger was kindled against David, and he said, "Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the haughtiness of thine heart; for thou art come down that thou mightest see the battle" (and watch your BIG brother fight). Surely God made no mistake in rejecting one who possessed such a sarcastic disposition as this. I trust none of us ever manifest such a disposition. When David heard Goliath challenge "the armies of the Lord," he was perplexed that the Israelites all trembled and feared. They did not trust in God, but trusted in Saul merely, but, alas, Saul also feared! David had confidence in God: "For who is this uncircumcised Philistine, that he should defy the armies of the Living God?" (1 Sam. 17:26.) Note also verses 33 to 39: Saul despised David as being a mere youth, but David trusted not in his own weakness, but in the Lord who could deliver him from the giant just as easily as from the lion and the bear. So, dear friends, many people trust in Babylon, but Babylon also trembles and fears. The nominal system with its great wealth, numbers and education, laughs at the thought that the poor uneducated truth people scattered here and there can do anything. But we trust in God and claim the victory through His strength.

"Saul armed David with his armor, and put a helmet of brass (human understanding) upon his head; also he armed him with a coat of mail (human devices and organizations for the purpose of protection)." David "assayed (tried) to go," but said: "I cannot go with these, for I have not proved them." Babylon offers us the helmet of human traditions and man-made creeds. We are also offered the coat of mail, consisting of various societies, aids, unions, clubs, bazaars, fairs, oyster suppers, socials, etc., with which we are told we can better win out and gain many a victory (dollar). But the true David class will put off all these human devices and will trust only in that which the Lord supplies. For the simple word of God is "quick and powerful and sharper than any two-edged sword." We should steadfastly resist Babylonian methods and devices. Saul may persecute us while we are in his presence, he may even seek to kill us as he sought to fasten David to the wall of his court, but our life is in God's hand and none can pluck it out.

Saul continually plotted against David, until David was forced to flee for his life. He became an exile from the country he loved. He wandered in the wilderness with Saul in hot pursuit. So, dear friends, you and I have, likewise, been ostracized. We may not continue in favor with Babylon who are of the truth. We are cast off, hated and despised. We sometimes lose those whom we had thought to be our best friends. Even our loved ones often turn against us. But we can rejoice, knowing that we are in the world, but not of the world, for God hath chosen us out of the world. The world loveth its own; therefore were it to love us, we could well fear that we are becoming a part of it. While in our present condition of exile from the world and Babylon, we have a rich blessing from the Lord. He prepares for us a table in the presence of our enemies. We, as His priests, are privileged to eat of the shewbread, to understand the deep things of God, thus strengthening ourselves for our journey. Jesus calls the matter to our attention, saying: "Have yet not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?" (Matt. 12:3, 4.) David and his men were not priests, but they represented Christ and his members. We are not Jewish priests either, but we are of the anti-typical priesthood, and are privileged to eat of the shewbread of God, of which the Jews had merely the type. It was during David's flight from Saul that he feasted on the typical shewbread, thus typifying Christ feasting on the spiritual provisions of God in the Holy, during our flight from the world and its false systems. Later as Saul hunted David in the wilderness, the latter had Saul's life in his hand especially on two occasions, but refused to exercise power against him, prefering to wait on the Lord. What a lesson in patience! Do we ever take matters into our own hand before the Lord's due time, or do we always look unto Him and wait patiently on the Lord?

"And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them, and there were with him about four hundred men." (1 Sam. 22:2.) Later the number increased to six hundred. (1 Sam. 23:13.) Poor David! Every man in Israel who could not live with his wife or neighbor or was otherwise distressed; every one who had bad debts and was willing to cheat his neighbor; every one who was discontented, including all the strikers and anarchists; these are the kind of fellows that decided to become outlaws in the wilderness. To them David was some Villa whom Saul was seeking to kill. They were looking for a wild life with plenty of booty. What will David do with such a gang of ruffians? Six hundred of them! I suppose he scratched his head and wondered why the Lord was sending him such a bunch of hard characters. Surely he still realized that God was his shepherd, preparing him for the future throne of Israel.

It was right here that David received one of his greatest blessings. Had those men known that the future king of Israel was their captain, they might well have said that the Lord was blessing them greatly; for David trained those men into the flower of the Israelitish army and made of those ruffians grand and good characters. They learned to love David, so much so that when he was later forced to flee from Absalom, his son, these same six hundred chose to cross Jordan and risk their lives with him, rather than forsake the one they loved. Well might they have thought that God was blessing them in putting them under the personal care of such a noble and loving captain as David. It was their only salvation. But God's chief desire was not to bless them, but David. Theirs was a rich blessing, but David's was the greater blessing. Perhaps he did not feel especially blessed when these six hundred ruffians first came to him.

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but it was a blessing in disguise. By subduing and carefully remodeling these six hundred characters, he was proving himself worthy of ruling the whole nation; it was a severe test to him, no doubt, but it did much in preparing him for the greater task before him. God was still his Shepherd in giving him these six hundred difficulties to overcome.

Have you, dear one, received any hard questions to solve, any tough propositions to overcome? And has it seemed as though there were six hundred of them? Then rejoice and be of good courage, for you, if you are of the David class, must have them. Take the Photo Drama, for instance. I once asked a brother regarding spiritual conditions in the class of which he was a member. He replied that once the class boasted of wonderful love. The testimony meetings were all love feasts, but then the Photo Drama came along, and the love could scarcely be found with a microscope. The local manager managed too much, the deacons didn't deak properly and the sisters serving as ushers strutted around like peacocks wanting to show off. Since then our class has nearly split into factions. Misunderstandings only multiply and love grows thin. Now some might say that God wonderfully blessed the town in sending the Photo Drama there. But, dear friends, the Lord is not seeking to bless the world as yet, but His sheep. The drama was sent primarily to bless the class, to test the love of which they boasted. The untested steel has little value. So with love. You and I must have the Lord's O. K. on our tested love, before we are ready for the kingdom. Let us then rejoice in the test and stand it nobly. Let us endure our six hundred tests faithfully.

Just as God gave David four great experiences in preparing him for the kingdom, so with us. We must have our seasons of communion, our court experiences in learning to judge and to rule, our wilderness experience, as an exile from our worldly surroundings, and our testing experiences however difficult they seem. As sheep we may not not always see the wisdom of the Shepherd's leading, but let us stick close to Him knowing that all is well and that no good things will He withhold from those who walk uprightly. Soon our Great Shepherd together with our beloved under-shepherd will have us safely with them in the blessed fold. Let us earnestly press on unto that glorious end, faithfully and unquestioningly following where He leads us. "The Lord is my Shepherd, I shall not want."

Discourse by Bro. R. H. Barber. Subject: "DAVID'S SON AND DAVID'S LORD"

I COULD not help but be pleased with the arrangement of the topics for the day as I glanced at our program. How beautiful it is that we should discuss our Heavenly Father, then our Lord Jesus, His son, today; then tomorrow the Holy Spirit, the ransom, restitution, justification, consecration and glorification. I think, under those eight headings we shall find all of the essential features of the great plan of God. Everything that is necessary so far as making our calling and election secure is concerned. So we are pleased to take our part in the discussion of the Son of God, David's son and David's lord.

I am sure since we found the truth, it has been the experience of every one of us to find the truth the most beautiful and the most precious thing there is in this earth. We find that, while there is only one truth, there are a great many phases of that truth; it can be viewed from a great many standpoints and while we see it from these different standpoints and different phases we find it is one and the same thing. I was much impressed with this in giving chart talks a great many years ago when we used pictures like the judgment days, the three ways, and the mystery; we find it is identically the same thing every time. So much is this true that we find ourselves being accused of harping on one string. It is true in one sense at least.

We found, however, as we investigated the truth, that every feature of it was wonderfully beautiful and gladdened our hearts. Among other things we found the truth contained a great many things that the world called contradictions. How glad we were as these seeming contradictions were unfolded to our minds. We find in the text this afternoon one of those seeming contradictions. We wish to quote it to you. Matt. 22:41-44: "While the Pharisees were gathered together Jesus asked them, saying, 'What think ye of Christ? Whose son is he?' They say unto him, 'the son of David.' He saith unto them, 'How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son.'" Here is a good suggestion for us when we find some one in a hypocritical mood and who desires to confound us with the Scriptures. Here we see a contradiction very evidently. If Christ was David's son, how could he be David's lord?

Without a doubt that question would have been a poser to us a few years ago. Now we find the question easily answered. It was a poser to the scribes and pharisees in their day. We are quite sure it would be impossible to be answered by the scribes and pharisees of our day. It is a good question for us to answer very many times when people come at us and try to confound us with the truth.

Let us bear this thought in mind in considering these questions the fact that God foreknew that sin would enter this earth and foreknowing it, had planned beforehand for a great deliverer. This deliverer was to be of many members, 144,000 members with one head; our Lord Jesus. Our text relates to this one to be the head, to our Lord. We find that he is mentioned a goodly number of times in the Scriptures as the head. Our text refers to him under the titles of David's son and David's Lord, as the great head of this seed which is to bless all the families of the earth to be the great deliverer in the future. God had planned this deliverer; God had planned and fore-ordained this head. This head is referred to in the Old Testament as the seed of David, also in the New Testament; also as a Branch.

(Jeremiah 23:5, 6.) There the prophet tells us: "I will raise unto David a righteous Branch." This Branch refers to this great head, this great seed of David, this deliverer, also to be head over the Church which is his Body, that is, who is to become the head.

Now we ask ourselves the question, when and how did our Lord Jesus become the seed of David and the son of David. We understand when Jesus by being born of a woman, a Jewish mother (Mary being a descendent of David), in this way he descended from David, and in this sense he was the seed and son of David, according to the flesh.

Why was our Lord the seed of David? There may be possibly two reasons. First, it was foretold that he should be the seed of David. Way back in Eden the whole race had been lost by the sin of the one man. God had given to this one man life rights, the rights to live on the human

plane, with all the rights that went with it, intended for him and his posterity. This one man lost his liferights. After the flood, down in Moses' time, God offered this same set of human life rights to any Jew who would keep that law perfectly. He had but one set of human life rights, and they were the same rights that formerly belonged to Adam, which he had forfeited and which had returned to the heavenly Father, which God offered to any Jew who would keep that law. The prophet says: "The man who doeth these things shall live by them." Paul reiterates that promise. None of the children of Israel could keep that law perfectly and consequently did not win those life rights. Our Lord did and they were the same life rights that Adam had in the Garden of Eden and lost, and which will be given back to mankind way down in the future.

Why must this seed of David be born a Jew? We read in Galatians 4:4, 5; "That he was born under the law that he might redeem those who were under the law." In entering into covenant relationship with the Jewish people God gave them an opportunity to keep that law, He had practically lifted them out from the old Adamic curse; typically He had done this. They were freed from the Adamic curse; they were a covenant people. They violated that covenant and came under condemnation the second time, the curse of the law, not when Adam had brought on the race.

This great one who eventually shall be David's lord, must be the redeemer of the whole race of mankind. He could have been born of any race on this earth and redeemed all the nations of earth except the Jewish people. Why? because all the rest of the world were under the Adamic condemnation, and the Jewish people were under the Adamic condemnation and additionally under the curse of the Jewish law. If he were to be the lord of all and the great deliverer of all, he must be born a Jew, born under the law that he might redeem not only the whole race, but also those who were under the law, the Jewish people. This explains why Jesus had to be a Jew.

Why had he to be the seed of David as well? David was a great Jew, so our Lord had to become identified with his nation, in order to become the deliverer.

Another thought: That law was given for no other purpose than to point out the Lord Jesus Christ, the one who was to be this great seed. Jeremiah said: "I will raise unto David a righteous Branch." There are a great many branches, children, descendents of David, but none of them were righteous. So when God placed the Jewish people under that law, not one single member of the race could keep the law. God knew that they could not keep the law; he did not expect they would. Why place them under the law? To teach them that great lesson that it was impossible for any imperfect being to keep the law and to teach other lessons. The law did find one great Jew who did keep it, our Lord Jesus, the perfect one; he kept every jot and tittle of the law. The law pointed him out as the one to be the great Lord of David, David's lord and lord of all, as the Scripture says.

We have been impressed with the text in John 1: "For this very purpose came I baptizing, so he might be made manifest to Israel." On looking into that text thoroughly, we can see the philosophy of the matter. When the Jewish people were baptized unto Mozes in the cloud and in the sea, they were a covenanted people, but everyone broke the covenant. When John the Baptist came to the earth, God had another arrangement whereby every believing Jew could be re-baptized into the Moses covenant again, every one who had the faith, every one who believed. So they came to John and John was immersing them back into that old Moses covenant. Finally Jesus came. John declined to immerse Jesus, saying: "I have need to be immersed by thee," which meant that the Lord Jesus had not violated that covenant. And so you remember that John said: "I knew him not." Upon whom the Spirit descended, that would be he. He did not know he was the great foretold Messiah and Jesus requested that he go on and perform the symbol. When Jesus came out of the water the Holy Spirit came upon him, and what did John say: "Behold the Lamb of God." He was the great seed of David, the holy one, that great branch of David. He was the righteousness branch in the sense that he was sinless, he was a descendent of David, a human being, but a sinless member of the Jewish race.

"I knew him not; but that he might be manifest to Israel, therefore came I baptizing with water." So we see how that Jewish law served not only to prove to all the rest of the nation that they could not keep God's law perfectly and that they could not win those life rights, but it pointed out the one and only perfect Jew who could keep that law perfectly and obtain in this way those rights forfeited by Adam. And Jesus obtained those rights; that was all he had; he did not have other rights; he did not have the right to be lord of all, lord of the dead and of the living at that time; he had to secure that in another way. How? The divine arrangement was that he must give up his human life rights, his human nature, he must give himself to death in order to become lord of all.

First, he had to become the son of David in order that he might be David's lord and lord of all; this was a necessity. So we see how he became the son of David in this wonderful way.

What did he do? At 30 years of age, Jesus was the son of David. He had those rights that were forfeited by father Adam; at 30 years of age he laid down those rights, the right to live upon this earth as a human being, and God gave him the right to live as a divine creature on the divine plane, if he would prove himself worthy of it; if he succeeded in winning this wonderful prize of the high calling, divine nature, he would have all the power that would go with it, the power to make him David's lord, the power he did not have before. He would still own those human life rights and have the power to give them back again.

God arranged that Jesus should be David's lord as a resurrected being, not as a human being; he could not possibly have become David's lord as a human being; as a perfect human being he could only have started, as Adam did, to generate another race of human beings, but it would have been another race, not a regeneration of the same race again. It was the divine plan to regenerate the same race. How beautiful is the divine plan when we see it in all its fulness. God does not waste his efforts. He is economical. It was His purpose to regenerate the same race, and by so doing illustrate certain great principles of His character; to magnify His character, and at the same time to illustrate great principles of righteousness, and then show those more wonderful features of His law than He could in the other way. So Jesus could not have been lord of David as a human being. This is why he gave his human life.

Giving it as a ransom price, what did he do? He became thereby the owner of Adam's race; he secured the life rights of Adam under the law; he purchased Adam's race by giving himself as a ransom price. When he arose from the dead as a new creature, he owned the race and still had those life rights to give back to the race down in the future. It was at that time that he became David's lord.

When Jesus was resurrected we are told he was resurrected with all power. "All power is given unto me in heaven and in earth," power to raise the dead. He could not have had this power had he remained David's son. He had power to execute judgment also. Paul wrote to Timothy in his time of that thousand-year day set apart for the purpose of regenerating the whole race again, set apart as the time when Jesus shall become David's lord and lord of all and exercise his rights and powers and prerogatives; in his day he shall show who is the blessed and only potentate. During the thousand years every single human being will learn who that blessed and only potentate is. Who is he? The lord of David and lord of all, our resurrected, glorified Redeemer. So then Jesus received the power and right to become David's lord at his resurrection.

Much of this same thought concerning David's lord is found in the statement of the second Adam. The Bible refers to Jesus as the second Adam. Going back we find that the first Adam was commissioned to fill this earth. The divine intention was that the earth should be filled with a race of beings perfect and sinless. The first Adam made a failure of this, however. God purposes a second Adam to fill the earth again. How will he do it? With the same race of beings, or as many as will accept salvation, as many as will be regenerated. So Jesus had to become the owner of the race, the purchaser of the rights; he had to possess these life rights in order to give them back to the race. If the Lord Jesus had been created on the divine plane or had been given that divine power, without having purchased the

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race, there could have been no regeneration possible; he would have had the power to produce a new race. So the second Adam must possess what the first Adam did not, the power to raise from the sleep of death the same old race again, the one condemned in Eden and gone down to death under this condemnation. So this second Adam must be a spiritual being, exercising all power in heaven and earth. The mistake is made that the *man* Christ Jesus is the second Adam. No. The first Adam was a life-giver, one able to transmit life to posterity; the second Adam must have that power, but he must be able to transmit life to the very same race of beings. If he had been the second Adam as a man he could never have done it; he might have been able to propagate or start the propagation of a human race, but it would have been a different one. Without a doubt it would, of necessity, have to be on trial, and every one would have come under condemnation similar to that of Adam. The second Adam must be a life giver on a higher plane. So the second Adam is the Lord from Heaven, our glorified Lord, the second Adam.

To illustrate from another standpoint. When God gave the Jewish people that law, lifting them out from under the condemnation, the law offered them life, the same life given to Adam in Eden. Any Jew who could have kept that law perfectly could have been a perfect branch; but no human being could keep that law perfectly. "I will raise unto David a righteous Branch," so all those Jews were unrighteous. When the proper time came the God grafted our Lord Jesus into that Jewish branch.

When the Lord sits on his throne he will awaken both the just and the unjust, those just Jews who have died in past ages will be his seed; later he will awaken all the unjust, the Neros and Caesars, all down through the ages, and will proceed to write his law in their hearts, and the willing and obedient will be his seed; those who are willing and obedient are referred to in this text: "His seed will I make to endure forever and his throne as the days of heaven." "If his children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." This applies to the time when Jesus is Lord of all again. If his seed break my statutes and keep not my commandments, then will I visit their transgression with wrath; this is another feature of authority that belongs to the one who is Master of all, the right to use that rod. Our Lord Jesus will have that rod, and he will administer the stripes. We understand this to be Jesus' authority. God will place this authority in the hands of His son, who will exercise divine authority, and those who disobey them will receive stripes; if they have much knowledge, many stripes; less knowledge, less stripes. This will be accurate knowledge coming down from heaven, when he is lord of all and David's lord; these apply to our Lord in the future. "Nevertheless my loving kindness will I not take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness, that I will not lie unto David." David signifies the beloved, a picture of the Heavenly Father's beloved Son. "I will not lie unto David." He will perform this great work that the Father proposes to do in the next age.

So we see that our Lord was the son of David at 30 years of age; he had to be the son before he could become the lord; giving himself to death, God raised him from the dead, and he became David's lord, the root of David, the great progenitor of David and of all. In Acts 10:36 he is declared to be Lord of all. Rom. 14:9: "For this purpose Christ both died and rose and revived, that he might be lord both of the dead and living. Our Lord Jesus had to purchase the race in order that he might be lord of the dead also; there was no other way to become lord of the dead except by purchasing the race, and so he did it.

We want to call your attention to another thought in this connection, and that is the Church's share in being the seed of David and the root of David also. The Lord has very graciously arranged that the Church will have a share in this matter. How did we become sharers? You will remember that our Lord was the seed of David, the son of David according to the flesh. Did we become identified with Jesus as a human being, the members of the Church. We did. At the same moment we make our consecration and God begets us with the Holy Spirit, we have a two-fold relationship, to our Father and to our Lord Jesus. First our flesh is justified at that moment and our flesh is accepted as members of Christ, and thereafter our flesh is counted a part of the flesh of Christ—David's seed according to the flesh; we become identified with it in this indirect way, by justification of our flesh; our flesh is spoken of by the Heavenly Father as though it were Christ's flesh. Are there any scriptures? 1 Cor. 6:15: "Know ye not that your bodies are the members of Christ." So it is, justified flesh, counted in with Jesus, that great body of Christ.

There are three bodies of Christ called to our attention in the Scriptures. This body of Christ and all the various members must share the same experiences that our Lord Jesus did. He as a branch of David was buried and we, as we become identified with him in this fleshly relationship, become fleshly branches with him, and every one who would be members of that Body of Christ beyond the vail, called the lord of all and David's lord, will have that wonderful power of awakening the dead from the sleep of death. Every one must become buried with him. We have the privilege of becoming branches in the flesh of Christ in this way; we have the privilege of being buried as branches, and we must be buried with him if we would reign with him; we must be dead as branches. At the very same moment that our flesh is justified, God begets us as new creatures, and all this class of beings, as new creatures, are counted as the Body of Christ in another sense, the spirit begotten Body of Christ this side of the vail. It is from this class that God is finding the class that will be associated with Jesus as Lord of all beyond the vail. So then we have two bodies of Christ this side of the vail, all the flesh of every one who consecrates, counted in as the Body of Christ and those who will eventually be of the little flock, the great company and second death class—a great host. This fleshly body is dying, consecrated to death; that is what we were justified for, so we might offer ourselves as sacrifices, as our Redeemer did. This Body of Christ is what the world sees, persecutes and knows. The Bible tells us the world knoweth us not, because it knew him not. The world knows us according to the flesh. Your neighbors will tell me all about you if I go in the vicinity of your home. So the world knoweth us according to the flesh, but there is something it does not know about our flesh; they do not know of the justification we have had; they know absolutely nothing about that at all; they do not know that, because we have that justification and that robe of righteousness that we are accepted with the Father while they are not. They look at us and see some of the meanness sticking out of us, and think they are superior and wonder why we claim to be God's people and they are not, and why they do not make such a profession. The world does not know about this Body of Christ. When Paul was going down to Damascus to persecute the Christians, Jesus met him and said: "Saul, Saul, why persecutest thou me?" He could not persecute them as new creatures; he persecuted them as human beings. So all the world today are presecuting us as human beings, when referred to the sufferings of Christ, as human beings; the new creature does not suffer. "Lift up your heads and rejoice." It is the new creature that does the rejoicing, but it is the flesh that suffers, that cries. When they tell the story that hurts your pride, it is the flesh they hurt, not the new creature. When they burn you at the stake, it is the flesh they burn; if they crucify you, it is the flesh they crucify. The world knoweth us not as new creatures. They see the great mass of people who profess to be members of Christ and have persecuted them, but the sufferings of Christ have come upon the members of the body according to the flesh.

Let us bear in mind the two-fold relationship. There is the new creature when begotten of the Spirit those who will be of the little flock. The great company class were all begotten of the Holy Spirit and are members of Christ. Suppose there are ten million justified persons down here; there were ten million members of the Body of Christ according to the flesh; there were ten million new creatures down on this earth; from them God is trying to find 144,000 faithful ones to be the Body of Christ beyond the vail. The Bible assures us over and over that the faithful are to be a little flock and that there will be a great multitude who will fail, one out of ten, twenty or fifty who will succeed, what ever the proportion will be. There is the picture, a little flock, a little handful, and a great multitude of those who fail as new creatures.

The flesh of every one who consecrates absolutely perishes; the flesh of the little flock is sacrificed; that of the great company is destroyed; that of the second death class is destroyed. Every one must be born of the spirit, or there is nothing but the second death; so the wilfully wicked go into second death. Those who are faithful, more than conquerors, will occupy a place on the throne, the little flock, the faithful ones, the wise virgins; the less faithful will stand before the throne, a great multitude, whose number o man knows, but they will not be the Body of Christ beyond the vail.

So the Lord has to try out a great multitude in order to find a little flock of faithful ones beyond the vail. There is our two-fold relationship to David's Lord. We become identified with Jesus as David's son this side of the vail, with David's lord the other side of the vail. What a great work we have to do at that time, the regeneration of all the families of the earth. How we would like to do that work now, if it were the Lord's will. Before we had this wisdom from above, we spent a good portion of our lives trying this work of regeneration, and supposed we were doing it; we did our best, and some with more zeal than we have shown since we came to a knowledge of the truth, too. Our parents, our children, our neighbors, our friends we have tried to give the truth, and we could not do it. One instance has impressed me very much. In the Salvation Army was a young lady who was very much interested in a young man who went into a saloon; she sought to get him out of the saloon; she watched and begged and tried to pull him out: after considerable agonizing and pleading she got him outside of the saloon; then she talked with him about his soul and tried to get him to go home to his parents and to give up the drink. He became rough to her, almost brutal; he finally struck her and pushed her away; she sunk on her knees in the dirt, catching hold of his coat tail and pleading with the Father to save him. There were more zeal and love than many of us have who have the truth. She could not convert that young man much as she tried to do it. He brushed her hands away and went down the street uttering an oath at her. Many others have tried to convert the world. As lord of all and David's lord, associated with our Lord in the kingdom, we shall have that all power in heaven and earth to do it. It will mean the binding of the devil that is necessary to convert the world: we could not convert the world with the devil loose. Our friends in the nominal system have been trying to do it for a century: the devil gets the best of them; when they get one convert, lo, he is worse than before; when they have these nations converted, they find they are worse than before. It is necessary to have that all power. What does it mean to bind the devil? I think it includes a little forcible restraint on the part of Satan, that he will be restrained from deceiving the nations; it includes the thought of forcibly restraining the evils of the world, as the liquor traffic. The friends of the nominal churches are trying to do away with this liquor traffic; they have gotten out a map and have put great stress upon how much they have accomplished. A good many friends think this is a part of the kingdom work at this time, going out and voting. Those spots on the map changed in the West; many of them that were white became black, and many of them that were black became white. But on going through the territory that was white, the black was there just the same. Down in Kansas people were staggering on the streets; one heard a great deal about Kansas in this respect, but the fact that liquor has been voted out of Kansas has been a question, but nevertheless it is not true that there is no liquor sold there; it comes in by express, by parcel post, in the night time by automobiles and in suit cases. You will find drunkenness in Kansas, so that those statements that Kansas is white, that there is no liquor sold are not true. The devil has deceived them again. He found out that there were some good people down there who did not want the liquor, so he took hold and sewed patches on the old garment. When the Lord Jesus takes unto himself his power and binds Satan, I believe he will stop that liquor traffic just as quickly as can be, and it will stop so it will not be revived. Satan gets the people to vote high license in one place, low license in another and something else in another, and if you want the liquor you can go from the no license place to the high license place and get it. When David's Lord sits on the throne, the binding of Satan will be the stopping of these outward forms of evil as well as these deceptions of Satan. This is necessary for the converting of the world. The poor fellow who has the taste for drink and has cultivated it, and it is master of him, needs to have the thing taken away. When David's lord is on the throne, if he could not get it, he would have nothing to combat but the evil within himself. That is the kingdom work, I believe. There will be that righteous judge, that root, Jesus' authority in the hands of one fully qualified to administer those stripes.

Then comes the work of writing God's law on their hearts, taking away these appetites for sinful things born in us until they are the masters of us: these will be removed until there are no appetites or desires for sinful things, but an absolute love for righteousness, a hungering and thirsting for it. The writing of these laws upon their inward parts will be the work of David's lord, and that is the work we will be privileged to share in with our redeemer in the kingdom. Let us remember that if we are faithful in carrying out our covenant of sacrifice we will be identified with David's lord on the other side of the vail and have the privilege of dispensing these blessings to all the families of the earth. May it be your privilege and my privilege, dear friends. God bless you.

Discourse by Pilgrim Bro. P. S. L. Johnson. Subject: "THE SPIRIT OF A SOUND MIND"

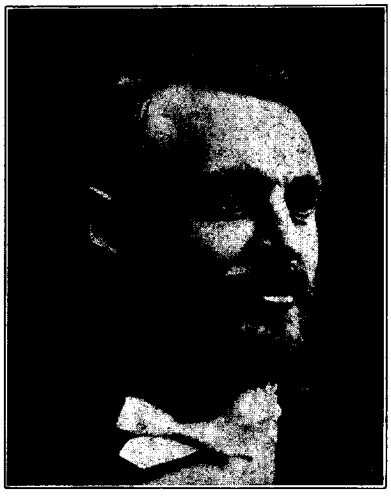
We want to use as our text for this afternoon, Timothy. 1:7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

THE whole world is mad." We remember that Hamlet used that language. And he spoke truer than he thought. The whole world is mad! People are beginning to recognize that that is true of a large part of the world in our time. Formerly such a statement would be branded as nonsensical. But when we see the most enlightened and civilized nations of the world rushing at one another's throats we are quite sure that the majority of the world recognize the fact that the world is mad. And we are using the word mad in its own sense—insane. The world is insane. They have not a sound mind. If we look into the world of finance, we see they are raging. Men are sacrificing themselves for metal. When we look into the world of government, we see men sacrificing their representatives and the fellow-citizens of their country for their ambitions. If we look into the religious domain we find the same to be true of both heathendom and symbolical Babylon. The evidence of insanity on the part of both leaders and the common people. When we look into social life we again recognize that the human family is mad.

However, God has set apart from the race a very select class. In *this* class we find the spirit of a sound mind. And those who have received the spirit of a sound mind have received it as a special blessing from God. For, like the rest of mankind, they were also insane, until the Lord and His mercy was pleased to bless them with the offer of a sound mind; and the continued giving and increasing in them of this sound mind.

Our text has something to say about the spirit of sound mind in the subject announced on the program for our topic. That the spirit of a sound mind is not a spirit being, is very manifest from the context. For if we were to assume the spirit of a sound mind was a spirit being we would have to assume that the spirit of fear, with which the spirit of sound mind stands in contrast with our text, is a spirit being. And no one can say that of the spirit of fear, though some believe that it is a spirit being, and therefore this impression of a sound mind represents a spirit being. But evidently the contrast shows that such is not the case, for the evil spirit of fear is contrasted with the good spirit that manifests itself in "power, love and a sound mind."

God's people have the spirit of power in that they are strong in their wills. They have will power manifesting itself in self-control and patience. God's people have the spirit of love in the sense that they are in harmony with the Father's spirit of self-sacrifice. And are thus sacrificing themselves from proper motives and for proper objects. God's people have the spirit of a sound mind, because they have a wise disposition.



The word mind in this text is used in the sense of disposition. They have a wise disposition. Paul might have used the following expression and given the thought we have in mind: "God hath not given us a cowardly disposition, but a strong disposition—a loving disposition, and a wise disposition." We therefore understand the apostle's expression, "a sound mind," to mean a wise disposition: and that, he says, "God has given to His children." It is because of this gift, and not because of anything inherent in them that they have gone back from the spirit of insanity and have become healed of insanity. Thus they grow more and more into the spirit of a sound mind, and more and more manifesting the Father's proper judgment.

What is meant by a wise disposition? Our answer is that a wise disposition is a disposition like God's. A disposition that has the proper view of things and the proper spirit back of things. Now that is God's disposition. He has a proper view of everything. And He puts that same disposition in His children, for they are His children. Heredity is something that works in the family of God. As it works in the natural family, so it works in the family of God. God is pleased to give us, by heredity, the spirit of a sound mind —the capacity for it; and then with the capacity, is given the ability to enlarge.

That spirit of a sound mind continually looks at things as God does, and acts in the same spirit that God acts: It is because of that that it *is* a sound mind. Therefore, in matters of belief, it takes God's view of things because He being perfect and all wisdom; being absolutely faultless, He has bestowed His wisdom upon His people and this gives them an adequate view of conditions about them. It enables them to understand God. It enables them to understand Jesus, as to who he is, and what he is: How he stands toward us and how we stand toward him. It enables them to look upon themselves from the standpoint of the divine work, both with respect to humanity and new creatures. This spirit of a sound mind gives them the proper view of their relationship to one another as members in the same family. It gives them a proper view of the world of mankind in its relationship to God's plan. It gives them a proper view of their enemies. It likewise helps them to understand their relationship to Satan's empire and enables them to reason out why they are here what they ought to do and how they ought to do it. It gives them the ability to know what to believe and to do: and how to do it: what not to do and what not to believe. Thus they are given a proper mental endowment that gives them a sane view of conditions. They therefore have God's principles, the things that animate their conduct. They have God's principles of the things they believe are correct. They have God's principles as a standard from which to judge themselves and everything to which they come into relationship with, and then back of those principles, they have the disposition that will submit itself to the requirements of those principles. That gives them an increase of this spirit of a sound mind.

Therefore, brethren, to have a wise disposition means to have God's view of things, God's disposition with regard to things. And whoever so does is sure of being saved. And one is measurably insane if he is measurably away from God's estimate of things. Therefore, we want to have the divine estimate of things as *our* estimate of things. In proportion as we get it in that proportion have we the spirit of a sound mind. It is because the poor world hasn't God's view of things, and because they have Satan's view of things and sinful view of things, the world's view of things, a selfish view of things and an erroneous view, that they (the world) are insane.

Thus we have very briefly described what is meant by the spirit of a sound mind. This is one of God's gifts to us—His *dear* children. What is the advantage of having the Spirit of a sound mind? What is the good of it? It is evidently something desirable or it would not be spoken of as a gift from the giver of every good and perfect gift which cometh down from the Father of Lights, in whom there is no variableness, nor shadow of turning. The apostle assures us that God did not give us the spirit of fear "But hath given us a spirit of power and of love and of a sound mind." It must, therefore, be a *good* thing.

Why is it a good thing? In the first place, it is a good thing because of what it does for us. It keeps us back from sin, error, selfishness and worldliness. It keeps us back from faults, mistakes and failures. And it incites us to work against any tendencies in this direction.

Now the spirit of a sound mind tells us just exactly what sin is. The poor world doesn't understand that. The world thinks that sin is a desirable thing and therefore they are continually grasping after this or that or the other thing which is in the form of sin. But God's people have taken God's view of matters. They have come to recognize that they are immoral, and realize that nothing but the good will abide and be useful and blissful. Since they come to see that those are the things that good alone can bring, and that any deviation from God brings the undermining of these things and take a proper view of sin, they therefore look upon it as an abhorred thing, as worse than a rattlesnake. The spirit of a sound mind therefore, in a child of God, will tell him what his natural tendencies are and will put him on his guard against those things. It will show him under what circumstances those tendencies are liable to break forth in rebellion. For that reason the spirit of a sound mind bids God's people to get away from any such person that will lead them into a sinful propensity. That evidently is a spirit of a sound mind, because otherwise, it would be spiritual suicide. We are thrusting (figuratively speaking) a knife in our hearts when we lay hold of sin. And of course the spirit of a sound mind is adverse to suicide. For that reason, God's people are held back from sin. And it is because the world doesn't have that view of matters, because it can't see the propriety of absolute submission to the perfect will of God, which will is useful and good: because they cannot see that, they think that good and bliss are on the other side. Very frequently they fly after this and when they get there, they are like the moth that finds itself burned as it dashes into the fire.

Not only does the spirit of a sound mind therefore keep us away from sin, but it will make us fit energetically, as we find it's tendencies in us; for the same spirit of a sound mind will assure us that this is going to wrong God. Sin is always an injustice to God. The spirit of a sound mind therefore points out this and that other depraved tendency in us. The spirit of sound mind will urge us to fight against that thing and strive against that thing, and we use such means and methods as God puts at our disposal, until by and by, by the grace of God we are enabled to crush under our feet all evil works.

Thus, then, we see that very properly the spirit of a sound mind does this. It prompts us to fight against evil. If we find we are tempted towards something, the spirit of a sound mind prompts us to work against that evil. It makes a warfare against that tendency, and thus every propensity that manifests a disregard to supreme love to God and equal love to our fellows and love for self, in harmony with God's will, everything that works in that direction,

this spirit of sound mind fights unto death. And for that reason it proves to be a great help, for it is a part of that help that enables us to avoid the injuries that come to us from evil. On that account brethren, this spirit of a sound mind, whenever it sees unbelief in us, it immediately fights and puts vigorous efforts to rid us of that thing. Immediately, the spirit of a sound mind urges us on in the conflict against it. If one finds irreverence his failing, the spirit of a sound mind will not only assure him of that, but show him how to work against it and wage a successful warfare against it. And so with the disposition that gives up—not inclined to exercise continuity; The spirit of a sound mind will show the evil thereof. It will incite us against those things, and fight, by the sword of the spirit, until that thing is eradicated. Therefore, if there is anything in our hearts against piety or against brotherly love, the spirit of sound mind, true to it's disposition that is God-like, wages a warfare.

It is good because God's people have the spirit of a sound mind that they fight against every manifestation of pride they see coming forth. The spirit of a sound mind holds them back from self-exortation. It prevents their rushing in where angels fear to tread. It bids them to remember their lacks. It bids them to remember their limitations and remember their tendencies to failure and bids them to remember their mistakes whenever inclined to think more highly than they ought to think and aspire to things for which they are not suited. We find the spirit of a sound mind helps God's people against the enemy of the new creature. Then, in all other single tendencies; if we find the spirit of vanity, that desire to shine and attract attention, the spirit of a sound mind will immediately begin to work against that tendency until it is rooted out of our hearts. And just as our text shows us: "God hath not given us a spirit of fear." If it sees cowardness in us—quailing before it dies in the natural way. quailing before Satan and the world and the flesh—the spirit of a sound mind will lay hold on that tendency and show it is an enemy and must be eradicated. It will be a position too hard and at the same time seek to give us victory. The spirit of a sound mind will be very careful not to allow ourselves to be filled with contentiousness and avoid opportunities against contentiousness and puts a break upon our desires to battle, whether with our natural fists or symbolical fists. Whether along the line of natural thoughts, or spiritual thoughts. The Word of God smoothes out this fault, and thus we might trace every fault and sinful tendency in us.

There is another advantage that it has, i. e.: the spirit of a sound mind helps us to avoid error. It helps us to fight against error. We all have more or less of error. We have the misfortune of having brought a great deal of it along from the world. When we left the world we brought error out of the secular world, as well as out of the religious world. The spirit of a sound mind shows that error is a corrupting thing: That it incites us to wrong ambitions. That it causes us to engage in wrong activity, and misdirects our energies, and instead of having energies used up in the interests of the Father's cause, it would do the very opposite thing. For that reason, the spirit of a sound mind lays hold on error and seeks to put it aside. And if we notice that we have any tendency to fall into certain error, the spirit of a sound mind, working in our hearts and minds, will most assuredly put that down, pointing all occasion where it becomes active.

Then, too, with respect to our selfish propensities, the natural man may properly exercise: The Spirit of a sound mind teaches us that we must give these things up because they war against the new creature. Our Heavenly Father has given us in exchange for human hopes and ambitions, spiritual hopes and attainments. As we sacrifice the former things, it is that we enjoy the latter. It is in proportion as we give up the former that the latter becomes ours in realization. And for that reason the spirit of a sound mind shows the relative values of the two.

In perfect humanity there is a *great* value. There is some value even in fallen humanity, but the spirit of a sound mind gives us a proper valuation of things. It puts everything into proper relationship and because the earthly and human are of decidedly inferior value to the spiritual, the spirit of a sound mind dictates giving up of the natural, that the spiritual may be enjoyed. And for that reason the spirit of a sound mind draws us back from indulging in our natural propensities, even for our improvement, or the improvement of others, or testifying to the world, or co-operating in overcoming Satan's empire. No matter what condition it may be, the spirit of a sound mind forbids the indulgence of natural human propensities when these things are against such. The spirit of a sound mind for that reason is willing to let present pleasures go by the board. It does not despise them. It estimates them as being of value. It doesn't frown upon the world. The spirit of a sound mind is glad to have the world enjoy innocent pleasure. Those are all right for unconsecrated people. We hope they will have a lot of things. We know God intends they shall have an abundance of them in the next age. The spirit of a sound mind tells us we cannot have them now because it robs us of the higher pleasure, of present and future time. And therefore the spirit of a sound mind says, "let these things go." For that reason the spirit of a sound mind doesn't allow us to become anxious for riches. It realizes that scarcely one out of twenty thousand who aims to become rich really does so. It further says that those who have attained their ambition, find nothing but disappointment; that the quest of riches has robbed them from the power of enjoyment. The habits have destroyed the pleasure of enjoying riches. The spirit of a sound mind says it doesn't pay to burn away life's opportunity for these things, when there are so many great riches for the present, as well as the greatest of all riches *by* and *by*. The spirit of a sound mind therefore forbids that we should aspire to having the approval of our fellows.

It is proper for the natural man to desire the approval of natural man. We think it is right. He should be well thought of. But now God has called us to go along a journey which requires that we lose the appreciation of natural man. The natural man at best being not very much—imperfect, and for that reason, brethren, we cannot expect anything of high approval and proper approval from the natural man. Therefore, we simply say, with the spirit of a sound mind: "Well, now, what is the approval of man?" It is based on fallen principles in almost every case. The very ones who may approve of us now, by and by, will think us very foolish for adapting their ideals of the matter. It doesn't pay. It is an unwise thing. The spirit of a sound mind therefore will say, "Let that alone." The spirit of a sound mind will not let us devote our lives to the natural family. We will, of course, do what is proper for our family. But the spirit of a sound mind will not let us make as our ambition, the family joy and family aid of life. Why? Because the spirit of a sound mind recognizes that it is but transcient. When our duty is properly done to the family that is all that can be properly asked. When more than that is done the interests of God's cause are injured. Our own spiritual interests are injured. And therefore calamity results. Therefore the spirit of a sound mind holds us back from anything of that kind. It continually points out something better for us and incites us to take a course in that direction. The spirit of a sound mind causes us not to seek the honors that this world may give. It is a very proper thing along natural lines—in proper ways—for a natural man to seek office in governmental matters, or an honorable position in the state or in some society. That is perfectly right. But for us to seek something like that would be a perversion of something decidedly better. God has called us to a higher honor—the honor of rulership: (1) Over our own flesh, and then when that has been demonstrated, (2) a rulership over all creation. And if we should therefore seek for ourselves, because of our natural will, human ambitions, the result will be we would be throwing away billions in order to get a penny. And certainly that would not be exercising the spirit of a sound mind. Thus along selfish lines that are proper to the natural mind we see the spirit of sound mind tells us to let it alone. It will not return very much. You have another thing in which you can delve into with exceedingly precious nuggets which you may find. It enriches you beyond the imaginations—even with the new creature now.

Accordingly then we see the spirit of a sound mind holds us back from anything that may interfere with the better interests of God, of others and ourselves. For that reason it is very eminently a proper thing for God's people to have.

How many of us in our lives could have avoided mistakes had the spirit of a sound mind been exercised? How many persons, married, made a great mistake? Why? Because they did not have the spirit of a sound mind to dictate the selection of the mate. They didn't allow it to dictate

whether a mate should have been selected at all. And therefore by not being under the influence of a sound mind they have taken steps that should not have been taken and brought one woe and calamity upon themselves: Not only in marriage relations, but in business. How many mistakes they make because of the lack of the spirit of a sound mind. An over-estimate of their own qualities and a cognition of its obstacles in the way. These things, due to the lack of the spirit of a sound mind, have caused failure. And some of us have more or less failed because we failed to properly estimate ourselves—to take the divine view of ourselves and from that act in our relationship and from the various fields in life we are placed and thus it would save us, not only from worldliness and error, but save us from making one failure in life. It will likewise keep us from mistakes not only from sin, error and worldliness and from failures, but save us from incidental mistakes in connection with which may bring us success. There is quite a large degree of difference between *mistakes* and *failures.*

FAILURE—Omission, non-performance; the failure to keep a promise. The state of having failed.

MISTAKE—To err in knowledge, perception, opinion or judgment; to commit an unintentional error.

Now we will find that in proportion as we have God's holy disposition, God's view of matters, God's idea of matters and idea of what things really are, and not what they seem to be, that He will save us, time and again, from making mistakes. The spirit of a sound mind helps us to avoid blunders, mistakes and failures. It incites us to fight against these and make these things more impossible. That is the negative side.

Now I also want to call your attention to the advantages of the positive side.

The spirit of a sound mind not only shows us what not to do and what not to believe, but shows us what to do as well as how to do it. And for that reason it is very evidently a successful quality to have. As we see the mistakes, troubles and sufferings which come from the lack of the spirit of a sound mind, we can likewise see the good that comes from its exercise. The spirit of a sound mind gives us the proper view of things. Therefore, regarding the earthly things as having such an enhanced value as heavenly things, will always decide in favor of heavenly things instead of earthly, and, therefore, instead of the spirit of a sound mind cultivating the human propensities, it will put its endeavors along the lines of spiritual propensities and heavenly ambitions. It will seek to grow more and more in a faith that has a proper appreciation of things, as well as a heart reliance on God and Christ as set forth in the Scriptures on their being, character and action.

The spirit of a sound mind will therefore give us aspirations of the glorious hope set before us—the blessed hope. "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the Heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:17, 18.) The spirit of a sound mind will make us seize hold of these things with all the power of our affections and making these our endeavors will subject everything in life. The spirit of a sound mind will enable us more and more to be firm and more and more to rule ourselves and more and more to control ourselves in harmony with this mind. It will continually incite us to be steadfast, immovable, always abounding in good, whether there be obstacles in the way or not. It will enable us to have a proper piety toward our Father in Heaven and Lord Jesus Christ. A proper love for our neighbors and proper charity God-ward, Christ-ward and brother-ward; as well as world-ward. The spirit of a sound mind will keep us in a humble attitude because it shows us our faults and lacks and failures and weaknesses and therefore the spirit of a sound mind will hold us in a humble attitude that will make us keep our place. It will hold us back from certain things leading to failure. It will keep us from such a lowly view of ourselves as will prevent our doing what we can. Therefore helps and enables one to make the best of what there is in him for the glory of God, his own profit, as well as the profits of others. It therefore helps us to have the desire that God may continually approve of us, because His approval is right and based on proper principles and most desirable things to have. It will therefore teach us to be brave, to be loyal and true for the principles to which He stands, because of the ultimate victory these principles have. It will help us more and more to divert our activity from those directions in which the enemy will try to use them and apply them where they will bring forth fruits that abound to God's glory and our profit as new creatures and blessings to others, as new creatures, as well as others who are not new creatures. It will move us, instead of ardently setting our affections on the preservation of human life, to desire to maintain our new creature life that by and by we may attain the glory. It therefore will dictate that we set the spiritual first and in all things we seek to gain these blessed and holy ambitions. It will make us attend to our own business. Our business is very specific. That is to make our calling and election sure and to help our brethren, too, and then to help the world of mankind to get into a position where they will be helped. That is our business. And it is enough to ingross our attentions, and the spirit of a sound mind keeps us busy at our business. It keeps us out of other people's business. It keeps our hands so full that it can't attend to other people's business. How many are brought into trouble. They bring it upon themselves. It will hold back from that, as well as incite us to do the things God wants us to do. It will help us to value and direct our family aright and prize the family and appreciate our place in the *divine* family. It will act in such a way as to make everything enjoyable. It will therefore dictate that as God's people, we make His Word our constant study; that we make his work our constant endeavor; that we make His fellowship with those like Him in our society, that in every possible way we may seek to unfold and develop as new creatures, that thus we might have the riches as well as glories that the spirit of God will give those faithful in due time.

It is altogether a mistake to think that the world has the best of this life. They have not! We are glad they have all the enjoyment of this world. We are glad, very glad, that they have this. We concede all that. But the *one* enjoyment *they* have, God gives us, as new creatures in this life a hundredfold. For whatever we give up, whether pleasure, conveniences, friendship, or whatever it may be, God gives us a hundredfold in this life. (Matt. 19:29.) God's people have the better of it all, if they are following the dictates of a sound mind. The spirit of a sound mind, therefore, will make us cultivate Godlikeness. It will make us grow like our Father and our dear Redeemer. It will make us grow like all of those who are like him and thus more and more the spirit of a sound mind will balance our characters. The spirit of a sound mind will help us to have a proper estimate of ourselves and properly to rule ourselves by God's spirit. Then, brethren, the spirit of a sound mind enables us properly to look upon the adverse experiences that come into our lives. The poor world cannot be blamed when they lose all. They are in terrible distress and our hearts can go out to them. It is their *all.* Just as a child that loses the only toy it has, is heart-broken over it, we can't blame it. So the poor world has toys, and when they are broken, their hearts are full of sadness—for it is *the only thing* they *have*

God's people have sadness. We must "through much tribulation enter the Kingdom of Heaven." (Acts 14:22.) We, therefore, have experiences in which we lose many things—many earthly which have been a disappointment and the Lord's people have all sorts of disadvantages coming to them. They have opposition which they must meet. They have a great deal to suffer. There is more or less of suffering, there are hardships that come their way. Weariness of body and mind; and sorrow of heart and pain of body. These come in overflowing measure along earthly lines to God's dear children. Not only do we have sufferings, but in contradistinction, we have those that come to us from our Father because, in our sacrifices and the spirit of a sound mind, He gives us a proper view of the situation, so that, not like the world, we are not crushed under these. The spirit of a sound mind first helps us to look at the matter in the right spirit and to recognize that it is the Lord's will. Thus the spirit of a sound mind shows that the Lord's will is best. It is better to take these adversities submissively.

Then again it recognizes as it grows more and more that all of these things are but light afflictions that will endure but for a moment and will work out an eternal weight of glory. (2 Cor. 4:17.) They will work loss if we look at earthly things. In view of that the spirit of a sound mind shows that we are giving in these sufferings simply a little effort in order to get something decidedly more valuable and for that reason it behooves us to rejoice. First

it is submission and then it is peace in the matter and then, finally, it is joy. And thus the spirit of a sound mind instead of allowing ourselves to become discouraged and give up and lose out, hope teaches us first to be resigned, then peaceful, and finally to rejoice, and knowing that tribulation worketh patience and experience hope and hope maketh not ashamed, because the Love of God is shed abroad by the Holy Spirit or sound mind which is given unto us. (Rom. 3:3-5.) Thus we see that it helps each one of us individually in every situation in life which is to come. But the spirit of a sound mind is advantageous in our relationship to God. He is our Father. We have certain responsibilities toward him. It is very proper that we recognize our relationship to Him and that we trust and love and reverence Him; also obey Him. These are the four special graces of sonship. The spirit of a sound mind points out just why it is that these are proper things. That trust is proper because of our lacks and inabilities and of His perfect reliability from every standpoint; that reverence is the proper thing because of the majesty of His person and character of His plan and of His acts. That *love* is proper because of the good He has done us, as well as good that He is, and *obedience* is proper, because His principles are always best and lead to rest, and therefore to follow His principles are always best to His glory and to our good. Therefore we see the spirit of a sound mind gives us a proper relationship and incites us to perserve in the proper relationship toward our Father.

Then the same is true in regard to our dear Redeemer. He is our Elder Brother and High Priest—our Judge. All of these relationships require certain responsiveness on our part. We should recognize and put ourselves in harmony and submitting ourselves and thus give him the heart satisfaction that will grow from our responding properly to him and his relationship to us, and give us the blessings that accrue to us from his blessed ministry on our behalf.

Thus the spirit of a sound mind dictates that we should act toward him in these capacities. The same is true, brethren, in our relationship toward one another, in our individual relationship toward one another. The spirit of a sound mind is the thing that would dominate here. How and when and why not to do. In every relationship in which we stand, whether fellowshipping, teaching or whether it be correcting or reproving, if our position be one that warrants that should be done no matter what relationship the spirit of a sound mind will show the principles that apply there. The actions performed should be done and governed by that principle and will be properly conducted by ourselves. It is failure to suppose that the spirit of a sound mind leads to our troubles toward one another individually, or as a class. Most of the troubles arising in classes are due to the fact that there is not a spirit of a sound mind. Jehovah's wisdom will in time solve every difficulty in our class relationship, if we only take it to Him. And that is *our* part in this matter. We must take this spirit of a sound mind. The elder therefore who allows his conduct to be directed by the principles of the Lord's mind as to what his duties are, will keep himself just where he belongs and prove a great blessing and thus will be keeping up for himself a very substantial reward in glory, while on the other hand, without the spirit of a sound mind, prompt him to desire to shine and prompt him to want to palm off all sorts of errors of his own origination. Satan will say that he is to be admired as an eloquent speaker. The spirit of a sound mind directing an elder, will show him that he is not to lord it over God's heritage, that he is to be like the dear Redeemer—to speak of himself, but heard of the Father through the appointed channels that Father used so the spirit of a sound mind will keep an elder from becoming lord over God's heritage and keep the class from allowing the elder to act in this way. Every possible circumstance in class experience, brethren, will be properly regulated if we get Jehovah's mind and back that with our thought.

The spirit of a sound mind will also move us to take a proper relation to the world. It will enable us to understand the world better. It will enable us not to expect too much of the world for it tells us of the world's depravity. It will help us to deny the world and sacrifice ourselves that the world might get a blessing. Therefore, the spirit of a sound mind will prompt us to testify to the world now of the coming good kingdom, as well as regards righteousness. It will therefore help us in our relationship to the world of mankind giving us the sober, well-balanced mind as to how we stand and what we are to do then and avoid in our relationship to them. It will likewise give us a proper view of what we should do. It will incite us properly to act toward our enemies. It will not expect too much. It will remember how Satan is working on them especially to move them against us. It will help us to remember they are depraved and this brings trouble to them and helps us to realize that they are injuring themselves and this enables us to take a properly poised view of our enemies, abounding in kindness to them as opportunity comes to hand. The spirit of a sound mind will finally help us to have a proper relationship toward the present evil world, toward its governments and toward religious and industrial organizations. It teaches us that we are aliens, not citizens of this world. It will enable us to act as law-abiding citizens, and hold back many things that would be all right for us to do, but we remember we are foreigners and therefore to hold ourselves back. It will prevent our becoming pro-German and pro-ally and pro-anything that is for this world. It will enable us to keep our hands off the reform movements. It will enable us to keep out of politics and sociological uplift and keep our activities out of the direction along the lines which Satan would like to use them. The spirit of a sound mind will thus keep us away from encouraging Babylonism and keep us out of such. The spirit of a sound mind therefore will help us to remember we are strangers and pilgrims, foreigners to present affairs, and therefore the spirit of a sound mind continually reminds us of the grand outcome of the Lord's plan and will keep us properly in tune with every relationship of life toward ourselves, toward God, Christ and the brethren and the world; toward our enemies and toward the present order of affairs. In our families it will also keep us properly poised. It will prevent the husband from becoming a tyrant and wife from becoming the head of the home and make the parents appreciative of the children's need and ideal children and at the same time enable them to properly draw the line between duty and sacrifice, and thus not be too much absorbed in the family. Thus from every standpoint God has the proper view of what ought to be done and our father is very anxious to give us that view.

I have just five minutes left. And I want to speak very briefly on the attainment of such:

We take it for granted that it cannot be gotten by the world, we therefore have to come out of the world in a preliminary step of justification and a decided step of spirit begetting and consecration. Thus God accepted our consecration by the impartation of the Holy Spirit that we get a sound mind. Having this Holy Spirit it enables us to take the divine view of ourselves. How is that unfolded? It is unfolded by exericse. The first thing is that of a continued mediation upon God's thoughts. For the spirit of a sound mind is simply God's view of matters. The principles with regard to faith and prayer that God has are the things that are the contents of the spirit of a sound mind and that would require of us that we meditate—meditate, and again meditate upon the Divine thoughts, upon the doctrines and precepts and promises and exhortations and histories of the type of God's good work, ever abounding in all wisdom and spiritual understanding and knowledge and thus as we grow in this glorious knowledge of God, we are continually putting on more of His views and that is the first thing to be done. (2 Cor. 8:7.)

The second thing is this: That we make those views our *own;* not as a matter of the head, but of the heart. That we accept God's views of things as the proper views and right view for ourselves. That is the second thing. If we want the spirit of a sound mind, we must not only learn what they are, but come into sympathetic accord with them. We recognize their propriety and we must recognize their utility and their rightfulness, and therefore we lay hold upon them and make them a part and parcel of ourselves.

And the third step is this: In every affair of life, in every circumstance of life, in every situation in which we come, stop and think of the principles that apply to that situation. The principles of truth, of justice, of love, of power and with these principles in domination, act out what those principles showed should be done when submitting ourselves to deviate from them. Whoever does that third thing gets the fruits of the other two and thus is more and more showing that well rounded disposition that the spirit of a sound mind gives one, and more and more will fit him for glory, honor and immortality; that more and more will make him just what God wants him to be—an heir of God, a joint-heir of Christ's glorious kingdom—kings and priests to live and reign with Him through all eternity. Amen!

Message from the Syrian I. B. S. A. Class at Jamestown, Pa.

DEAR BRETHREN: Since our last message to you last year we have received many blessings from him who is the giver of every good and perfect gift—our Heavenly Father.

Our number has increased from five to about a dozen consecrated Bible students (that is Syrians only). We have elected three elders and deacons according to the instructions we have in the volume of Studies in the Scriptures.

During the past year we have had many opportunities and privileges in the harvest work amongst the Syrian people. During this period of time we learned of Syrian Bible students in Portland, Ore., St. Louis, Detroit, Mich., two or three families in Worcester, Mass., in Connecticut. I think about ten or twelve fully consecrated. Also there are some at Brooklyn, New York, beside those that are in Johnstown, Pa.

I do not doubt the fact that during our Lord's first advent a good number of wheat were garnered from amongst the Syrians then, because we have the assurance from his lips that his bride will be composed of members from every nation, kindred, and tongue. So then as we see indications of God's favor toward this class at the present time we know that He has some jewels in their midst. Therefore He bids us to thrust in the sickle of truth that He may reap those that are His and surely He knows the hearts.

Just a few weeks ago we were called to a little town to address the Syrians in their own language, by the Brownsville class of Bible students. Some of the brethren there had sold about forty-five or fifty volumes of Scripture Studies to the Syrians and had shown them the Photo Drama of Creation. This started them to inquire for more knowledge. So we responded at once and the same week, on Saturday, we arrived there and found everything arranged for the Syrian meeting. Sunday morning, about 10 a m., we spoke to them on the "Divine plan of the ages," which astonished and pleased them at the same time.

After this service we sold one Bible and a hell book in Arabic. In the afternoon we spoke to them again at 3 o'clock on the subject of "The Judgment Day." The total attendance of the two meetings was about fifty Syrians, despite their business responsibilities on Sundays which are very valuable to them, etc.

At all of these meetings we distributed many Bible Students' Monthlies, which were cheerfully accepted and read. Most of these friends assured us that the books will be read with a better understanding than before. We left them in this attitude of mind, a good witness for the truth.

From Brownsville we visited another little town, Mt. Pleasant, Pa., where we had a few more opportunities to present the truth and sold also one Bible, one volume 1 and two Hell booklets to a Syrian who has been going to Sunday school. He promised me to read the books very carefully because he loves to understand the real meaning of the Bible.

These things indicate to us the wonderful power of the truth upon the humble in spirit. For instance, amongst the twelve brethren who came out of Babylon (Rev. 18:4) there are two sisters who cannot read or write one word in any language.

These two sisters understand the plan of the ages as clearly as you and I, and they are very zealous in the service of the truth, fully consecrated and symbolized it in water baptism. One of them has been baptized in water for the third time.

The Syrians in Johnstown have been greatly shaken by the truth. This fact is manifest in their leaving the Orthodox church and its teachings, some accepting present truth, and others going to something else, because the truth is proving their character, whether Christians indeed or Christians in name only.

We expect to be called to different parts of the field in the near future to proclaim this wonderful message of God's kingdom to those of our brethren in darkness—Creedal Bondage. Therefore this is our determination: that we be true "ambassadors of our Lord and Saviour Jesus Christ," as you admonish us in your discourse, and to let our light shine the brighter in the future.

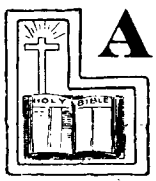
This, dear brother, in brief, is the wonderful work that is being done among the Syrian people.

May these humble efforts redound to God's honor and glory, with much Christian love to you and all of like precious faith everywhere, from the Johnstown Ecclesia.

Yours in the joyful service of our King,

GEORGE E. KAFOORY,
Oakhurst Borough,
Johnstown, Pa.

Discourse by Bro. F. C. Detwiler. Subject: "THE FACT AND PHILOSOPHY OF ATONEMENT"



AT the very foundation of the Christian religion, lies the doctrine of the atonement. Therefore having the most important place in theology a correct understanding of the subject is absolutely necessary if we would avoid making shipwreck of our faith and hope. Even though it is believed by nearly all Christians the atonement is a subject little understood. Ideas respecting it are vague, disconnected, uncertain. And faith built upon an insecure foundation would be insecure, unsatisfactory. But if this doctrine be clearly seen and all its scope and grandeur comprehended it will form a most excellent foundation for a faith that will endure the storms and stress of our time of trial and enable us to come off triumphant in our fight of faith. When the foundation is well established and clearly discerned and every item of faith is kept in exact alignment with the foundation, the entire superstructure will be perfect. It will be a touchstone for every doctrine and theory, and we may quickly through its use discern the gold or the dross of any matter presented for our consideration.

There are three views of the atonement which are worthy of mention. The orthodox, the hetrodox, and the Bible student's view. The orthodox view presents man as a transgressor of the divine law, that God, while hindered by justice from clearing the sinner from responsibility, has provided a just redemption for him and has provided for the forgiveness of his sins through the sacrifice of Christ. The entire work of satisfying the claims of justice and reclaiming the sinner is denominated the work of atonement. The unorthodox view approaches the matter from the opposite side. It supposes no requirement on the part of divine justice of a sacrifice because of the sinners transgression. It ignores the wrath of God; in fact denies that death is the result of a direct sentence. It holds that God seeks and desires man's approach, placing no obstructions in his way, merely requiring that man shall abandon sin and seek righteousness. If sin is at all considered it is from the standpoint of expiation by the sinner himself, or else the unconditional forgiveness by God of all transgression. Thus seen Jesus and the Church have throughout this Gospel Age, had part in the atonement. They have taught and exhorted men to turn from sin and to seek righteousness. But they are not recognized as being in any sense a sin offering.

Then there is the Bible student's view. Complex indeed, but nevertheless clear and logical when once understood. In a general way it comprehends both the orthodox and unorthodox views, but finds much more that is beautiful and soul satisfying than the supporters of either of these views could have thought possible. The Bible students have found in their study of God's plan and the Bible history of man, that man was created perfect, in the image of God, but that he fell from that perfection, through wilful disobedience and came under the sentence of death—the curse, the wrath of God. That while God persisted in executing that penalty upon man, and that without mercy for more than 4,000 years, yet nevertheless inexorable as justice was found to be, God's love prompted and wisdom devised a way by which God might still be just and yet the justifier of him that believeth on Jesus. God planned for the satisfaction of Justice. He did not ignore the claims of justice, he did not set aside the penalty pronounced by the law, but provided

for the full payment of all the law required. Jesus paid the "last farthing" of the debt we owed, when he gave himself in death on our behalf.

But these Bible students have also found that the mere payment of the price was not all that was necessary to complete the work of atonement. When Jesus died only the work of satisfying justice had been accomplished. Man was still in sin. More must be accomplished on his behalf if he was ever to be benefited by that great sacrifice. Thus the death of Jesus as a ransom according to the divine arrangement transferred man's account to the hand of the great Redeemer. Thus Jesus by reason of the purchase by his own precious blood is now lord, master, owner of humanity. Additionally, he has procured for humanity, to be given to them in due time, the annulment of the death sentence. More than that, this arrangement has placed the fallen race beyond the reach of divine justice and man has come under the special supervision of Jesus, who proposes not only to satisfy the claims of justice, but also undertakes the instructions and correction of as many of Adam's race as show a desire for the blessings held out.

Though originally the only separating influence between God and man was the sentence of God's law, the degrading influence of 6,000 years of sin has widened the breach and today men are enemies of God by reason of wicked works; and more than that they seem to have no desire to return to God, loving the pleasures of sin and seeing nothing desirable in the offer of salvation God has made to them through Jesus Christ. Only a few are found who desire righteousness, whose hearts are hungering for a return to harmony with God. Only a few have availed themselves of the opportunity which has been given to return to the favor of God through Christ. Only a "little flock" has as yet received the blessing of atonement. Yet the sacrifice was declared to be "for all" and it is a part of this program of atonement that all who were redeemed by the precious blood of Christ shall have the opportunity for salvation, and a time will come when the message will be heard by all, and every creature shall hear the good tidings of their privilege to return to divine favor atonement with God.

In due time the work of instructing the world will be given to the Church, under the leadership of her Head she shall be commissioned to fully accomplish for mankind the work of removing the blindness which Satan and error and degradation has brought upon them, and all who will may come back to full atonement with God. In harmony with this it was necessary that the Church first receive atonement in order that she might have the opportunity to prepare herself for her part of the wok for the world. Therefore, we, the Church, have received the atonement. The atonement was made, as far as God is concerned, when completed 1,800 years ago, but only a few have received the benefit of it as yet. Only believers have received it so far and the rest were blinded by the god of this world.

The atonement will be completed only at the end of the Millennial Age. There are two phases to the work and both must be accomplished before it will be complete. Justice needs to be fully satisfied and then the sinner fully restored to harmony with God before this great work will be accomplished. The wilful sinners will be destroyed, and all who will, under the full light and opportunities of the millennium, avail themselves their privileges, shall have come to full righteousness and therefore full harmony with God. There the great work of atonement will be complete and all in Heaven and in earth will be found in harmony with God and praising Him for His grace through Jesus Christ. There shall be no more sighing, no more dying, there shall be no more pain for the former things will have passed away and all things made new. The work of the atonement, commenced by the satisfaction of justice by Jesus, sacrifice, will be completed by the full reconciliation of all found worthy to eternal life.

The Scriptures are emphatic in declaring that God created man in His own image and likeness, mental and moral, that man, an earthly being, was the moral and intellectual image of his Creator. They declare man's communion with him in the beginning, they declare that his Creator approved him and pronounced him very good, very pleasing. They show that the proposition of life and death was set before the perfect man, and that when he became a transgressor that it was a wilful act. It was deliberate, intentional disobedience—Adam was not deceived, but the woman being deceived was in the transgression. They show the beginning of the execution of the death penalty, they record its progress throughout the centuries. In the Scriptures is found no sympathy with the evolution doctrine. In fact, a deadly conflict exists. If one is true the other must be false. If God created man then he is not the production of evolution. If evolution is a fact then there is no "death sentence." If we accept evolution as being "truth" then we must throw our Bible away. If we accept the teachings of the Scriptures as "truth" then there is no room for the evolution theory.

The Lord Jesus, the apostles and the prophets point backward in their teachings, to the fall from divine favor and forward to the time when atonement may be received through Christ, the promised Messiah. They all pointed to the cross as the center or the very foundation for atonement with God. They point out the present age as the time for the gathering of the elect to be associates with Messiah and forward to the future as the time for the blessing of all the families of the earth. Note the words of the Apostle Paul: "By one man's disobedience, sin entered the world and death by sin and so death passed upon all, in that all have sinned." St. Paul, you see, was not an evolutionist any more than was St. Peter, who, on the day of Pentecost, pointed to the hope of the world through the risen Lord who would come from Heaven and bring times of refreshing and having established his kingdom would bring "times of Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Again the Apostle Paul declares: "As through one offense, judgment came upon all men to condemnation, so by the righteousness of one the freegift came upon all men unto justification of life." "For as through the disobedience of one many be made sinners so by the obedience of one shall many be made righteous."

Apostle Paul distinctly marks out two salvations, which, though closely related and both depending on the Ransom, are nevertheless distinctly separate. (Rom. 8:17-24.) He calls attention to the Church as the prospective joint heir with Christ, who, if faithful in suffering with him at the present time shall ultimately share his glory in the kingdom. He assures us that these sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us. And then he proceeds to say that this glory to be revealed in the Church after its sufferings are all complete is the basis for all the earnest expectation of the groaning creation whose hopes await fruition when the sons of God shall be manifested.

The Scriptures clearly indicate that mankind in general, the intelligent earthly creation was made subject to frailty, subject to death by heredity, by the transgression of Adam. That through divine provision a ransom has been provided and a recovery made possible. The provision being that ultimately mankind may be emancipated, set free from the slavery to sin, and from its penalty—death, and may attain the glorious freedom of the sons of God. It was from this plane of sonship of liberty from which mankind fell through disobedience, and to the same plane of human sonship they will be privileged to return, as a result of the great sin offering at Calvary and of the completion of the work of atonement in them reconciling them to the divine law by the Redeemer. These two features of the atonement—righting the wrong, and establishing harmony between God and man—will be accomplished through the divine arrangement. The sacrifice of Christ forming the basis of reconciliation, and the world of actually bringing the world back into harmony with God to be accomplished through the medium of the new covenant whose mediator is Jesus Christ.

The penalty of death upon Adam left him utterly helpless except as the Almighty provided for the recovery of his race. This God has done through the arrangement of the new covenant to be inaugurated when divine justice shall be satisfied on behalf of the world, when Christ shall appear for them, making satisfaction on their behalf as he has already done for the Church, those who have been called to membership in his Body. This new covenant has a mediator, God on the one part deals with the mediator and not with the sinner, the sinner on the other part deals with the mediator and not with God. Jesus could not become the mediator until he had done for mankind a work which is represented as sealing the new covenant. This covenant must be sealed with his own precious blood. God in justice could not receive or deal with the sinner directly or indirectly through a mediator, so as to give the sinner a release from the sentence of death, a reconciliation to God, except first divine justice be satisfied. So it was that our Lord Jesus

in paying our penalty by his death, made possible the sealing of the new covenant between God and man under the terms of which all who will come unto God through Him may receive the blessing of eternal life.

This work of atonement for mankind in general cannot be accomplished instantly by faith, as is done in the case of the Church. With the Church it is an imputation, they are counted or reckoned as being one with God from the moment of their consecration. It is what might be called atonement by imputation. It does not disregard sin, but recognizes the great sin offering as necessary, and deals only with those who are out of harmony with sin, those whose hearts are "hungering and thirsting after righteousness." Those who, while they acknowledge themselves sinners, are out of harmony with sin and anxiously desirous of returning to the divine favor. These do not need a mediator as there is no enmity between God and them, the divine sentence, "the wrath" of God represented in the penalty of death is the hindrance to full harmony between God and those whose hearts are "perfect toward him." The death of Jesus as the foundation work for the atonement provides for the ultimate removal of the curse from whosoever will, and it is God's arrangement that Jesus should appear for these, and applying the merit of his sacrifice on their behalf become their advocate. It is as if though the righteously inclined ones had passed through the regenerating influences of the Milennial Age and had come up to human perfection, and that this, together with all they might have in the present life, had been offered in sacrifice. Their humanity is counted as dead. They are, however, in the flesh and subject to its frailties; but their hearts, their wills, their desires and intentions are in full harmony with God, and the imperfections of the flesh being covered with the robe of Christ's righteousness, they have full harmony with God, they have come to full at-one-ement with God and this has been accomplished through imputation and we speak of it as atonement by imputation.

The arrangement for the atonement between God and mankind is that those of the human race who desire to return to atonement with Him and His righteous laws shall be reckonedly accepted through their mediator; but shall not be fully received until the end of the Millennial Age. Until they are actually made perfect. It is the mediator's work as the Father's representative to actually restore, mentally, morally and physically, mankind to that which was lost for them by the founder of the race. This blessing comes to as many as will receive and obey him; thus the mediator's work will ultimately result in an actual at-one-ment between God and those whom the mediator shall restore to perfection. This work will require all of a thousand years to accomplish. It is for this purpose that Christ comes again. It is for this purpose that the "kingdom" is to be established. That the knowledge of the glory of the Lord will be caused to fill the earth. But while the mediator shall receive, restore and bless whosoever will, he will also destroy the incorrigible, after a full test shall have demonstrated that sin and the sinner are inseparable. When this shall have been done then will be fulfilled the Lord's prophecy that all in Heaven and earth shall be found praising God.

Thus the work of atonement compasses and will accomplish the whole purpose of God for human salvation. Recognizing the violation of divine justice it has provided for its satisfaction. It makes possible the attainment of immortality on the part of a few, the Church, through atonement by imputation, and provides for the complete restoration of the world of mankind if they will accept the offer of grace through Jesus Christ, and accomplishes the destruction of all others of the race as unworthy of divine favor. So it will be seen that at the end of Millennial Age the world will be fully back in divine favor having received again that which was forfeited by them, and will have in addition a clear knowledge of good and evil, and the lesson of the unprofitableness of sin will, it is to be presumed, stand for all time, a testimonial of the justice, wisdom, power and love of God.

Discourse by Bro. R. H. Barber. Subject: "CONSECRATION"

WE shall use three different texts today. The worship Him must worship Him in spirit and in truth." To worship God in spirit and in truth, means consecration. It means no first one is in John 4:23, 24: "The hour cometh, and now is, when the true worshippers, shall worship God in Spirit and in truth, for such the Father seeketh to worship him. God is a spirit, and those that sham, no hypocrisy. It means to worship Him because we recognize Him as worthy of our adoration and worship, and His laws and ways grander than could possibly be devised by and of his creatures and obedience to them bringing grandest blessings imaginable. Jesus said: "This is *true* worship," and that God wants no other. We notice further, that there were no true worship until Jesus. He said: "The hour cometh (the future millennium), and now is" (this Gospel Age). There could be no true worship until Jesus had paid the death penalty. Even the Disciples had to wait until Jesus had ascended up on high. (Heb. 9:24, Acts 2:33.)

Our second text describing consecration is found in Psa. 96:8: "Give unto the Lord the glory due unto His name." Here is the thought of full consecration again. This text refers to those who, having learned of the glorious beauties of the Divine plan and Character, voluntarily, gladly and zealously render homage and worship, because they recognize that this is *due* to him. Still another text is found in Heb. 1:9. It applies to Jesus, but all the consecrated must get to the same condition: "Because thou hast loved righteousness and hated iniquity." This describes the condition of every consecrated heart. Consecration is a definite art with all who consecrate. It is a promise, an agreement, on our part, that we will do the Father's will, whatever that will may be. It is also a voluntary act. Every completed consecration has two parts. *Our part*, which Paul calls "presenting your bodies a living sacrifice," and the Psalmist denominates, "making a covenant with him by sacrifice;" and *God's part*, of accepting our consecration, by begetting us with His Holy Spirit. Both these parts are essential, but our part comes first. Everyone of God's creatures must consecrate, or else be everlastingly destroyed, and every consecration must be tested, to see if the consecrator really meant his consecration. The object of these tests or trials is to bring each consecrator up to the condition of loyalty and devotion described in our texts, where the Father's will will be done, because each delights to do it and not where each feels that they *ought* to do it.

After creating the various orders of the heavenly host God began testing them. We do not know how all these tests were applied, but the Bible does tell us about one, which well illustrates all tests in general. We note first that all these tests are of a subtle nature, not tests to lie, steal or do some depraved or vicious act. We note how the test came upon the angels. It was in connection with sin in the earth. When those holy and pure angels saw man plunged in sin and death, some of them evidently desired to come down upon the earth and help extricate man from his undone conditions. Others evidently did not so desire. God permitted them to try their hand, knowing in advance their utter failure. He permitted, however, to furnish an object lesson to all his creatures, heavenly and earthly, that to interfere with the divine arrangement always results disastrously. Peter and Jude both tell us that these angels sinned. Wherein was the sin? Surely not in their *good motives*, but the course which seemed wise to them *led* them into sin. But what was the subtle test? It was this: Evidently God's plan had failed, and so they offered their services masked. Instead of waiting to see God accomplish *His Will*, in *His time*, and way, they substituted *their will*, *their time*, and *their way*. Their course showed a lack of reverence, lack of confidence in God. They did not realize that God did NOT NEED their help. Adam was also a consecrated being and we notice again the subtility of the test which God applied to him, and which demonstrated that Adam was not submissive to the divine will, because he also lacked reverence for and confidence in God. Note the test. Eve had eaten the forbidden fruit, and must die, and Adam knew it. He was not tempted to eat the fruit, through his appetite or simply because he desired to taste it. But herein lay the temptation. The only woman on earth, his beloved companion, had eaten and must die, and he was tempted to

share her fate through his love for her. He did not have a sufficient knowledge of God to trust Him to restore Eve to him in some way. I verily believe that had Adam known about the ability of God to provide a ransom he would not have followed Eve into sin.

How wonderfully God has arranged so that the failure of "those Angels that sinned" and Adam's failure, shall serve as lessons to us—the consecrated members of Christ's Body—so that we may be better enabled to trust Him, obey Him, and do His will. *God's will* is that all men shall obey his laws because they are *best,* and because they are righteous. He desires none to serve Him because they fear Him, nor because they are compelled to do so.

When father Adam sinned he lost his privilege of consecration for himself, and the right to make consecration and have it tested, for all of his posterity. When Jesus redeemed Adam's lost rights, this right was among them, and was also redeemed both for Adam and his posterity. None could have this right or privilege restored to him till Jesus has paid the death penalty.

The Scriptures clearly reveal the fact that the divine purpose is to have an elect class associated with Jesus in the millennium kingdom and its work, and that this class is to be selected during this Gospel Age, and God is giving this class the privilege of consecrating and loving their consecration tested in advance of the world. Who is this class? Why does God favor them in advance of others? According to the Scriptures these are a class of people who are hungering and thirsting for righteousness, truth, and hence are in a *friendly* attitude toward these. Our Lord referred to these, when he said: "Ye are My friends if ye do whatsoever I command ye to do;" and again in John 17, when he said: "I pray not for the world, but for them (God's friends) whom thou hast given me out of the world. Thine they were and thou gavest them me." These have certain qualities of mind and heart, which please God, which He can use, and which make it possible to fit them for the kingdom and its work. The majority have not these qualities, and cannot thus be fitted. We note some of these qualities in the following Scriptures: Heb. 11:6, a fundamental quality viz. faith. Mat. 5:6: A hunger and thirst after righteousness. Then again the apostle urges the necessity of a willing mind; and yet again, in Luke 8:15: Our Lord points out the necessity for a good and honest heart.

Wherever the Lord finds one with these qualities he gives to them the privilege of consecrating, and consecration means to them just what it means to the angels, and just what it will mean to the world of mankind in the future, viz: "Doing the Father's will," but it will involve different experiences, because the Father's will is different, as respects this class, than for any others of his creatures. Looking at Jesus' course at consecration we hear him saying, Heb. 10:7: "Lo, I come to do thy will O God." There at Jordan Jesus definitely and explicitly made his consecration. But let us notice how he decided as to what was the Father's will, hear him answer: "In the volume of the book it is written of me." And so when the Father had sent the holy spirit to illuminate his mind he immediately withdrew into solitude, where he could meditate on what was "written in the book" concerning him. By the help of this Holy Spirit, emerging and illuminating his mind, the "Heavenly things opened unto him." (Mat. 3:16.) Ah, thus it was that he understood the Father's *"will concerning him."* He could not understand it prior to this spirit anointing. Now he could see that the Father's will *was expressed* in the book. Doubtless he recognized that Isa. 53 expressed the Father's will. Read it carefully. Jesus saw that "He was to be led as a lamb to the slaughter," that the people would hide their faces from him, that humiliation, and indignity awaited him, that *"It pleased Jehovah to bruise him."* "He hath put him to shame," and that through it all he was "not to open his mouth." The records of the New Testament tell us how faithfully he carried out every item of the Father's will, as expressed in the proplatic Scriptures and how the Father rewarded this faithfulness, under the severest tests, according to the promise. (Isa. 53:12.)

These sufferings of Jesus, all undeserved, and faithfully endured, were permitted as tests of his obedience and loyalty, and the Apostle tells us that "He learned obedience through the things that he suffered." He had always been obedient, but never before had he been required to be obedient and suffer for his obedience and right-doing. This was a new test, a new trial, and a necessary one, to a share in the kingdom.

We are running for the *same* prize that Jesus did, and our consecration is to be the *same,* and to be tested in the *same way.* When we consecrate we likewise say, "I come to do *Thy will* O my God." This does not mean to take will of father, mother, church creed, nor to do our own will. It means just what it says. But we need some help, some instruction, as to what the Lord's will is, and where shall we get it. Ah! here is where many make the mistake. They go to the religious leaders, or jump at conclusions, some engaging as missionaries, others in temperance work, or other works of moral reform. They engage in these because they discern them to be good works and *conclude* that this must be the Lord's will, and so engage. Notice the apostle's words: "This is His will even your sanctification." Your own sanctification, not the conversion of the world, not engaging in good works, not a word about "saving souls," and not a single Scripture urges to any of these. It is written in the book concerning *us* also, and when the Lord pours out his holy spirit upon *us,* we, too, have the "Heavens open unto us," that is, we can begin to understand heavenly things we can see what the Father's will concerning us is. And what do we see? We see that it is God's will that all who would reign with Him must suffer with Him. (2 Tim. 2:12, 3:12; Rom. 8:17; 1 Pet. 5:10.) It is further God's will that this suffering shall come because of well doing. (Mat. 5:10-12; 1 Pet. 2:19-21; 1 Pet. 4:12-19; 1 Pet. 3:14-17.)

We find further that it is God's will, that we should bless those who cause us the suffering, and *rejoice* in all these experiences. (1 Pet. 4:13; 1 Pet. 2:23; Mat. 5:12, 44, 45.) *Doing* these things is carrying out our consecration, and means that we are standing the tests. We find that the Father's will is that we also shall be "counted as sheep for the slaughter." (Rom. 8:36.) Submitting to these indignities, and reproaches for Christ's sake, without murmuring or complaint, is "to learn obedience through suffering." It means "to humble yourself under the mighty hand of God" It means to let Him "work out the good pleasure of His will," in your heart. He has promised to supervise so that just the needed trials, just the right kind and at the right time, shall befall us. Not one too many or one too few, and we are plainly told that they will work out good for us: that "that wicked one cannot touch us," and that nothing shall separate us from the love of God.

Some of the things which hinder us from making such a consecration is first, our fear that we cannot faithfully carry it out; second, the opposition of relatives and friends. We should not let the latter move us, as our first duty is to the Lord, and if we should let them keep us out of the kingdom, and later they should learn that they were to blame, they would feel very much ashamed, while on the contrary they be exceedingly glad in the future if we withstand them now and succeed. Then there are many hindrances to carry out our consecration. Among these we would mention our own flesh through its love for family, business, ease, reputation, pets, flowers. We shall need all the time we can get to make our calling and election sure, and all these things are constantly demanding our time to a greater or less degree. Hence the Bible tells us to "redeem the time." This means to buy back a part of the time we are devoting to business, pleasure, pets, flowers, family, relatives, etc., so that we may have more to use in preparing ourselves for the kingdom. When a boy, I came to class once without my lesson. The teacher asked me why I did not have my lesson, and I answered I did not have time, but the teacher would not be fooled as easily as that, and so she answered "You *make* time." She knew that I had been spending a lot of mine in practice for a baseball game, and she realized that if I would graduate, I must use my time in study, as this was of more importance than the ball game.

The most important thing to us is our graduation, in the School of Christ, far more important than reputation, friends, relatives, pets, etc., and so our Lord says, "You *make* time." And how often we try to fool Him (and ourselves) by saying, "I have no time." We are deceiving ourselves. We let our neighbors impose on us. We let our families impose on us, by taking an undue and unreasonable portion of our time. Some unbelieving husbands or wives may demand all of our time, refusing to let us attend a meeting, and we threaten to leave the mate if they do attend meetings. What course should we pursue. We are reminded of two texts: "We ought to obey God rather than man." and "if the unbelieving depart, let him depart." (Acts 4:18-20; Acts 5:29: 1 Cor. 7:15.) The self-denial involved

in all this is denying the things which are not sinful, but which hinder our carrying out our consecration. Faithfully carrying out our consecration under such tests or trials develops just such a chaacter as God can use in the kingdom. It develops an earnest desire to "neglect not the assembling of ourselves together," to be prompt at meetings, a longing for study, above for law, order, an observance of the rights of others, a character so firm that we will refuse to let others hinder our being faithful to the Lord. This is accomplished by suffering. We learn obedience through suffering. We learn to be gentle, loving toward all, yet positive and firm where principle is involved and always our first consideration is God's will.

In the next age the entire race will be required to consecrate, but the consecration will be to obedience. No suffering will be permitted, no sacrificing required, and the reward will be correspondingly less—eternal life on the earth.

Let us notice in conclusion that only perfect beings can consecrate, and hence our Lord first had to justify the Church in order that it might make an acceptable sacrifice. So in the next age the world will need to be actually justified or lifted out from under the curse, before they can consecrate. This the Redeemed undertakes to do during His one thousand year reign, then at the end of this reign Jesus turns all the race over to the Father, each one perfect, and then they consecrate to do the Father's will, which is "obey and live," and then Satan is loosed, and their consecration is tested. Those who stand the tests will get eternal life on the earth, and thus by the end of the "Little season," all will be consecrated, every consecration tested. All who will not stand the test destroyed in the second death.

Then it will be true that *God's* will shall be done on earth as it is done in Heaven.

Then those who worship him, shall worship him in spirit and in truth. Never any opposing will thereafter. Nothing but love, worship and praise, ascending from glad happy hearts, forever and forever.

Discourse by Bro. E. F. Crist. Subject: "THE HOLY SPIRIT OF GOD"

WE will use the same text as in our remarks on Sunday, but as it is recorded in Luke 11:13: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall the Heavenly Father give *the Holy Spirit* to them that ask Him?" In the former discourse we saw Him as a Father, and today we wish to notice how He desires His children to receive His Holy Spirit. The scriptural testimony is clear, and seemingly unmistakable, to the effect that the Holy Spirit is God's power, influence, or disposition. But despite the harmonious teaching of the Bible on this subject we find many people in an attitude toward this subject much like a boy in a class where the teacher had painstakingly and perseveringly sought to drill into their minds the meaning and use of the word notwithstanding. When she felt confident that all had grasped it thoroughly she asked: "Who will volunteer to give me a sentence in which the word notwithstanding is correctly used." A hand shot up eagerly, and she said: "Willie, you may tell us." He said, "My papa wore his trousers out, but not with standing." He had grasped the idea about as well as many people comprehend the Holy Spirit.

We believe the analysis of the Holy Spirit is given in Gal. 5:22, 23: "The fruit (or manifestation) of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control." This tells us what the Holy Spirit is made up of, but does it not appear that these different elements are given in exactly the reverse order to that in which they are developed?

We would understand that the first ingredient, or base, is self-control or self-denial. It is in its relation to the other qualities, something like the milk used by the housewife in making a cake. The milk is mixed thoroughly with every other ingredient, and so self-denial has a part in every feature of the development of the Holy Spirit in its completeness. There is denial of the old self in prayer in study, in service, and in all that we do toward the upbuilding of the new creature. We remember that Jesus expressed this thought when he said, Luke 9:23: "He that will come after me let him deny himself." That comes first, for we must determine that we will say NO continually to the old man. This is the first of those powerful weapons which we referred to on Sunday as being mighty to the casting down of strongholds and every high thing that exalteth itself against the knowledge of God. In some respects this weapon is like an old gun that we had at home when I was a boy. It was a muzzle loader, and it surely took courage to shoot it off because it had such an awful kick. It would do good business in front if you pointed it straight, but it also left a sort spot on the shoulder. It worked both ways, somethink like the two-edged sword. Self-denial is one of our most effective weapons in fighting the old nature, but if we have the courage to shoot off a good heavy charge of it there will be a sore spot on the shoulder of the old man.

It is when we attempt to exercise self-control that the next quality is developed, or the next ingredient is introduced. You will notice that we are working backward in the analysis given us in Gal. 5. It is when we attempt to exercise self-control that we are made to feel very meek. To illustrate, we may think of an innocent looking colt feeding in the pasture. He appears to be so playful, and very gentle, too, until we attempt to put the harness upon him, the bit in his mouth, and hitch him to the pole or into the shafts. We would scarcely have believed it possible that he could be so mulish, until we triel to control him. So it is when we try to bring ourselves under control that we are made to feel ashamed of the meanness that comes to the surface, and which we had not been cognizant of, perhaps, until an attempt was made in the direction of self-restriction.

By nature we find in ourselves a spirit somewhat like that displayed by a little boy who, being rebuked by his mother for taking the last apple from the fruit dish and eating it despite the protests of his smaller sister, said: "Why mamma: I gave her the seeds and she can plant a whole orchard." We are quite willing that the other fellow shall plant the orchard if we may eat the apple.

Perhaps we have enough of pride to be courteous, considerate, and kind to those whom we meet in our daily walk outside of our own family. We would not like to create a bad impression. But is it different at home? Two little boys were overheard in conversation on a dock. One asked the proper way to teach a girl how to swim. The other proceeded to give careful instructions, but was rudely interrupted by the other with the words—"Oh go on: it's me sister." "Aw!" replied the other, "shove her off the dock." If we find any degree of this spirit manifesting itself as we seek to exercise self-control, there is occasion for feeling very meek. Also when we find ourselves ready to make others feel uncomfortable by getting a joke on them, so that we may have a laugh. Likewise when we are inclined to overlook the old, the poorly dressed, the illiterate, the unattractive brother or sister standing apart and longing for a loving word, that we may give our attention to the young, the attractive, the entertaining, the popular ones; when we invite such for an auto ride and forget the blind or lame brother or sister who has never had a ride in an auto. How grand it would be if this spirit of meekness would so work in us that both at this convention, and always hereafter, we would make it a point to specially seek out such and manifest our love to them. Let us not be in this matter like the little boy who had great difficulty in learning to spell. "Gone" had repeatedly proven to be his Waterloo, for he spelled it "Gorn" over and over again. One day his mother was going to visit grandma and for punishment, and to make an impression upon his mind, she insisted that he must forgo the pleasure of visiting grandma; that instead he must write "Gone" 100 times on his slate. She left him crying. Upon her return she found the slate with "Gone" written the specified number of times but Johnnie was not to be seen. Upon turning the slate over she read, "Mama; I have *gorn* over to Tom's." Let us do better than that.

Meekness will lead us logically to the next stop, namely, faith. Having been made to feel very meek, and very weak, by reason of recognizing how deceitful and desperately wicked is the human heart, we are led to earnestly seek help of the Lord. The promises of the Lord inspire faith, and having been called from Egypt, we now stand and view

the land of milk and honey, with its fruitful vineyards and richly bearing olive trees and pomegranate orchards; we note also the walled cities, and the giant foes opposing themselves to our possession of the good things promised, and say: "Faithful is He that hath called you, who will also do it." We look confidently forward by faith to the time when we will be able to say: "There hath not failed one word of all the good things God hath promised." We realize, with Isa. 40:29-31, that "He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall." By (human) strength shall no man prevail. "But they that wait upon the Lord shall CHANGE their strength (as the margin reads)." Once they trusted in their own strength, but now they have changed and are drawing strength from the Lord, therefore, "they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Whether their progress be made rapid by severe trials, or less marked, so as to be called a walk, the Lord's strength is sufficient so they need not faint or be weary.

Will not *"GOODNESS"* logically follow? It may be more conspicuous in one than in another, but it must be manifest in all of those who are developing the Holy Spirit. Jesus said: "A city that is set on a hill cannot be hid." It was in connection with his admonition that they "so let their light shine before men that they seeing their good works, might glorify the Father in Heaven." In Scripture "city" is sometimes used to symbolize a government. There is a sense in which our mind is a government holding sway over the body. Once our mind was down low in the valley in that our thoughts, and desires, were on a low plane. But if we get them up on the hill they most surely will not be hid. 1 John 3:7 warns us, saying: "Let no man deceive you; he that DOETH righteousness is righteous." He intimates that some might be deceived upon this point.

Gentleness will naturally follow according to the law of spiritual growth. There will be kindness,—not harshness. True greatness does not consist in our being able to dominate others and have our way. Perhaps many of us have some things to regret along this line. David says in Psalm 18:35: "His gentleness hath made me great." It was not God's power, or His justice, but His gentleness attained. Moreover, it is God's greatness, and not our own. How well we see this illustrated in the very gentle manner in which the Master dealt with Peter, after the latter had so shamefully denied his Lord. The gentle rebuke, must have stung Peter to the quick, and yet the kindly, loving words were such that the very best that the disciple was capable of was stirred to action. What would he not be willing to do after being dealt with so gently notwithstanding his unworthy act? This suggests the wise and successful course for us to pursue in dealing with those who may have erred. As Eph. 4:32 puts the thought—"Let us be kind one to another tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven us." It is by giving out honey that the female flower is made fruitful, the little bee carrying the pollen from the male flower upon its body and unconsciously depositing it in the female flower. It matters not that the honey-getter has a sting. A word to the wise is sufficient. We will become fruitful as we yield up the sweetness to those who may come in contact with us, and even if they have a sting, and use it, we will nevertheless become fruitful if we are honey-givers.

The growth of the Holy Spirit will now merge into long-suffering, which has at least two aspects, namely, forbearing and enduring. Of the former we have such a grand example in the manner of Jesus' treatment of Judas, even when He knew of his unfaithfulness. The forbearance of David toward Saul while he was waiting for the throne may also serve as a worthy example to us. Nothwithstanding the meanness of Saul he was patient with him, and even chided himself severely because he had cut a little piece from the skirt of Saul to prove that the king had been within David's power and might have been put to death by him. He wept bitterly when he learned of Saul's death.

In this connection let us always keep in mind that we are only able to see things from our own viewpoint, and this may be wrong. A dear sister told us some time since how one Saturday night she retired very late, thinking to make up by sleeping on Sunday morning. She was awakened very early by what she supposed was the chug-chug of a motor-cycle just in front of her home. Indignation rose in her mind that the owner should remain so long in one spot and run his engine and awaken all of the neighborhood. Her exasperation grew, but it did not stop the motor-cycle. She finally decided that she could not sleep and started for the kitchen. As she passed into the dining-room on the way to the kitchen the noise grew louder and seemed almost to be in her kitchen. Upon opening the kitchen door she was quite shocked to discover that all of the noise was in the water pipe in her own kitchen. It was winter time and she had left the water running to prevent freezing. The air had gotten into the pipes and was causing a loud thumping which she had supposed was the explosion in the engine of the motor-cycle. Perhaps when we have attributed some evil to a brother or sister, a careful investigation would have revealed the trouble to be in our own kitchen, as it were, or under our own hat. Let us, at least, look there first.

Another element of longsuffering is endurance,—accepting unmurmuringly and joyfully what the all-wise and loving Father may permit to come to our lot. I fear we have sometimes aggravated and increased our troubles by brooding over them. We may get a lesson upon this point from the farm yard. At this season of the year the old hens become broody. As they emerge from the hen-house their feathers appear to stick out straight, and some of them nearly stand the wrong way altogether. Perhaps the cat steals across her path, and with an ugly look that suggests dire things, the old hen turns in another direction. You throw some wheat to her, thinking she may be hungry, but "Oh My!" she acts uglier than ever. You could not do anything to please her,—Oh yes; there is one thing that will please her and that is to give her some eggs to sit on. You arrange a nest for her in a box or barrel in the barn and give her a dozen or fourteen eggs. She settles down to brooding in real earnest. Now she thought she had much cause for feeling disgruntled when she came out of the poultry-house that morning, and it is true she did have one bad trouble (herself), but after brooding three weeks she now has fourteen little troubles to look after; they have hatched. I believe, dear friends, that brooding over our troubles will invariably yield similar results. Let us not do it.

God would never send us the darkness
If He thought we could bear the light,
But we would not cling to His guiding hand
If our way was always bright.
And we would not care to walk by faith,
Could we always walk by sight.

'Tis true He has many an anguish
For your sorrowing heart to bear;
And many a cruel thorn-crown
For your tired head to wear,
For He knows how few would reach Heaven at all
If pain did not guide them there.

So He sends us the blinding darkness,
And the furnace of seven-fold heat:
'Tis the only way,—believe me,
To keep us close to His feet;
For 'tis always so easy to wander
When our way is bright and sweet.

Then let us nestle our hand in our Father's,
And sing, for we can, as we go;
Our song may cheer someone behind us
Whose courage is sinking low.
And,—well, what if our lip does quiver,
God will love us better so.

Peace is a further, and advanced development of the Holy Spirit. We see it demonstrated by Jesus amid the trying experiences of Gethsemane and Calvary. Though the troubled waves of conditions decidedly unfavorable to the natural man beat wrathfully upon Him, He was peaceful. It is the spirit that rests serenely when the Lord's bidding has been done to the best of our ability, even as God rested after the work of creation, notwithstanding he knew that great distress would eventually come upon the promising pair and their posterity. In our case this peace can only be developed through varied experiences in which

we have clearly proven to us that "when He giveth quietness who shall make afraid?" Like Paul in Rom. 8:35 and onward, we come to the place where we can say: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness or peril, or sword? As it is written, For thy sake we are killed (every morning and every night?) No, all the day long. Perhaps this has reference to the gospel day, but it is surely true that we are to be killed, so far as the fleshly desires are concerned, all the day long of every day. "We are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord." Of this Paul had been *PERSUADED* by the experiences he had passed through, and in which he had proven God's sufficiency to supply his every need as a new creature. "Great peace have they that love thy law and (only a few things shall offend them) nothing shall offend them." This means, without question that if we are offended, or stumbled, it is because we have not enough love for God's law,—for His will.

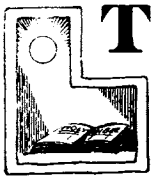
Quite logically joy will be the portion of the one who has followed the course we have been studying. This joy will to a considerable degree result from a realization of success through God's help, in bringing into subjection the old nature. The Apostle Paul in *2* Cor. 1:12 tells us why he rejoiced: "For our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conduct in the world." It was not eloquent and convincing discoursing that gave him cause for rejoicing, but the realization that he had been walking consistently in a manner that God would approve. Jesus told his disciples, as recorded in John 15, that God would be glorified in that they would bear much fruit. Then He added: "These things have I said unto you that your joy might be full." It must come from bearing much fruit.

Through the development of self-denial, or self-control, meekness, faith, goodness, gentleness, longsuffering, peace and joy, the rich ripeness of the finished product of love will have been attained. God is love and we must likewise become love through the influence of His Spirit in our lives. This fruit is to be so ripened that it will be ready to fall at the slightest touch,—not like the green apple that must be pulled and jerked before it can be severed from its parent limb. This love will be ready to exercise itself if there be only the suggestion of an opportunity, and even if great inconvenience to self be entailed.

This is the Holy Spirit which God is more willing to give to His children than earthly parents are to give good gifts to their offspring. He gives this spirit, however, in somewhat the same sense in which a father may give his son an education. The son must do all that his powers will permit to secure the education for himself, yet his own efforts would not avail did not the father make the securing of the education possible. Likewise our Father gladly provides the school, and furnishes every essential to our acquiring of this Holy Spirit in the completed sense, but He expects us to use all diligence that we can command in using our privileges.

Let us be more appreciative of our precious opportunities, and let us strive more earnestly to co-operate in this most important of all things to us, namely, the developing and ripening of His Holy Spirit in us.

Discourse by Bro. R. E. Streeter
Subject: "THE BAPTISM, WITNESS AND SEAL OF THE HOLY SPIRIT"



THE subject assigned to us is not that of unfolding what the Holy Spirit is; that was the task of the speaker preceding me. You will recall that he gave the definition of the Holy Spirit, as it has to do with our subject, to be,—the holy mind, disposition, power or influence of God. We understand, that this is the correct definition, and without occupying any time allotted to us in proving this, we will come directly to the task appointed us, namely, that of explaining what is meant, by the baptism, witness and seal of the Holy Spirit.

The great importance of our subject is evidenced in many ways. It is seen in that fact that the possession of this Holy Spirit more and more is the greatest of all the desires of true Christians. This desire is expressed in prayer. It will have been noticed that when prayer is offered up, whether when in the assembly of God's people or in private, while not always expressed in the same way, it is that more and more of this Holy Spirit,—holy mind, disposition or power of God, be granted. Indeed, this aspiration is begotten in all true disciples of Christ, at the very beginning of Christian life. All of Christ's followers desire above everything else, that, they may be God-like, Christ-like in all their thoughts, words and actions, and they know, that, the most they possess of his holy mind, disposition and power of God, will their desire be realized.

The outpouring of this Holy Spirit was distinctly foretold by the holy prophets of the Jewish Age. It has for its object the accomplishment of a definite purpose in the unfolding of God's plans for humanity. This purpose is expressed in various ways in the Scriptures. One of these is the call, consecration and development of a company of kings and priests, who are to live and reign with Christ, as associates in his kingdom in the great work of blessing and uplifting all the families of the earth. (Rev. 20:4.) This company of kings and priests are to experience a change of nature from human to divine. (*2* Pet. 1:4.) The outpouring of this Holy Spirit upon Christ was foretold in Isa. 42:1, and reads: "Behold my servant whom I uphold, mine elect in whom My soul delighteth; *I have put my spirit upon him*, he shall bring forth judgment unto the Gentiles." Again it is foretold that the same Holy Spirit, was to be given to Christ's followers. We read concerning this: "And also upon the servants and upon the handmaids of those days (the Gospel Age days) will I pour out of my spirit." (Joel *2*:29.)

Again in the same prophecy we have a statement that it would afterwards be poured out upon all flesh. We quote: "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh." (Joel *2*:30.) This latter general outpouring will take place in the Millenial Age, the age to follow this, when Christ will reign with his saints over all the human race, for the purpose of uplifting them from sin and degradation to holiness and human perfection. Our subject, however, has to do wholly with this Gospel Age.

The baptism of the Holy Spirit, and the outpouring of the Holy Spirit, refer to one and the same thing. It was foretold by John the Baptist: He shall baptize you with the Holy Spirit. (Matt. 3:11.) Christ referred to the same when he said to his disciples: "Behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24:49.) The outpouring of this Holy Spirit was

most beautifully pictured in the anointing of Aaron, the highp priest. We read that the holy anointing oil, symbol of the Holy Spirit, was poured upon Aaron's head, representing Christ, and it flowed down his beard even to the skirts of his garments, representing the Church, the Body of Christ of this Gospel Age. (Lev. 8: Psa. 133:2.)

The invitation to become members of this holy, underpriesthood was first extended to the Jewish believers of Christ's day. God's order, in the bestowment of his favors is "the Jew first." It was foreseen and foretold that the Jewish people as a whole would fail to appreciate this exalted privilege, indeed that only a few would do so and accept it. It was because of this that the invitation was given to the gentiles, and this has been the object of gospel preaching in this present age, to fill up the elect number. The Scriptures declare that there is only one baptism of the Holy Spirit, although we may properly say, that it was in three parts, first upon Christ the head (Matt. 3:16); second, upon Jewish believers at Pentecost (Acts 2:4): and third, upon gentile believers, Cornelius, a Roman centurion and his household being the first from these. (Acts 10:44.)

It therefore seems plain that as there is only one baptism, one outpouring, it would be out of harmony with God's arrangement, for believers to pray or seek for frequent baptisms. It is proper, however, for those who have received the Holy Spirit to pray for more and more of it, indeed, to be filled with it. However, while there is but one baptism of the Spirit, the one that came at beginning of the Gospel Age, all individual believers, footstep followers of Christ, throughout the Gospel Age, receive of this one baptism, this one outpouring.

This brings us to the consideration of the witnesses of the holy spirit. How may we know that we have received it? What are the evidences to this? We are sure that we can not trust to our feelings as an evidence, a witness, for these are unreliable, they come and go, like vapor. There is only one sure and safe evidence, and that is the word of God. That word declares that the Holy Spirit is given to those who receive Christ (the Christ of the Bible) as Savior and Lord. We read: "As many as received him to them gave He the power (privilege) to become the sons of God, even to them that believe on his name." (John 1:12.) Again we read: "By this he spake of the spirit, which they that believe on him should receive." (John 7:39.) We quote one more: "Received ye the spirit by the works of the law or by the hearing of faith." (Gal. 3:12.) In conformity with the word, I ask, have I ever in the past received Christ as my Saviour from the condemnation of sin? Did I at that time or since, yield up my will fully to him; in other words, accept him as my Lord, my head in all things. If I can answer yes, and can say that, now at this present moment I am trusting in him, as Saviour, and still take him to be my Lord: I have the initial or begetted evidences that I have received the Holy Spirit. Another way of expressing how the Spirit is received is described by the apostle Paul as that of being baptized into Christ's death, which simply means, that after having believed in Christ as a saviour, I give up my human will and accept the divine will in its place. Faith in Christ as a Saviour followed by a consecration to death of the old human will, brings a release from the Adamic condemnation of death. To be baptized into his death, begins with the death of the human will, and ends in a literal dying with Christ, dying the same kind of a death that he died, a sacrificial one. As one has said: "The death of Christ is not complete until every member of his Body has gone down into death." Likewise it is also true that, the resurrection of the Christ is not complete until every member of his Body is raised up from death. If I have ever made such a consecration and am now striving by his help to carry it out, I may be sure that I have the Holy Spirit.

Accompanying such a definite conversion and consecration there are certain other evidences which belong to the initial, the begettal experiences of this "newness of life." One of these is a laying aside of sin, and hungering for the word of God, as we read, "Laying aside all malice and all guile and hypocrises, and envies and evil speaking, as newborn babes desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious." (1 Pet. 2:1, 2.) Another evidence that belongs to the beginning of the new life, in some measure, is a new love for those who have experienced a like change. Referring to this, the apostle John writes "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) These evidences will be possessed by all those who have received of this outpouring or baptism of the Holy Spirit.

In addition to these, however, the christian believer will soon begin to experience other evidences, which may properly be named, quickening evidences. One of these is referred to by the apostle in Rom. 8:11: "If the spirit of him that raised up Jesus from the dead dwell in you, the spirit of him that raised up Christ from the dead shall also quicken your mortal bodies." This seems to teach that the begettal evidences will soon be followed by an energizing of the believer to service for the Lord. The beginning of this service will be that of confessing Christ as Saviour and Lord to others, as opportunity affords. Concerning this we read: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:9, 10.)

This open confession of discipleship, will, to a greater or less extent, bring persecution, perhaps in the form of ridicule, ostracism, etc. However, when christian disciples persist in a determination to be true and loyal to Christ, it is most always the case, that worldly people will let them alone. It is then that the persecution will come from another source, even from those who profess christianity, but do not possess the power of godliness, the Holy Spirit. This comes usually through testifying against the erroneous doctrines prevalent and the worldly spirit of these professors. The Scriptures bear witness that this will be an experience of believers who are quickened as we read: "They that will live godly in Christ Jesus shall suffer persecution," "If ye be reproached for the name of Christ, happy are ye." (2 Tim. 3:12, 1 Pet. 4:14.)

Another evidence or witness of the spirit is, that of chastening. The great object to be attained by the gift of the Holy Spirit, is a development into the character likeness of Christ; and as in the natural world fathers see the necessity of chastening their children for their good, so our Heavenly Father, infinitely more sees the necessity of chastening, correcting, his children. This chastening comes to a greater or less extent to all of God's children. It is administered in various ways. It may come through earthly losses, as of friends, or worldly possessions. It is designed to remind us that as we have been begotten to heavenly hopes, we are to cultivate the habit of setting our affections on things above, and also to wean us from the things of earth. (Col. 3:1, 2.) It is designed also to discover to us our imperfections, perhaps some we may have been unconscious of before, in order that we might seek diligently to correct them. Some of the Lord's children have to be chastened or punished severely, to break down the stubborn will. Others need only to have the Lord through His word speak to them, and they give heed immediately and obey, just as it is with some children in the natural family. We are quite sure that this latter class will be of the "more than conquerors." The apostle tells us "whom the Lord loveth He chasteth and scourgeth every soul whom He receiveth." If we endure chastening, then are we are His sons. We are further told that, "no chastening for the present seemeth to be joyous but grievious, but afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised aright, thereby." (Heb. 12:5-11.)

Another evidence of the quickening work of the Holy Spirit is, sometimes to have our names cast out as evil, to be evilly spoken against, falsely, for Christ's sake. The Savior referring to this tells his followers: "Woe to you when all men speak well of you." (Luke 6:26.) This kind of evidence is common to those who take their stand against the prevailing erroneous teaching of the creeds of Christendom, as it is the special duty of disciples to do in the present harvest time of the age. It comes not necessarily through a verbal testimony against, but always when obeying the divine command to come out of Babylon, the symbolic name for Christendom in its various organizations. (Rev. 18:1-4.)

A very precious evidence that we are being quickened by the Holy Spirit is that of being given increased light concerning God's wonderful plan as contained in the Scriptures, and a love not only for the milk of the word, but the strong meat also. We read, that "strong meat belongeth unto them who are of full age even those who by reason

of use have their senses exercised to discern good and evil." (Heb. 5:14.)

We now proceed to consider what is meant by the sealing of the Holy Spirit. We call attention to two passages of Scripture that tell us what is meant by this sealing. The first is found in 2 Tim. 2:19 and reads: "Nevertheless the foundation of God standeth sure, the Lord knoweth them that are His, and let every one that nameth the name of Christ depart from iniquity." We are in this Scripture informed that this sealing with the Holy Spirit impresses two marks or characteristics upon the sealed ones. These marks are ownership and holiness. This means that God gives his Holy Spirit to those who acknowledge that they are not their own, that they have been bought with a price, and that they belong to Him. Those who receive this divine seal give many evidences to this fact, one of these, stated in this text, is, that they turn away from all iniquity and seek to purify themselves.

Another, and perhaps a more comprehensive and striking explanation of what is meant by this sealing with the Holy Spirit, is found in Rev. 14:1, and reads: "And I looked and lo a Lamb stood on the Mount Zion, and with him a hundred and forty and four-thousand, having his *Father's name written in their foreheads.*" In Scriptures, a name stands for character; therefore to have the Father's name written in the forehead is a symbolic expression of character likeness, or likeness to God, the Father.

This sealing begins when the Holy Spirit is received. It continues or progresses as the believer makes use of the God appointed helps and agencies to this end. These are His word, appropriating faith in that word; fellowshipping with those of kindred minds; dependence upon Him for grace to help in every time of need; submission to His will and providences, being fully assured that all things work together for good to the called according to his purpose; a cultivating of the spirit of watchfulness and prayer in all things and at all times.

This sealing must reach completion in the present life, and while this is not a flesh perfection, it has its certain marks or characteristics. We will note a few Scriptures that describe some of those. We read in 1 Pet. 5:9, 10: "May the God of all grace who hath called us to his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, *establish, strengthen, settle you.*" This seems to refer to an experimental knowledge of the foundation truths upon which the consecrated life rests, and that trust and confidence in God's promises, and providences that enables one to stand firm at all times. Again we learn that apostle Paul when he was exhorting the elders of the Church at Ephesus, expresses himself as having reached such a fixity of character that nothing could move or swerve him from his determination to finish his course with joy. We read: 'And now I go bound into Jerusalem, not knowing what shall befall me there, save that the Holy Spirit witnesses that bonds and afflictions abide me. *But none of these things move me,* neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." (Acts 20:22-24.)

Again as expressing his full submission to the divine will and providence we have him saying in Phil. 4:12: "I have learned in whatsoever state I am therewith to be content." Still further, as expressing himself *as having learned* to make use of all the varied experiences connected with the divine providence, for his own strengthening, we have him saying: "I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

In closing, we desire to quote from that wonderful unfolding of this subject, by our pastor, found in Vol. V, page 247: "This seal of covenant relationship, of sonship and heirship, is not an outward sign upon our foreheads; nor is it a mark or manifestation of God's favor in earthly affairs, in worldly prosperity; nor is it now, nor was it ever, the gifts of healing or of speaking in tongues, etc., for many who possessed these miraculous gifts, lacked the seal and witness of the Spirit. (1 Cor. 13:1-3.) The seal or pledge of the Holy Spirit is in the heart of the sealed, and hence it is that no man knoweth it save he that receiveth it. (Rev. 3:17), except as others may see the fruits of it in his daily life: 'He who establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us and given the earnest of the Spirit in our hearts.' (2 Cor. 1:21, 22.)

"This earnest or seal of sonship is the spirit of love which is at one with the Father and all His holy arrangements, crying, Abba, Father, I delight to do Thy will, O my God. He who has this seal or mark of sonship is he who not only seeks to do the will of that Father, but in doing it finds it not grievous, but delightsome. (1 John 5:3.)

"The Spirit of adoption or sealing as sons, the possession of the first fruits or earnests of the coming inheritance, is, then, one of the most advanced 'witnesses' of the Spirit —the very cream of Christian experiences in the present life. Before attaining this stage of experience, we must receive our share of the anointing, by coming into the anointed Body of Christ, the Church, by being begotten of the spirit of truth unto sanctification of our spirits to know and to do of the Lord's will. This experience, comes after we have been quickened of the spirit to the service of righteousness; it is an evidence, so to speak, that we have passed from the embryo condition to one in which God can consider us sons and seal us as such. As all believers should seek to come under the anointing and begetting influence of the Holy Spirit of God, the spirit of truth—so all who have been thus begotten of the spirit to sonship, should seek to attain that position of fulness of harmony with the Father that He can acknowledge and seal. And having attained that position, let all be careful not to mar or blur the seal; not to quench or extinguish this precious treasure; not to turn this spirit of love and joy in the Holy Spirit of fellowship and communion into a spirit of heaviness, darkness, grief. Not to spoil this seal, but to keep it ever bright and fresh, should be the constant effort of all who receive it."

Discourse by Bro. W. E. Van Amburgh. Subject: "TIMES OF RESTITUTION"

TIMES of restitution: What a world of meaning in the expression to all who understand God's grand plan of salvation. To others the words convey little or no meaning. God has promised a spirit of understanding to those who ask for knowledge and who seek it from Him. (Jas. 1:5.) As we are of those who desire the very best He may have to give, we are therefore greatly pleased to have this special favor.

The word "restitution" means "restoring something that has been taken away or lost." The scriptural use of the word, together with many elucidating passages, teach clearly that something was lost, or taken away from the human family and also that there will be "times of restitution." If we can be correctly informed as to what was lost we may quickly recognize it wherever found.

Those who hold the theory of evolution claim that nothing was lost, hence they are not looking for anything to be restored. Others may believe that man is either lost, or has lost something, but do not know how or what, hence are greatly confused. Presumably such would not be much interested in such a question, and would content themselves with the thought, "what is the use of spending time with that; it will come out all right some time."

Suppose I were to pass a neighbor's home and see him searching carelessly in the grass, and were to ask him: "Have you lost something?" and he were to answer: "Yes." I ask: "What have you lost?" He replies: "I do not know." "Was it valuable, and would you know it if you were to find it?" "I do not know that either. I do not know that I particularly miss anything." Is it probable that he would spend much time hunting further?

But *we are* deeply interested, for we recall the words of the Lord: "The Son of Man is come to seek and to save that which was lost." (Luke 19:10.) Evidently Christ knew that something was lost, and also what it was, and that it was very valuable, and that he would know it, and expected to find it. As the Apostle Paul, in Rom. 5:19, draws our attention to something which Adam did, and what Christ did to offset it, we have the key. Now let us see what it was that Adam lost.

As Adam never possessed a spirit-nature life, nor a home in Heaven, it is quickly evident that he could not have lost them. As his life and possessions were entirely of the earth, his loss must therefore be related therewith. He did possess a perfect human life, a home on earth, and favor with God. He lost all three of these. We also know they have not been restored to him yet. The Apostle Peter

mentions "times of restitution" as being part of God's plan—hence there must be a time set apart in the future for such work. If God were to give back to Adam His favor, the lost earthly home and perfection of human life, would that be a "restitution?" Most certainly. But a further question arises. Adam's children never possessed these blessings as he did. How could there be any "times of restitution" for them, which the apostle evidently implies is the "gospel" or "good tidings" for all the families of the earth.

Let us note carefully the words of the apostle in Rom. 5:12: "By one man sin entered into the world and death by sin; so (the sentence of) death passed upon all men, *for that all have sinned.*" How so? What had Adam's children done that they should be condemned to death with him? They were born of sinful parents. What, one may say, surely it is not a sin to be born. How does this law work among men. In "slavery times" in our own country, if the father and mother were slaves what was the child? A slave. Why? What had the innocent child done that it should be held in the chains of slavery? It had come to the birth. How unjust some might say. It is the law of heredity. The act that constituted the child a slave was being born of sinful parents, and not a wilful act of its own. Take another illustration. Suppose the parents are very wealthy. The child is entitled to its share of the estate. What has the child done that it should come into possession of so much wealth? Simply being born of rich parents. Nothing that it had done of itself. We thus see the law works both ways for good or for evil. The apostle's argument is, if the father and mother were sinners, the sin is inherited by the children, thus they also come under the condemnation of death, and in due time die. If the children were not sinners, evidently there would be no cause for their death. The statement further reads, "nevertheless death reigned (had dominion over) from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." What was Adam's sin? Wilful disobedience. What was the sin of his children? Inherited sin from their parents. If Adam had remained obedient doubtless he would have retained his estate, and his children would thus have come into their share of it with him. When he lost his estate, they lost their share also, for there was little left to portion to them.

Seeing thus clearly what was lost and who are the interested parties, we may reasonably inquire how can restitution be made now, as the original owner and so many of his children have passed, and are rapidly passing, into the grave. This brings forth the question Where are the dead? We know the answer "theology" and "tradition" would give but we desire the true wisdom which cometh from God. Without stopping here to enter into any lengthy argument, we take the multiplied statements of the Scripture that the dead are *dead;* unconscious; know not anything; personality and thoughts temporarily suspended. Before any blessing could be recognized by those who have died, they would need a body and to be brought to a condition of consciousness. This our Lord has promised in the words: "All that are in their *graves* shall hear the voice of the Son of Man and come forth." John 5:28, 29.)

Now suppose for a moment that the only thing that Adam had lost was the favor of God. All that would need to be restored to him would be that lost favor. No home or health or life. If some one were to settle his account with God, restoration could be easily arranged. What would he then possess? Earthly home, human life and favor with God which would carry with it an everlasting enjoyment of those blessings so long as he continued loyal thereafter.

But he lost not only the favor of God, but he lost also his earthly home, his human life, and in losing his life, disease came in also; physical disease and mental and moral disease. So we perceive that full restoration must include salvation from all these, and a bringing back to physical, mental and moral perfection, as well as to possession of home and life.

Christ's statement that he came to "give his life a ransom for many" implies that the principal object of his first advent was to arrange for the legal settlement of the penalty against Adam and his race. The apostle states: "He is a propitiation (atonement) for our sins, and not for ours only, but also for the whole world." (1 Jno. 2:2.) There may be various details connected with the working out of the entire plan, but the way was thus opened legally.

What hindered the immediate inauguration of the work of restitution? A "mystery," or heretofore concealed part of God's plan was to be brought forth between the payment of the ransom and the blessings of restoration. This "mystery" work has mystified the world for the past 2000 years, (Rom. 16:25, 26), but it is now nearly completed and we may already see some of the restitution blessings coming in. Let it be noticed that the major part of the reported preaching of our Lord while here at his first advent referred to a "kingdom" which He promised to establish upon the earth, and an offer to associates with him in its glory and honor, such as would follow him in the way he led. It would be this kingdom which would bring in the promised blessings. Therefore the times of restoration could not begin until the kingdom should be first set up. When he told Pilate that his "kingdom was not of this world" some have thought he meant not of this earth. But not so. Other Scriptures plainly teach that his kingdom is to take the place of the other kingdoms now upon the earth. (Dan. 2:44.) The expression "not of this world (or order)" means not of the present order of things, such as armies, swords, etc., else "would my servants fight" as do yours.

The Apostle John tells us that the miracles of Christ "shadowed forth his glory," or in other words were samples of his coming work during the glory of his kingdom. (Jno. 2:11. Compare Matt. 20:34, John 9:6, 7. Matt. 11:5, and others with Isa. 35:5, 6, Ezek. 37:12-14 and many others.) The record "he went about doing good" also indicates that his kingdom will be one for doing good.

As to the dead, and with what bodies will they come forth, etc. We may have read volumes, possibly enough to make a good sized library on such subjects as "Where Are The Dead?" "The Immortality of the Soul," "The State of the Soul Between Death and Resurrection," "Will We Know Each Other in Heaven," and kindred subjects, and knew about as much when we had finished as when we began. Yet how simply these questions are answered by the Lord through his miracles. The very simplicity astonishes us. We begin to wonder where our reasoning faculties have been. Let us look for a moment at these illustrations.

The daughter of Jairus had died. Jesus spoke of her as "asleep." (Luke 8:52, 53.) What is "sleep?" Temporary unconsciousness: personality not acting; so far as consciousness is concerned, "dead." Christ awoke her from this slepp, brought her back to life. The son of the widow of Nain had died. Christ awoke him also. (Luke 7:11-15.) The account of Lazarus is given much more in detail. Read the John 11 carefully. Note that Christ first said he was "asleep," and later, "then said Jesus unto them plainly, Lazarus is dead." (verse 14.) In verse 11 he said: "I go that I may wake him out of sleep." Why couple the words "sleep" and "dead" unless there is some striking resemblance? Where are our souls when we are asleep? Unconscious. How are they when we are dead? Unconscious. Jesus would thus emphasize the thought that the "dead know not anything."

But some one may inquire, how about Abraham, Isaac and Jacob when our Lord declared: "God is not a God of the dead but of the living?" (Matt. 22:32.) Does not Christ here declare that the dead are conscious? Let us see. We are not to be arbitrary. Suppose I am at your home, and see your child asleep in the crib. I ask, what is the matter with your child? You answer, it is sleeping. I reply, but it does not know anything. It does not see, nor hear, nor feel, and might as well be dead so far as having any knowledge of what is going on is concerned. No, you answer, it will awaken later. Well if it should remain in its present condition, would it not be dead? Again you reply, I say it will awaken. I am not the parent of a dead child, but of a living one, even tho it may be unconscious just now. I know it will awaken. Could not God speak similarly of some who may be temporarily unconscious in death, because he knows His purpose to awaken them later? (Rom. 4:17.) They are not to remain dead, even as your child is not to remain asleep.

Turn again to the illustrations, or samples, we might properly call them. The girl died as a girl, sick. She awoke as a girl, well. Similarly the son of the widow. Died as a man, sick, awoke as a man, well. Same in the case of Lazarus. Each died, because the body could not overcome the disease of death working therein. When awakened, each seemed refreshed and invigorated, as tho just awaking from an invigorating sleep. Not one of them gave the least intimation of a change of nature to angelic or spiritual. Not even a change in sex. If these are examples, what do they teach us? First, that our Lord has power and the authority over death, and can awaken whom he will from death, as we might awaken one from a condition of sleep. Also that as one dies, so shall that one awaken, except as to condition of health. Not a sign of anything angelic or spirit-nature about any of the samples. These are examples of the resurrection of the world. (As for the resurrection of the Church class, the resurrection of our Lord himself was an illustration of what that will be like. (Phil. 3:10.) Note the promise of our Lord; "The time is coming when all that are in their graves shall hear the voice of the Son of Man and come forth." From where? From their graves, whither they went, and where they will remain until he shall call them forth. In other words, if one dies as a human being, God will awaken that one as a human being. In order to be awakened as a spirit being, one must become begotten to the spirit-nature, and so recognized by God before death. (Rom. 8:9.)

Christ's promise to a "sheep" class is stated in Matt. 25:34 and Matt. 5:5. These are the "other sheep" mentioned in John 9:16. "Blessed are the meek for they shall inherit the earth," not Heaven. This cannot refer to angels, for the angels already have a home in Heaven, but to the meek among mankind. We will all readily agree that the "meek" are not in possession of the earth at the present time.

Many questions come to our minds. How will God bring about these restitution blessings. We are told plainly that they are to be bestowed by The Christ, Jesus the Head and the Church, which is his Body. (Acts 3:19, 20; Gal. 3:8, 16, and 29.) Christ being exalted to the right hand of God, and now being the express image of the Father's substance (Heb. 1:3, Diaglott) promises to have his bride with him in his heavenly glory, that she may be with him in power and glory. (Jno. 14:2, 3; Jno. 17:24; Rev. 3:21; Dan. 7:27.) Together they will overthrow the kingdom of Satan, and establish in its place the long-promised kingdom of God, so frequently mentioned by the prophets of old.

We already see Satan's kingdom toppling to its fall, and expect soon to see the establishment of Messiah's kingdom in its place. We also see some of the restitution blessings in the way of the great inventions of the past fifty years, and the multiplied machinery for the release of mankind from its enslavement to labor. We note also many instances of surgical skill whereby the deformities of the body are being mitigated. Recently several interesting cases have come to my attention. Two children, of different families of the friends in the truth, had "club-foot." They were taken to a hospital in Philadelphia, and by special treatment the feet were made straight as an ordinary person, and the children can now walk properly. Was told of one who had a shortened limb. It was treated and stretched until it became as long as the other and now the child walks without limping. I would judge these to be but samples of what we may soon expect to see become general, as man becomes more expert in the use of present and future appliances. These pertain to the physical purely.

We know the shape of the head has much to do with the mental condition, and the mental with the moral. Who shall say but that surgical skill may yet learn how to correct the shape of the head and thus largely effect changes for the better in the morals of many. We do know that the form of the head of a babe is easily shaped by the mother, and for this reason a mother does not permit the child to lie too much on one side for fear of misshaping the skull, as it is very pliable while so young. I know of a child whose head when born slanted from the eyes to the crown in such a way that the father exclaimed: "Have I brought forth a fool?" Yet the mother was enabled to so change the form of the skull that the child developed normally and no one seeing the man later would have suspected anything out of the ordinary. I am not putting this forth as a doctrine, but one may be permitted to draw conclusions from what we already see. I would not be surprised to learn later that some process may be found whereby the skull of an adult may be softened to some extent, and a proper mould be fitted to the head, and thus the skull be formed to a more perfect shape. With the skull thus in better condition, who knows but what it may be of great assistance towards development of better character. Many instances are already on record in the surgical files of persons whose temper was vicious. An examination showed a depression of the skull. An operation was performed to remove the pressure, and soon after the patient manifested a decided change for the better in character.

Thus it may be that God will permit man to have a great deal to do with his own physical restoration, as he has had most to do with his deterioration. This may also become a test to him, as he might be inclined to think he had thus blessed himself, and would not so much need the assistance of God. He will not be able to deny that the awakening from the dead was a work of God, but I anticipate there will be opportunities for doubt on the part of any who may desire so to do. There will also be opportunities for the exercise of faith in the next age, as in this, tho we are to expect there will be much more evidence upon which to build a faith.

Some may be inclined to doubt the power of God to bring back all who have gone into the prison-house of death. May He not forget some of them? How can He remember the peculiar character characteristics of each of so many millions and billions. For all who have full faith in God's Word, the mere statement of His intention to do so would be sufficient evidence. But this faith would be stimulated by carefully noting the examples given by our Lord, as already stated. However, to the skeptically inclined, we might even now suggest a way by which the finite mind might grasp the possibility.

We are told that man was "created a little lower than the angels." Angels are therefore somewhat above mankind, no doubt in mentality as well as in body. Being perfect also, never having sinned and lost their perfect condition, we may well conclude they would be well equipped to do their work in the best and most systematic way possible. There seem to be other orders of nature above that of the angelic. Doubtless each ascending rank would have better facilities still for carrying on the work to be accomplished. I cannot for a moment think that Heaven is a place where all sit around on the clouds with little or nothing to do except to play on harps, either actual or imaginary. To my mind Heaven is a place where a great deal of work is being done. This universe cannot run itself. It must be looked after and taken care of. There are many things to be attended to, and, logically, the work would be done in the most businesslike manner possible, and with no unnecessary labor. Man accomplishes the most by doing his work in an orderly, systematic way, relieving himself of as much fatigue as possible by means of records, filing cases for ready reference, telephones for quick communication, and all sorts of labor-saving devices. He can also record actions by the moving picture machine. If man can make a telephone to connect thousands of miles, no doubt God could easily have a telephone system connecting the entire universe, and thus He would be in instant communication with every part of it. His instruments would not need to be as crude as those of man, nor of wire and batteries. He has powers and means and material far beyond our imagination.

If a man can make machines to record the words and voice, as in the phonograph, and of his actions, as by the moving picture machine, surely God could do very much better. Who knows but what the memory is in some way a combined record for words and actions. We have read of instances where a person was at the point of drowning, and their entire life would quickly pass before their minds, as in an instant. The record must have been there, else it could not have been reproduced. We see that God has arranged that the record should be kept while man is alive. Why could He not have arranged as sure a way for the record to be kept after the man dies? What more reasonable, also, that to conclude that He could as easily keep a likeness of each person, not by the crude methods of photography which man must use, but by means of some arrangement on a par with His perfect work, and then when a person dies, to have the record and likeness filed away properly. Whenever it might be desirable to awaken any person, his record and likeness could be easily and quickly obtained. A body nearly like the photo, except for any sickness at the time of death, could be easily created, the record placed within the body, and lo, the man stands forth, *awakened*.

I would not say this will be the method, for no doubt the thought itself is a crude one, but as my mind is of a mechanical turn, it naturally turns to the practical side of theories, and inquiries, how can it be done? When the mind thus sees that a thing can be done, it stimulates faith, and the promise passes from theory to expected fact. Now as the awakened man stands forth we see there could have been no change in his mind or character while it was dormant, dead, or "on file" so to speak, without a body. Thus he would be brought forth practically as he went into death. But having come forth to a condition of consciousness he would be quickly susceptible to influences from without, and to the workings of his own mind. The outside influences will have been greatly changed, for the kingdom of God will then be in power, in place of the kingdom of Satan. If he will he may then avail himself of all the blessings to be secured. There will be the blessing of opportunities for education along all lines leading up to life and health, holiness and happiness, and punishment for all who will not conform to the changed conditions. Rewards for those who do good, punishment for all who do evil.

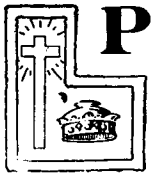
The conditions outwardly will become so radically changed that the Lord in speaking of them, calls them "new heavens" (or ruling power) and "new earth" (new social conditions). "They shall not hurt nor destroy in all my holy mountain (kingdom), for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "The spirit and the bride (shall) say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him come and take of the water of life." (Rev. 22:17.)

We recall the apostle's statement in Rom. 5:18: "Wherefore as by the offense of one, judgment came upon all men to condemnation (to death, because their parents were sinners and they therefore inherited the sin, and were so counted as sinners, see verse 12) even so by the righteousness of one (Christ) the free gift (of a second life) came upon (or the right was given to) all men unto a justification of life" In other words as all were condemned without individual sin, Adam alone excepted, so, or in like manner, all are to be released from that penalty without individual merit of his own. They are thus to be brought forth that they might have an individual opportunity and trial, and if they prove faithful and loyal, the second life may become a life without and end, or life eternal. This will not be compulsory, but a free opportunity for all. When all who so desire shall have attained to perfect human life, and mental and moral perfection, then what? Each must be tried, as was Adam. As many as shall pass the examination then required shall be told: "Come, ye blessed of my Father, inherit the kingdom prepared for you (on the earth) from the foundation of the world." (Matt. 25:24.)

Will that be restitution? Most assuredly. The obedient children of Adam will have received the estate lost by their father, and may then enjoy it eternally. The whole earth will then be man's domain. What a joyous prospect. Thence no more sorrow, sickness nor pain. No more sadness nor sin. No need of doctors, drugs, hospitals or "homes." No more war. No more death. Every man sitting under his own vine and fig tree, with nothing to molest or make afraid, and all shall then enjoy the abundance of peace.

But what about the "mystery?" Ah, that is not the subject of our study today, though it may be the most interesting part of God's plan to us. Let us rejoice for the world today. As we look with joy upon the things which God has in store for the world, may we not rejoice the more to consider that He has "some better thing" yet for all who seek to serve Him now, when there are great victories of faith to be gained. Praise God for such a gospel, of which we are not ashamed.

A Message in Regard to the Spanish Work



PERHAPS the friends would like to know that the glad tidings of great joy are also being heralded to the Spanish-speaking people, and that a good many in the United States and some in Central and South America are already consecrated to the Lord.

Here is a picture of a brother from Colombia, S. A. He resides in Bogota, the capital city of the country, considered as the literary centre of Latin America. There was first proclaimed the independence, and there appeared for the first time the translation of a French book on "The Rights of Man," which was the means of arousing in the people a desire for freedom and caused the independence of those countries.

Brother Ramón E. Salgar is newly interested. He was at first a Catholic and later a Protestant. A brother from Brooklyn, also a Colombian, as soon as he learned of Brother Salgar's turning to Protestantism sent to him the Spanish translation of the Divine Plan of the Ages, and a letter witnessing the truth. That was about the spring of 1915. For over six months there was no reply, and the sender of the book thought there would be no results. However, to his great joy and the joy of all other brethren who knew about Brother Salgar, he sent a letter in which he explained the reason why he didn't answer before. He was studying the plan, and here are some items of his letter translated into the English:

. . . "I have not answered your letter in which you announced to me the sending of the Plan of the Ages, because before reply I was studying it carefully in order to tell you something about it. Here, to tell the truth, the plan has not been accepted by the nominal church. From the platform they have been thundering against it. I spoke in its behalf and they told me that Pastor Russell is a charlatan, that it was him who sold miracle wheat and so forth. As I know that every reform always awakens competition and envy especially in these almost Catholic churches that corrupt themselves in idleness and become proud with their riches, I have not given heed to their sayings, but for the other members the reading the Plan of the Ages is for bidden."

Then he goes on referring some of his experiences with the Protestant church in Bogota. He also requests the sending of at least 200 Spanish Plan of the Ages. Then again:

"It is useless to tell you that it will be sold easily, and that my opinion regarding the book is of the highest. Far from being a faker, it seems to me that Pastor Russell is a righteous man, as far as it is possible to be, and to whom our blessed Saviour has committed a precious message in this dark hour, and that is the reason I am writing to you, that *all* should co-labor to extend this good news.

"All the difficulties do not cast me down; the book you sent me came just when I needed it."

In response to this letter the Society sent 200 books, and before they arrived to Bogota, Brother Salgar began the propaganda. He advertised them in several newspapers, in posters, etc., to such an extent that the minister of the congregation that he was attending wrote to him in the following terms:

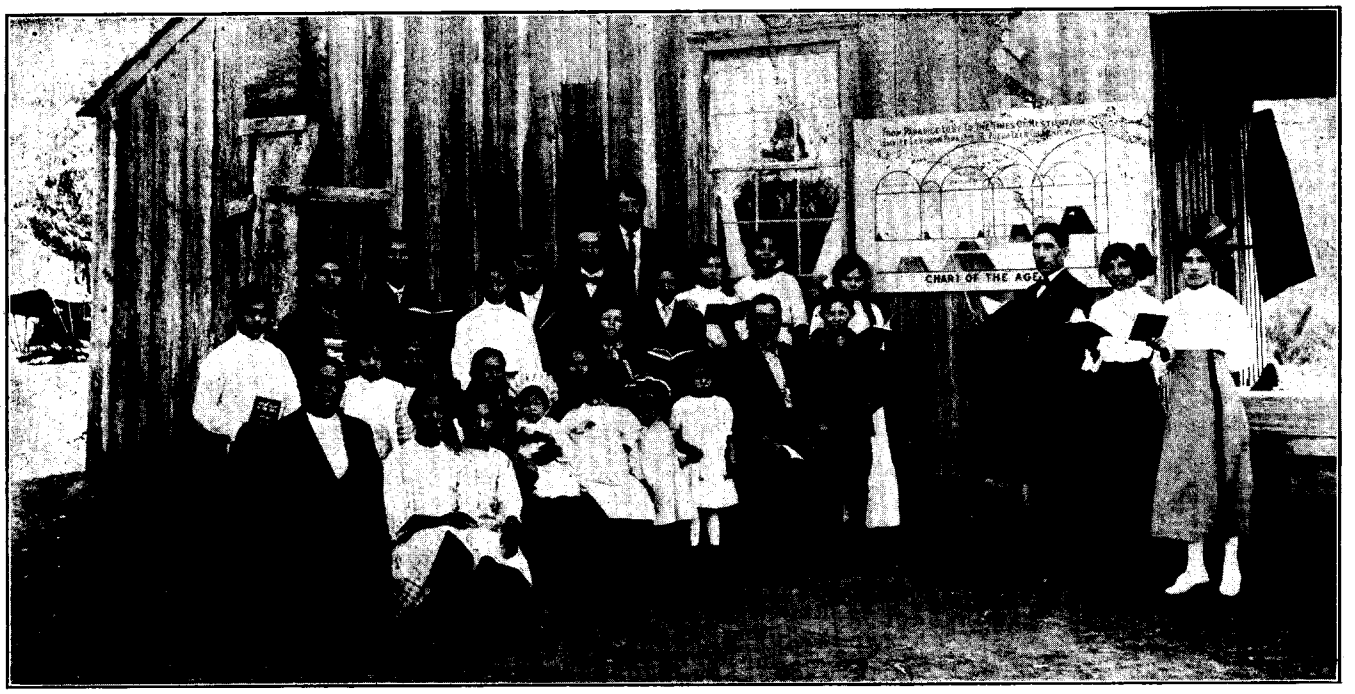
. . . "In regard to the propaganda you are making, I am compelled to tell you that we are in opposite grounds. (As though separated by a gulf which exists between the true and the false doctrine regarding the person of Jesus Christ.)

"Do not believe that we purposely desire to antagonize you in this or in any other matters; that is far from our intention, but we have decided to fight with all the means in our reach, the unwholesome and abasing doctrines promulgated by the so-called Pastor Russell respecting our Lord Jesus, the soul, and the future destiny of humanity.

"We pray earnestly and continually that God would make you realize the great errors contained in the book entitled "The Divine Plan of the Ages," and the terrible harm that its reading may cause to the precious souls of your countrymen. . . .

satisfaction among the members of the church is increasing every day, and it is with them that I have the intention of establishing the first group of Bible students, for they are already prepared and will be good and faithful. We will leave their church empty.

"I trust that the Lord will help me in this work and little by little, when all see Christ's religion of *love* as it really is, they will come like the flies to the honey because they are good and if they are in Babylon, it is because they do not know any better. In this way we will start a church without a chapel, but with faithful and sincere members. . . .



SPANISH BIBLE CLASS

"Excuse me if I have offended you by my plainness of speech, but as Solomon says: 'Faithful are the wounds of a friend; but the kisses of any enemy are deceitful.'"

Brother Salgar wrote again, saying:

. . . "Undoubtedly our Lord is blessing us. This morning I received orders for eight books from different parts of the city, so there are fifteen books already sold without any other trouble than to deliver them. . . . I expect the books next week, and at present, besides me, there are some others who are anxiously waiting for them. . . . Ask the friends to pray for me and for the work; more for me than for the work, because if it is the Lord's work, he will take care of his own, but for me the prayers are greatly needed to the end that the Lord may make up for my inefficiencies and help me to carry on this holy work. Pray without ceasing.

"My opinion regarding Pastor Russell is the same as the first expressed. I believe that he is a sincere and noble man who sees more of the love of God than anybody else. Besides his efforts are highly noble and commendable. I regret to be so far away as to be deprived of the pleasure of shaking hands with him. I do not care what they say about him. His books speak for him in spite of all that it is said. 'Out of the abundance of the heart the mouth speaketh.' . . . If his works are good how can he be evil? . . .

"In regard to the Scenario of the Photo-Drama of Creation, my opinion is to give it as much attention as possible. It is the most beautiful book that I have ever seen, and the most complete and wisely selected. This is the best introduction for the plan.

"The affairs in the chapel are worse. I am sure they are going to excommunicate me. I am expecting all kinds of injuries, for they are capable of doing worse than Catholics: then I will tell some truth moderately but energetically, so they would not desire to repeat the experience. At any rate they do not have any longer my co-operation. The dis-

"In regard to myself I will tell you that this hope of work here inspires me, I feel content waiting to see the results. By all means I am determined to be useful in God's work, and wherever he wants me to be, but remember that 'A prophet is not without honor, save in his own country,' and his own home."

At his request more books were sent in a larger quantity than the first time; referring to this he says:

"In regard to the books I am pleased to inform you that there are only fifty left and since I have been sick in bed, I got orders for twelve more. I want to finish these before the others arrive. . . .

"While I was sick, Rev. ..... called on me to tell me that he was decided to stop me in my *injurious propaganda* which was doing such a terrible harm, otherwise they would expel me from their congregation. Last night was held the meeting for the purpose of expelling me while I was absent. I sent a withdrawal letter which was read by Miss Burgos, and the result was that it impressed deeply the congregation. The meeting became of a solemn and difficult character. Several brethren disapproved the minister's conduct and requested to be expelled also for they have read the *plan* and found it in *agreement with the Scriptures, with reason, and with their own feelings.* . . .

"From all the visitors I had today, I understand that they are all on my side, and that they want me to organize some meetings so as to get away from the church: those who knew not the plan and fought it, today are anxious to read it. It seems to me that the affair is less promising than at first appeared, you know how impulsive they are, nevertheless, my intention is to act quickly and get the best results possible.

"P. S. Two brethren came tonight and offered me their homes for starting the meetings. We appointed next Tuesday for our first meeting. They expect there will be good many coming. (Over twenty were present in that first meeting.)"

Some friends from the Brooklyn congregation sent to Brother Salgar a token of love, a Bible, Manna, Diaglott, Hymn book, Mottoes, etc. Commenting on this he says:

. . . "Upon my desk are all those beautiful gifts sent to me by the dear brethren. I was going to refer to each one separately, but I have only the night to write to you, therefore I only tell you about the emotions aroused in me by its sight. I recall the Mythology Fables where we are told that the heroes before going to the battle were armed with beautiful armors and weapons made by the gods, and now as I gaze in front of me I behold those weapons for my warfare sent by you to prepare me for the good fight of faith spoken of by Paul. May God enable me to use them properly for his honor and defense and in so effective manner as David's sling and St. Peter's keys. He who directs us will do His will, and I am waiting for my Lord's commands which I will strive to fulfil faithfully to the extent of my ability and strength as a man. Praise His name forever and His will be done in His humble servant."

While getting the autographs of the friends, on account of a misplacement, the Manna previously mentioned was sent one week later than the other things. However, the Lord over-ruled the matter for good, for it got into his hands precisely in his birthday date; referring to this incident he writes:

. . . "May 16 has always been for me a sad day as it used to be my happiest one. On that date falls my birthday, and my dear father would always awaken me with a kiss. Now that he has passed away and of my childhood friends very few are left, I feel sad in meditating upon the past. Now it happens that May 16 last I went to the postoffice and to my greatest joy, I found there the precious Manna; it pleased God that the brethren would take the place of the departed friends, and in that day I found myself among an unexpected company sent by the Lord to make my heart rejoice. It seemed that it was done purposely, but even so, perhaps it would not have come so opportunely. You may as well imagine the sensations in me awakened, and especially the desire of going to the United States to meet those kind members of our great family. Words cannot express my appreciation, tell them that in my heart is where their autographs are written, and where they are sure to find the love of their least but the most thankful brother. I am nobody that I should be treated in such a kind and loving manner, though I trust that the Lord who knows how to take the meanest and poorest things of this world, will take my life to spend it in his service, and to take before you the standing of a faithful brother who always will lift high the banner of the cross."

One of his earnest desires is to take the Photo-Drama of Creation down to Colombia. May God open the way to do so in such a promising field. We trust that this brother will continue faithful to the end and letting his life so shine before man, that those seeing him may glorify our Father which is in Heaven.

Also from Salvador, Honduras and Guatemala, C. A., we must expect soon very good results of the seed down there. As the work is only starting we do not give a full report of it; sufficient to say that an ex-Roman bishop, subsequently Presbyterian and then Baptist minister, is giving signs of a full consecration. He left the Baptist church and is already testifying witnessing the *truth*. There are several colporteurs engaged in the circulating of the plan, and photo-drama books, and the Photo-Drama itself has been requested.

Brother J. L. Mayer from the Brooklyn congregation has been sending out by mail a large quantity of Spanish B. S. M. to Spain, South America and other Spanish speaking countries. Many letters have been received asking for further information. Also several ads. for the books have been published with encouraging results.

There are some interested in Mexico. Somebody has written for sixteen copies of the Divine Plan of the Ages. Others for some more. Sisters Ida Zallmanzig and Henriqueta Varro from Los Angeles class have devoted all their energies for the work among the Spanish-speaking people. As a result, there are classes organized in San Antonio, Leesville, Devine, Texas; Los Angeles, San Fernando, Cal.; and Tuscon, Arizona. Brother P. C. Moreyra from the San Antonio class has been visiting these different classes. Here are two pictures, one the class at San Antonia, Texas. A chart talk has been held, Brother Moreya is leading it. His two daughters are at his side. The other picture shows two sisters from the Seguin class.

The two sisters already mentioned are anxious to take the Spanish Photo-Drama either to Mexico or to South America. The brother who has given this report is also desirous of doing same. They are in expectation of the Lord's leadings on this matter as well as in any other matter related to the service, and if the way was opened would start at once. The field is a promising one, and with the Lord's grace and help, something could be accomplished. May the Lord grant them that opportunity of heralding the glad tidings in those countries long oppressed by darkness and superstition, but now awakening to the realization of the gross errors of the dark ages rejecting them, thus preparing themselves for the sowing of the seed of the truth.

COPY OF THE WITHDRAWAL LETTER SENT BY BROTHER SALGAR TO THE CHURCH WHERE HE USED TO ATTEND, AND THAT WAS READ BY MISS BURGOS.

Ramon Salgar, Apdo. 164, Bogota, Colombia, S. A.

"Dear Brethren in Our Saviour: As I am sick in bed, I am unable to attend the meeting promoted for my expulsion from your congregation, nevertheless I am sending to you this farewell through our dear Brother Mr. Burgos.

"While for over three years I have had the pleasure of working together with you in defense of the faith, while during all this time I have received so many tokens of your love, notwithstanding, I am compelled to send you my farewell. You always will be my brethren in the Lord, and my arms will always be ready to embrace you. I always will remember you in my prayers asking God's blessings upon you. . . .

"Brethren, the hour has come in which our path parts asunder. One way it is steep, barren; the other easy and decorated with flowers. I have chosen the first. It is not only from your church that I receive injuries; the Catholics are writing to me anonymously, threatening me on account of my religion; however, I have the Lord on my side and I hear his cheering voice telling me: 'Fear not them that are able to destroy the body, but are not able to kill the soul.'

"When our dear Master was accused of heresy, he didn't want to defend himself. He said: 'Ask them that have heard me.' I tell you: Ask them that have read the Plan of the Ages. If you want to judge me, they will give their testimony. What would profit mine?

"Your pastor told me that he has not read the book, and that all he is doing is in carrying out the instructions given to him by the New York headquarters who are paying the expenses of the mission. As you can see, truth has been disregarded on this occasion; it is only a matter of not disgusting those who pay. My way of thinking is quite different, and as I depend of none else but God, I have only Him to whom to render homage. Your pastor also acknowledges that my conduct has always been of the very best, and that my record stands clean. God bless him for telling the truth.

"I want to give you some advice: pray that the spirit may come upon you also. Love your enemies. I warn you that the bridegroom's manifestation is soon to take place. I have received an abundant provision of oil. If you lack oil in your lamps, I will help you to find it. 'Come, eat of it without money and without price, says the Lord,' now is the acceptable time.

"Without any other particular than to renew my consecration vow made in your presence three years ago, to which the Lord has granted me to be more faithful each day, I am sending to you my greetings, my farewell, and my prayers.

"Your brother in His holy service,

"RAMON E. SALGAR."

Discourse by Bro. R. E. Streeter. Subject: "THE CALL OF THE NEW CREATION"

OUR subject is "The Call of the New Creation." The Scriptures speak of the Church, the called-out ones of this Gospel Age, as a new creation, and the individual members of this called-out company as new creatures. As an example of this we quote:

If any man be in Christ he is a new creature, old things are passed away; behold all things are become new." (2 Cor. 5:17.)

"We are His workmanship created in Christ Jesus unto goodl works." (Eph 2:10.)

"In Christ Jesus neither circumcision availeth anything or uncircumcision, but a new creature (creation)." (Gal. 6:15.)

The deep significance of these expressions, however, which was clearly understood in the apostolic church, was, after the death of the apostles, gradually lost sight of. It is only in recent times that Bible students have come to see again their true meaning. The general erroneous view held is that these Scripture utterances simply refer to a change from a bad to a good character, or from an immoral to a moral life. And so when one receives Christ as a savior, and as a consequence begins to lead a better life, which is certainly very commendable, the Scriptural term "new creature" is wrongly used to describe the conversion or change of life resulting.

The Scriptures, however, do not present the matter this way. The term "new creature" does not refer to a reformation or a change of character from bad to good (although this is true of the new creatures), but rather does it refer to a change or transformation of nature, from the human to a spiritual.

We use the word nature in this particular, to refer to different planes of being, as human beings with human natures, spiritual or heavenly beings with spirit natures, and the divine being, the divine nature. To state the matter under consideration briefly: God is selecting out from humanity a class to whom is accorded the exalted privilege of experiencing a change of nature, from the human to the spiritual, the divine. Therefore, while it is true that those who become new creatures turn away from sin and seek to conform their lives to the laws of God, yet this of itself is not the evidence that they have become new creatures in Christ Jesus. Neither because such have become happy because of experiencing forgiveness of sins, and a consciousness of divine favor, is it an evidence that they are new creatures, because these experiences may be enjoyed by others, not new creatures.

It will be seen then that the evidences that one has begun to experience this transformation of nature from earthly to heavenly, from human to spiritual, are of an entirely different character and consequently we would expect that the Scriptures referring to this change would be expressive of this. Let us notice how plain the Scriptures speak in this matter:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3.)

Again we read: "Blessed be the God and Father of our Lord Jesus Christ who according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead to an inheritance, incorruptible and undefiled and that fadeth not away, reserved in Heaven for you." (1 Pet. 1:3-5.)

We quote another that speaks of the nature that these new creatures are destined to partake of: "Whereby are given unto us exceeding great and precious promises, that by these we might be (become) partakers of the Divine nature." (2 Pet. 1:4.)

We quote another in which these new creatures are exhorted that in order to undergo this transformation they will need to set their affections on heavenly instead of earthly things: "If ye then be risen with Christ seek those things which are above where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth, for ye are (reckoned) dead (to earthly things) and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." (Col. 3:1-2.)

We now quote a few Scriptures that refer to the selection of these new creatures, as beginning with a special call of God: "Among whom are ye also *the called* of Jesus Christ . . . beloved of God, called *to be saints.*" (Rom. 1:6,7).

"I therefore . . . beseech you that ye walk worthy of the vocation wherewith *ye are called.*" (Eph. 4:1.)

"Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the *prize of the high calling of God in Christ Jesus.*" (Phil. 3:13-14.)

We next note a passage that states in definite terms that these new creatures are called to God's kingdom: "You know how we exhorted and comforted and charged every one of you as a father doth his children, that ye walk worthy of God, who hath called you unto His Kingdom and glory." (1 Thess. 2:11-12.)

That we may know that this means a call to be associated with Christ as joint heirs in the future administration of kingdom, we quote Christ's own words to these new creatures: "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21.)

Again we hear the apostle to the Hebrews speaking of it as a heavenly calling: "Wherefore holy brethren, partakers of the *heavenly calling.*" (Heb. 3:1.)

We learn also, that no one could assume to take such an honor himself without being called: "And no one taketh this honor unto himself, but he that is called of God as was Aaron. So also Christ glorified (honored) not himself to be made a high priest." (Heb. 5:4, 5.)

The call to this high exalted station began with Christ, himself, who is the head, the pre-eminent one of this new creation. The Scriptures referring to this can only be understood and appreciated by those who understand that Christ, while now divine, was while on earth human and human only. Indeed that when he came to earth he left or laid aside his heavenly nature and glory and was made a little lower than the angels (a human being). (Heb. 2:9.)

The object of his taking upon himself the human nature is stated to be in order that he might lay down his human life as a ransom price, to release Adam and his posterity from the condemnation or sentence of death, which was pronounced in Eden at the fall. It was at the age of 30 when this consecration to lay down his human life took place that he received the divine spirit and was begotten to the divine nature. And from this time on until his death there was going on at one and the same time, the sacrifice of the human and the development of the new scriptural nature unto the divine. His resurrection was to the divine nature, he having laid down the human for the life of the world. Indeed it was by the power of the new mind or spirit that he was enabled to carry to completion his vow of consecration, and offer up himself as a sacrifice without spot to God. (Heb. 9:14.)

It has not been assigned to me to unfold how, or in what manner God called him or indeed calls any of these new creatures, this will be explained by speakers who follow me.

The next ones called of this new creation, were the Jewish disciples who were gathered by Christ during his earthly ministry. These were introduced into this new creation class on the day of Pentecost, by the receiving of the Holy Spirit, the reception of which produced a begettal to this new nature. The reception of the Holy Spirit was also an evidence to them that the merit of his sacrifice had been presented to the Father and accepted by Him, in their behalf. (Acts 2; Heb. 9:24.) Three years and a half after this began the work of calling Gentiles to this great favor, Cornelius, the Roman centurion being the first one called. (Acts 10; Acts 14:15-17.)

The method of calling and the work of developing this new creation is called in the Scriptures the "mystery (or better, secret) of the gospel." It is referred to as a mystery (secret) not made known in previous ages, indeed was only first made known by the Spirit, at and since the day of Pentecost. That Gentiles were to have an invitation to this great honor, was first made known to Paul. (Eph. 3:1-11.)

Bible students have learned to distinguish between the gospel and the mystery or secret feature of the gospel. Apostle Paul refers very definitely to this distinction in all his epistles, but especially does he do so in his epistle to the Romans. In the opening of his epistle he states that the gospel or good news for mankind in general was no secret,

but was referred to by all the holy prophets. He tells us that he was "separated unto the gospel of God which He (God) had promised before by His holy prophets in the Scriptures." (Rom. 1:1, 2.)

Bible students have come to see that the holy prophets of old spoke of the times of restitution, the time when mankind as a whole would have opportunity to be restored to the glory and honor of the perfect human nature. Bible students have further come to see that this is to take place during the time when Christ and his joint-heirs (the new creation) will reign over the earth for a thousand years. (Acts 4:20-21; Rev. 20:4.)

The secret feature of the gospel is entirely different from restitution, and is referred to by the same apostle in the close of his epistle to the Romans; and reads: "Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest by the Scriptures of the prophets." (Rom. 16:24-26.) A wrong translation of this passage has served to hide its deep significance. The word "prophets" in the expression, "scriptures of the prophets," in the original Greek, is not a noun, but an adjective. We give the passage as translated in the Emphatic Diaglott: "Now to him who is able to establish you according to my glad tidings and the proclamation of Jesus Christ, agreeable to the revelation of the secret kept concealed in the times of the ages, but now having been disclosed, and through the *prophetic writings.*"

We ask by what prophetic writings was this secret first disclosed? We answer, the writings of the *New* Testament prophets. Christ promised such. (Matt. 23:34; Luke 11:49.) The fulfilment of this promise we have recorded in Eph. 4:8, 11; 2:20. Apostle Paul was one of these prophets and to him was first made known the fact that the gentiles were to have a call to this great favor. He speaks of it as a "great mystery" (secret), and that it refers to the close relationship between Christ and the church. (Eph. 5:32.) He further asks the prayers of the Ephesian church, that utterance might be given unto him to make known the mystery or secret of the gospel. (Eph. 6:19.) We might mention that while this secret was not made known to any in Old Testament times, yet by the illuminating power of the Holy Spirit, the "new creatures" can now see it in the Old Testament chiefly, however, in types and symbols. The Aaronic and Melchizedek priesthood, as a sacrificing and reigning priesthood foreshadows the sacrificing and reigning of Christ the head and his Body the Church. Again this new creation and its Head, Christ, are now seen to be the promised seed of Abraham, through whom in millennial times the blessed privilege of restitution will be offered to the world.

The selection of this new creation is confined to this Gospel Age. Apostle Paul informs us that not many of the wise and noble of humanity are called, but rather that the great majority will be made up of the unlearned and the ignoble. The reason given for this is stated to be that God may display His mercy and His kindness and His great power, in His great plan for the calling and the development of and lifting up of this company from this lower class of humanity, and also that no flesh should glory in His presence. (1 Cor. 1:26-31; Eph. 2:7.)

Apostle James in referring to this same matter says: "Hearken, my beloved brethren, hath not God chosen the poor of this word, rich in faith and heirs of the kingdom which He has promised to them that love Him." (Jas. 2:5.)

While God is selecting this new creation from these ignoble ones principally, He places the very highest standard of character before them as a pattern to attain to in their hearts, their wills. It will be the task of other speakers who follow us, to unfold God's arrangement for accepting sinful, ignoble ones and developing them to this high standard of character and transforming them to the Divine nature and glory. We trust, however, that we will not be intruding upon the task assigned them, by calling attention to a few matters that pertain to the limitations and possibilities of character likeness to God, attained by these new creatures in the present life. The limitations of present attainment have to do with the fact that these new creatures in their developing state have the imperfect, fleshly bodies to handicap them. The new heavenly spirit bodies will be given to them in their resurrection change.

It is quite necessary to keep in mind that while these new creatures begin their existence by the implanting of an embryotic new mind, this does not mean new physical organs to think with, but rather new things for the old organs to think about; not new organs to love with, but new things for the old organs to love; not new organs to hate with, but the old organs caused to hate the sinful things once loved; not new organs to rejoice with, but new things for the old organs to rejoice in; not new organs to delight in new pleasures, but new pleasures for the old organs to delight in. It is therefore a renewing so far as the organs are concerned, but entirely new things so far as the objects for the old organs to be operated upon. There is nothing spiritual about the old natural organs; indeed the Scriptures and experience plainly teach that the natural tendencies of the old physical organs is downward, and they were occupied in fulfilling the desires of the flesh and of the mind. (Eph. 2:2.)

As this renewal work has for its object a transformation of nature as well as character, it will be seen that there would be involved, not only the giving up of sinful things, but also a gradual loss of interest in and a sacrificing of many legitimate earthly things. This latter phase of the subject, and also the one which unfolds God's arrangement for making us acceptable as footstep followers and joint-sacrificers with Christ, will be considered by speakers who will follow. However, a very important and vital matter in connection with the experiences of the new creation in the present life, when it is realized that this new embryotic new creature has to be developed in an imperfect body with imperfect mental organs, naturally suggests itself to our mind. This matter we put in the form of a question. This question is: To what extent will the new creature of character likeness be able to control and govern the flesh? We answer in the language of our Pastor:

"The degrees of control will vary much according to the degrees of imperfection with which the mortal body is afflicted. Our blemishes of the flesh *sometimes momentarily* stumble us into an unloving word or act, which if repented puts us away from the mark and the loving acceptance of our Lord, which the mark represents. The only standard we can set forth is that the new creature would be very regretful, very sorrowful in respect to any lacks of its mortal body. The Lord would know of the new creature's endeavors to control the mortal body by the degree of its grief in connection with every error and its renewed effort to bring every power of the body and even every thought into complete subjection to the will of Christ.

"Any sympathy with sin is in evidence that the new creature is not at the mark."

This mark of character must be attained to before a final acceptance. For it is at this mark of character likeness that the final necessary testings will come. Our beloved Pastor tells us of some of these final testings at the mark. He enumerates some of them as "temptations to slackness of service to withhold parts of our sacrifice, to deal unkindly, uncharitably with our brethren, unkindly with our neighbors, or ungenerous with our enemies."

We would be pleased to speak concerning some of the present possibilities of grace for the new creation, but we see that we have occupied fully the time allotted us, and will have to close.

Discourse by Bro. R. G. Jolly. Subject: "THE BASIS OF OUR JUSTIFICATION"

FRANCIS MILLET, the noted French artist, was at one time in need. Of the little he possessed, he spent about 20 cents for canvass, 20 cents for colors, and 20 cents for brushes, with which he painted one of the world's greatest masterpieces, the Angelus, for which a man in New York City recently paid $200,000. What was the secret of this wonderful painting? Was it the paint? The brushes? No! It was careful application on the part of the artist.

Now, dear friends, our Great Shepherd is supplying His sheep with a wonderful feast at this convention. I have been noticing how the various sheep are feeding. Some will no doubt receive greater blessings than others. Why? Our characters are like a canvass, God's word is the paint and His providential leadings together with our seasons of communion with Him, whether private or in fellowship with

others, are the brushes by means of which His word of truth is applied to our characters thus transforming us into masterpieces in which He may delight. This convention, then, is one of the brushes, the proper use of which will assist in the perfecting of our characters. But what will be the secret of the masterpiece? Not the canvass (the unfinished character), nor the paint (the unapplied word of God), nor the brush (this convention, for instance), but careful application on our part, for we are the artists, working out our own salvation. Let us diligently apply ourselves to the task; let us carefully apply the truths we have learned at this convention to our characters.

God has given us a wonderful feature of His truth to consider during this hour. Various views are held regarding the ground or basis of our justification. Some claim that they are justified by their works. It is all right to run a saloon if they only build churches or hospitals with the proceeds, of God will forgive them if they give money to the priest or do a certain amount of penance. We often hear the expression: "I'm just as good as the average; I guess I'll get to heaven just as soon as Mrs. So and So." Many people thus feel justified by works. Others read in the Bible of justification by faith and see nothing else. These are often the people that "get converted," shake hands with some Billy Sunday and then wonder why the portals of heaven didn't open for them. Some of them wait until on their death bed they are prompted by wonderful (?) faith to say, "Lord, Lord"; thus feeling that they are saved from some awful something, they go to sleep thinking they are awake in heaven. Some claim that it is the blood of Christ that justifies, while others claim that Christ's death was a farce, that He was immortal and could not die, and that it is the risen Christ, by means of his example, that justifies us. Christian Science even tells us that Christ's resurrection was to prove that man cannot die and that "things are not what they seem," that his resurrection is proof of mind conquering matter. There is still another class of people who claim that justification is entirely a matter of God's grace. Many declare that God is so gracious that He will save even the heathen in their ignorance; the Universalists claim that God's grace will reach all, that even the devil will be saved.

THE FIVE FOLD BASIS.

The mind of fallen man has become so narrow that it is hard to see more than one point in God's wonderful plan at a time. There are five planks to the platform that forms the basis of our justification. How foolish to select one of the planks and insist we have the whole thing. Just as the ostrich, hiding his head in a little pile of sand, thinks himself entirely hidden from his hunters, so human beings, no wiser than the ostrich, think to hide their sins under a single plank, whereas it takes the whole platform of justification to cover our sins in Jehovah's sight. First, we are justified by God's grace; secondly, by the blood of Christ; thirdly, by his resurrection; fourthly, by faith; fifthly, by works.

1. GOD'S GRACE.

Primarily our justification is a matter of God's free grace. This should be the first plank in the platform or basis of our justification. The degraded race of mankind is a class of criminals under the just sentence of death. If there is any deliverance forthcoming, any forgiveness of sin, any justification of life, it must be on account of God's own gracious provision. So we read: "The grace of God hath appeared, bringing salvation for all men." (Titus 2:11, corrected translation.) "Not by works of righteousness which we have done, but according to His mercy He saved us, . . . that being justified by His grace, we should be made heirs according to the hope of eternal life." (Titus 3:5, 7.) God's grace offers salvation to all mankind, but especially is His favor extended to the Church. Ours is "the great salvation." His grace has provided for us not only eternal life, but immortality, the divine nature and a position in the Lord's throne as his bride. God made man out of nothing, but He is making His glorious new creation out of worse than nothing. When I look at myself and then at God's wonderful prize for me, I wonder how I can ever attain, but when I look to Jesus as my captain, I wonder how I could ever fail. Even our redemption through Christ is of God's grace: "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth to be a propitiatory through faith in his blood, to declare His (God's) righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3:24, 25.)

2. THE BLOOD OF CHRIST.

We see, then, that Jesus is our propitiatory, our mercy seat, and that God's grace has established "his blood" as the basis of our justification. Thus we have the second plank to the platform of justification. "Being now justified by his blood, we shall be saved from wrath through Him. (Rom. 5:9.) Still it is of God's grace, for he by the grace of God tasted death for every man. (Heb. 2:9.) "The blood of Jesus Christ cleanseth us from all sin." (1 Jno. 1:7. See also Heb. 9:14, 15.)

The Old Testament is replete with types, shadows and allegories, illustrating how our justification emanates from the Father through the Son, even as all things are of the Father, but by the Son." (1 Cor. 8:6.) When man first realized his estrangement from God, he sought to cover himself with fig leaves which he sewed together. This represents man's efforts to justify himself by his own works. But God could not recognize man's works, however good, as a basis of justification, therefore "did the Lord God make coats of skins and clothed them." (Gen. 3:21.) Thus was God's grace manifested toward the criminal race, and also the necessity of death and the shedding of blood in order to provide the covering for man was illustrated. The justification of the spirit begotten by the same covering is illustrated in the tabernacle cover made from goat hair, seal skins and ram skins dyed red, all of which were obtained by the shedding of blood. Likewise God refused to accept Cain's sacrifice of vegetables which he himself had raised in his garden (representing man's effort to justify himself by offering God his own good works without recognizing the necessity of the ransom and the shedding of blood), but God accepted Abel's sacrifice because it illustrated the necessity of the taking of a life and the shedding of blood in order to effect harmony and fellowship between man and God.

That man's justification to life is entirely dependent on God's grace operating through the death of Jesus, is also shown in God's dealings with the Israelites in the wilderness. The life sustaining manna, for instance, was not man-made, but God-given. It came from heaven. It represented Christ as explained in John 6, especially the 51st verse, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I wil give for the life of the world." The life of the world will likewise be the glorious result!

Again, you remember how Moses smote the rock and how God caused water to issue forth to revive the people. It is said that the stream of water issuing from that rock followed the Israelites throughout their wilderness journey, or rather that this stream took the course that the Israelites also took during their forty years sojourn, sustaining them until they should reach the promised land. St. Paul explains that this rock represented Christ. (1 Cor. 10:4.) "They did all drink the same spiritual drink: for they drank (typically) of that spiritual rock which followed them (*margin*: went with them), and that rock was Christ." Without God's grace operating through this rock (representing Christ), the people would have perished in the desert. What a wonderful picture of the necessity of Christ's being smitten (Isa. 53:4) in death, that the water of life may be offered to mankind! Moses smote the rock twice, thus illustrating that class who sins wilfully, thus crucifying the Son of God afresh (Heb. 6:6), necessitating the crucifixion of Christ the second time were they to be saved. Since "Christ dieth no more (Rom. 6:9) there remaineth no more sacrifice for sins" (Heb. 10:26), therefore the wilful sinner is no longer covered by grace and must die, failing to have a part in the promised land of rest eternal, even as Moses in a measure typified, dying in Nebo's lonely mountain height, within view of the promised land, still never to enter in on account of his sin against God. What a helpful lesson Moses thus teaches us! How circumspectly (look-around-ly) we should walk!

One more picture illustrating our justification through Christ's blood we must notice before passing on. In Num. 21 we read of the fiery serpents, representing sin: "the sting of death is sin." As the bite of these serpents was fatal, so the sting of sin has brought death to mankind. God commanded Moses to make a "fiery serpent" and set it upon a pole, that those who would in faith look to the serpent should live. Christ explains that the serpent represented him, the pole being a type of the cross: "As Moses lifted

up the serpent in the wilderness even so must the Son of Man be lifted up." (John 3:14.) But why did not God have Moses place a brazen bullock or lamb on a pole to represent Christ? Why should he use a serpent, the symbol of sin, to represent the sinless one? We believe that here God was illustrating the great truth that "He hath made him to be sin (a sin-offering) for us, who knew no sin." (2 Cor. 5:21.) The serpent, therefore, pictured Christ paying the sinner's penalty; suffering, the innocent for the guilty. But why was it a brazen (copper) serpent? Why not gold or silver? We believe it was to show that the ransom must be neither divine, nor angelic, but human, for copper as you know is a symbol of the human nature. What a wonderful picture we have here of the blood of the spotless Redeemer shed for the sin-bitten world, in order that they might have life restored to them! Ah, yes, we are justified by his blood, without which we could have no hope!

3. OUR LORD'S RESURRECTION.

Thank God we have not a dead savior! "He was raised again for our justification." (Rom. 4:25.) So His resurrection forms the third plank to our platform of justification. But was it not enough that Christ should die as a human being for our sins? Why is it necessary that he should be raised from the dead, a new creature, for our justification? Suppose, for the sake of illustration, that a friend of mine has fallen into the hands of the Mexican government. I apply for his release and am told that if I can pay over to the Mexican government a ransom price of $1,000, my friend will be liberated. I go to Colorado with pick and spade to dig up a bag of $1,000 that I had previously buried there among the mountains for safe keeping. After much laborious work I procure the bag, rejoicing greatly that at last I have obtained the ransom price for my friend, when suddenly I am surprised by an avalanche, struck by a large boulder and killed instantly. Coming years still find my friend a prisoner in the hands of his enemy, while his ransom price, although procured for his redemption, lies still in the hand of his dead saviour, unapplied and of no avail. Likewise how could a dead savior apply his ransom price at the throne of justice on behalf of mankind, open the prison house and bring man forth unto perfection (full liberation)? He must be raised for our justification. "Wherefore he is able to save them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25.)

That Christ was raised for our justification is illustrated in the tabernacle arrangement. The people did not receive their blessing as soon as the bullock was slain. The high priest must rise beyond the second vail, present the blood at the throne of justice and then come forth to bless. The blood of the bullock (representing the merit of Jesus' human sacrifice) was not applied for the people in general, but for the house of Aaron. (Lev. 16:11.) Likewise Christ was raised for our justification and appeared in the presence of God for us. We now have the privilege of sacrifice as represented in the Lord's goat. The high priest applied the blood of the goat "for the people" (Lev. 16:15), but the people did not receive their blessing until the high priest came forth from applying the blood and blessed them. So also Isaac, the seed of Abraham, was raised from the altar of sacrifice, in order that through him and his seed the families of the earth might be blessed. Likewise Joseph was brought forth from the pit, in order that he might save his own household and all the people of Egypt from death. Even so Christ was raised from his altar of sacrifice and from the pit of death, in order that he may bless all the families of the world, not only his own household, but all the people of the world, now in Egyptian darkness. How thankful we are that Christ was raised again from the dead for our justification!

4. FAITH.

We have already seen that the criminal race could not by works justify itself before God. We see, therefore, that if man would be just before God it must be by reaching forth the arm of faith and grasping the provisions worked out for us by God Himself. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." (Eph. 2:8, 9.) "Therefore it is of faith, that it might be by grace." (Rom. 4:16.) Read the whole fourth chapter of Romans and note the failure of man's own works and the wonderful triumph of man's faith in God's work on his behalf. The conclusion is stated in Rom. 5:1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28.) "Wherefore the law was our schoolmaster to bring us into Christ, that we might be justified by faith." (Gal. 3:34.) While even the world will have to exercise faith in order to receive restitution, still the Church is justified by faith in the additional sense that we do not receive actual, but reckoned or faith restitution. God's grace may open the way for our justification through Christ's blood and resurrection, but if we have no faith in connection with the same, how can we be justified in God's sight? We must do our part, too; we must exercise faith in God's provision for our redemption. The world will not need to exercise so much faith as the Church, for the grace of God will be quite manifest in the next age, as it accomplishes the restitution of all who will. But the Church must exercise a great amount of faith to receive a reckoned standing of perfection in God's sight through Christ, in spite of the fact that she is fallen in imperfection and is not actually restored at all according to the flesh, but dwells in a world continually discouraging anything good and opposing God on every hand. Our restitution to human perfection is reckoned to us by faith (on our part), so that we stand perfect in God's sight only for the perfection of Christ imputed to us on account of our receiving it in faith. It is said that the cap and gown so commonly used by educational institutions in graduating their students, orginated with a very good motive. Long ago the students who had money realized that the poorer students felt embarrassed that they could not afford new suits to graduate in. So it was decided that all students, rich and poor alike, should wear a simple inexpensive black cap and gown for this purpose. So with us, some were naturally better according to the flesh than others, but the Lord gave us all equal footing. We were all clothed or covered with the same robe of his righteousness, all counted perfect. Thus some are spared embarrassment and others are relieved of boasting. What a glorious condition!

Faith, in order to be acceptable to God, must possess three qualities: First, belief or understanding; second, trust or heart reliance, and third, activity or motive power. The first emanates from the mind, the second from the heart and the third from the will. Thus heart, mind and will must all enter into a true faith. It is impossible to come unto God without faith, for "Without faith it is impossible to please Him, for he that cometh to God must believe that He is." (Heb. 11:6.) First we have a mental understanding or belief of anything and then we develop a trust or heart reliance in that thing. These two elements to our faith are declared in the apostle's definition of faith: "Faith is the substance (literally, *understanding*) of things hoped for, the evidence (Diaglott—*conviction*) of things not seen." (Heb. 11:1.) Here, then, we have the understanding which is from the mind and the conviction which is from the heart. But should we stop here we would come far short and our faith would be at best a dead faith. Take for instance the centurion (Matt. 8:5) who came unto Jesus beseeching him that he heal his servant. Had he merely been told that Jesus cold heal (thus having the understanding) and then seen others who had been healed and could testify (thus being assured and convinced), his faith would still have been dead had it not been strong enough to prompt him to arise and go to Jesus himself. He could have rejoiced in his belief and conviction, but the cure would never come unless his faith were active. Not only his mind and heart, but his will must act, for faith without works is dead. Like wise many people of today attend a revival, getting some head knowledge and some heart appreciation of the Lord. Some are so elated that they jump and howl, "Hallelujah, I am saved!" But they are no more saved than the centurion dancing on the front porch. Like him, they must get down and come to Jesus. How many of those who call themselves saved have given themselves unto the Lord in consecration. Justification is not complete until it leads to consecration, nor can we receive the full degree of justification until we consecrate. The will must act in harmony with our understanding and conviction, else our faith is dead. Let us not be of that class who sing: "I believe, I love, I sing, I praise and I sit and do nothing." Our faith must be as the grain of mustard seed, which grows. No rock can hold it down for it will grow around the rock. Plant a dead seed and what will you reap? Nothing! So with dead faith.

5. WORKS.

We have already seen that works are essential to faith. In considering works as the fifth plank to our basis of justification, we are to remember that it is not by works that man could do that we are justified, but by God's work in our behalf. What works on our part could then form a part of our basis of justification? Merely our works in harmony with and as a result of our faith in the great work that God is working on our behalf. Not that our works have any virtue of themselves whereby God would in the least measure become debtor to us, but that they would merely evidence a real faith on our part as already explained. They serve as circumstancial evidence merely; still they are essential to our justification, for without works our faith would be dead and our justification by faith would never be accomplished. We are glad, however, that we are not judged by our imperfect works, but by our faith, of which our works are corroborative testimony, proving the sincerity of our faith.

St. James expresses the thought exactly: "Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24.) St. Paul emphasizes the fact that man's works could never save him, but that we are saved through faith in God's work for us. St. James fully agrees, merely adding that "faith without works is dead." (Jas. 2:20, 26.) We would say, then, that man's works form a part of his basis of justification in so far as they are an evidence of his faith in God's works, and only thus. St. James illustrates: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith (with out works) save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Even so faith, if it hath not works, is dead, being alone. Yea, a man may say thou hast faith, and I have works. Show me thy faith without thy works (which is impossible), and I will show you my faith by my works (which is preferable). Thou believest that there is one God; thou doest well: the devils also believe, and tremble (in both cases illustrating that faith should consist not only of belief but also of works). Was not Abraham, our father, justified by works, when he had offered Isaac his son upon the altar? (St. Paul had said: "If Abraham were justified by works, he hath whereof to glory, but not before God. For what say the scriptures? Abraham believed God, and it was counted unto him for righteousness." (Rom. 4:2, 3.) St. aul is not here contradicting the thought that faith must be evidenced by works, but is showing that man's works alone could not justify him before God, that is must be faith in God's works on his behalf. St. James also shows that it must be of faith, as follows: "Seest thou how faith wrought with his works, and by works was faith made perfect?" (Surely we can see that!) And the scripture was fulfilled which saith, "Abraham believed God, and it was imputed unto him for righteousness." Here we find St. James quoting the same scripture as St. Paul. The two are in perfect harmony. Faith is of primary importance so far as we are concerned, but must be backed up by works which prove our faith to be sincere, valid.

We conclude, then, that a proper faith in the provisions of God for us, will not be content with a small measure of justification, but will actively press on unto the full attainment of justification and consecration. To receive a measure of justification and then not use it to its intended purpose of consecration, would be to receive the grace of God in vain. (2 Cor. 6:1.) Those who receive a measure of justification by faith at the present time and do not go on unto consecration and justification in their fullest sense, must lose their measure of justification by faith, or reckoned restitution, in order that they may receive actual restitution with the rest of the world, for never having fully consecrated, they are still a part of the world, having received the present grace of God in vain.

That faith implies works, or that a full justification implies a full consecration or sacrifice unto death of the human life, may be illustrated thus: A little fish lives far down in the dark recesses of the ocean. It is promised the wonderful privilege of becoming a bird, of enjoying the higher life and liberties of the ethereal realm. First it receives the information, then it attains unto the heart assurance that the promise is sure. What will the fish do? Will it accept the promise? It now depends entirely on its will to do or not to do. Finally it replies in a half-hearted manner: "Alright, I am willing; I want to be a bird." (I want to be an angel and with the angels stand.) The reply comes: "Very well, the first thing you must do, is to sacrifice your privilege of being a fish, now and forever." "Oh," says the fish, "I can never do that! I can't deny myself! Think of all my fish friends! How can I leave them? And as soon as they learn that I hope to become a bird, they will all call me crazy and swim away. Then, too, I don't feel comfortable out of water, I guess I don't want to become a bird after all." That fish, you see, received its grace or favor in vain, and lost all that it had received, even the hopes of ever becoming a bird. Now, dear friends, we can't be a bird in the air and a fish in the water both at once, can we? Have you fully laid down your earthly life, including your natural share in restitution with the world; have you made this covenant with God by sacrifice; have you consecrated it? If not, you are not fully justified to life, you are not spirit-begotten and cannot be spirit-born unless you take this very step. Faith without works is dead!

Again: The Lord appears unto us with a double handful of precious jewels. As we admire the beautiful emeralds, sapphires, rubies, garnets and diamonds sparkling in the glorious sunlight, we wonder what the Lord is going to do with these precious gems. We are told that He is going to bestow them on certain human beings. We wonder to whom the Lord would give them. As we are thinking of President Wilson, Hughes, Bryan, Edison, together with others who are considered great and good in this world, we are told that not many of the rich, good, or wise of this world are thus favored, but mostly poor people who possess faith. As we wonder who they may be, we are told that we may be among the number if we only exercise the necessary amount of faith. We could not believe that we could be so favored, were it not the Lord himself that assures us of the fact. First understanding the matter and then feeling assured of the same, our will is next consulted. Will we accept? We reply, "Yes, Lord," and quickly reach forth our hands for the precious heavenly blessings. But the Lord refuses to give them to us. Why? Has He changed His mind? Oh, no! But our hands are filled with clay and if He should place the precious gems in our hands when they are already filled, the gems would all roll off and we would not retain a single one. What must we do? We must first drop the clay, if we would receive the jewels; we must give up the human nature if we are to receive the spiritual nature. Then we count the cost. Some are so delighted with the beautiful gems that they forget all about the clay and quickly drop it as unworthy to be compared with that which the Lord has to offer: then they reach forth their hands in deep appreciation of the Lord and His precious gift. Others looking at the clay in their hands, forget to set their affections on the things above, and say: "Oh, must I give up this clay? It is good soil, too good to waste. This soil (restitution) will soon be made actually perfect and then think what a fine crop it will yield! I just can't give it up!" Dear friends, have you laid down the clay in order to receive the diamonds? Have you fully given up the human life and are you reaching forth for the life divine? If you have not consecrated, then you are not justified in the fullest sense, and unless you do consecrate before it is too late, you will lose that measure of justification through faith that you may already possess, for unless your faith is active and brings forth its proper works, it is dead. In this sense works form the fifth plank in the platform, and are essential to justification.

He who seeks to be justified by faith without works is stiffnecked; like the ox he will not bow his neck to the yoke his master offers. The good man, seeing a poor ox struggling under a heavy load, the ugly shaped and ill-fitting yoke chafing his bleeding neck and his cruel taskmaster beating him unmercifully, buys that ox and gives him a comfortable stall with plenty of good food and kind treatment. the ox greatly rejoices in his good master and kind treatment. He begins to feel like a real ox again and finds life worth living. Now suppose some day his master takes him out, gives him a light load and a very easy yoke, but he will not bend his neck to the yoke: he will not serve his good master who has done so much for him; he is stiffnecked. Many people, dear friends, are just like that ox,—stiffnecked. They are glad to take any blessings the Lord has to offer, but do not appreciate the Lord and His love enough to serve Him, to consecrate. How can they be

justified in His sight? Our robe of righteousness continues ours only upon condition of consecration. This breastplate or righteousness implies both justification and consecration; so the apostle calls it "The breastplate of faith and love." (1 Thes. 5:8.) We are justified by faith and our love leads us to consecrate, thus both are represented in our breastplate of righteousness; faith and works are both essential to our justification.

We see then from the scriptures that there are five planks in the platform that forms the basis or ground of our justification. How wonderful, too, that the first should be exclusively God's, the second and third pertaining especially to Jesus Christ, and the fourth and fifth being ours. We are justified by God's grace, by Jesus' blood and resurrection, and by our faith and works in accepting the same. How wonderful! We each have our part. Now there is no question about God's faithfulness in doing His part and we are sure Christ performed his part. Therefore the issue so far as you and I are concerned, rests with us. Let us, dearly beloved, be faithful in our part, that our justification to life may be complete, and then, having laid down our justified human life in sacrifice, let us as new creatures in Christ continually rejoice that his robe still covers the imperfections of our flesh as we earnestly press on unto the glorious inheritance of the saints in light.

In discussing Justification by Faith, Bro. Jolly showed that it is faith in the work of God and not faith in any foolish tradition or theory of man that justifies us. He spoke of the absurdity of much that is called faith, illustrating with the following poem:

CHRISTIAN (?) SCIENCE

Vesus

COMMON SENSE

He was a Christian Scientist with a mild, benignant air,
And for unwary victims he set a cunning snare.
From out the "rural districk" an old backwoodsman came,
His steps were slow and feeble, for he was old and lame.

He heard of Christian Science, and, as he thought it o'er
He said, "I guess I'll get some, my jints is stiff and sore."
So, to the portly healer, who sat in self-content
With plump hands idly folded, the good farmer went—

Said he, "This way of healin' is square, I swan it is,
'N' I want a dose of science to cure my rheumatiz."

The great man eyed his caller, and sat in thought awhile,
Then leaned back in his arm-chair and said with placid smile—
"My friend, there is no suffering—to think so is to sin,
Remember you are Gods child, and let his presence in.

Since God is All, forever, what is there then to heal?
God surely cannot suffer, and matter cannot feel.
With truth and goodness present, how then can sickness stay?
For God is never evil, as night is never day.

So, when you think you're suffering (which really you are not),
The cure is very simple—just change your sinful thought.
And if you should be tempted to have a pain some day,
Let good o'ercome the evil, and drive such thoughts away.

Now this belief of lameness, good thoughts will soon dispel,
And when friends ask 'How are you?' just answer, 'I am well.'
And mind shall conquer matter, and thought shall reign supreme,
These bodies are but shadows, this world is but a dream.

Then life is perfect harmony and discord quickly flees
Consider yourself painless—five dollars if you please."

The farmer stared in silence and slowly scratched his head;
"So this is Christian Science! Wall, I'll be blest!" he said.
"Perhaps you call this healin,' but I don't just the same;

My back is jes as cricky, my legs is jes as lame.
Your lingo may be Science, it kinder sounds that way,
But where the Christian part is, I declare, it's hard to say.
It sorter riles my temper and makes my spirit rise
To hear you mixin' sermons with scientific lies.

It's lucky I ain't chipper, or you might have to hop;
I'd turn things topsy-turvey in this old science shop.
A sin to suffer is it? (Of all the cranky stuff)
Wall, then, you'd be a sinner if I was strong enough!

I'd give ye a temptation to ache in many a spot,
'N' then I'd set and tell you to change your sinful thought.
You say that good ain't evil—wall, I don't say it is,
'N' I don't say the Almighty has got my rheumatiz.

It is in my old body—and gives me many a jar!
'N' taint no make b'leve nuther, for when it's thar, it's thar!
I never had much larnin, but still I got a brain
'N' I cal'c'late I know enough to ache when I'm in pain.

I may not be an angel, I guess we all have sin,
But I get an honest livin' and don't take poor folks in.
'N' I don't tell a feller his pain is in his mind,
'N' gobble into money for saying sumthin' kind.

Now, if my plaguey lameness should disappear some day,
Ef it was God as done it why should you want the pay?

'N' I should say five dollars was a little dear for gas,
So I'm obliged to tell you your little bill must pass.
'N' if your thought's so mighty just think you've got your pay,
I don't pay cash to shadders—so I'll jes say good-day."

Report of the First Armenian Convention

BY THE grace and providence of our God, we had a blessed convention this year. As a result of our gleaning work the Lord gathered in six more of His peculiar wheat; five brothers and one sister symbolized their consecration to be dead with Christ by water baptism.

The first day on our program we named "Day of Praise;" the second day "Day of Hope," and the third "Day of Love." The convention was opened by Brother H. M. Mardirossian of the Providence ecclesia, the opening hymn being "Blest be the tie that binds." This was followed by a prayer asking the Lord's blessing to be with the convention, and then a brief talk stating the purpose of the convention, i. e., "to build one another up in the most holy faith." A testimony meeting was next, led by Brother J. M. Narlian. All testified to their joy and gratitude in being permitted to be present at the convention, and it surely brought great blessings to all to hear the most precious desires of each heart expressed. The same morning there were two helpful talks on the subject of the "Day of Praise," by Brother A. S. Zakian and Brother A. Jknavorian. A public meeting was held in the afternoon from 2:00 to 3:30 o'clock, the speaker being Brother J. M. Narlian, but the attendance was very poor. The Armenian territory in the city of Providence was thoroughly covered with our precious invitation papers, but they refused to come and get the blessing, but I am sure we received the blessing just the same. Following the discourse the brother conducted a question meeting, and many misunderstandings were straightened out. In the evening the Eureka Drama, Part 1, was presented. We had a good attendance in the evening, and quite a few books were sold. The sessions were from 9 A. M. to 9 P. M.

The second day was opened with a praise, prayer and testimony meeting conducted by Brother A. S. Zakian. This was followed by a discourse on the subject of the "Day of Hope" by Brother H. M. Mardirossian, and one on the topic

of "Baptism" by Brother J. M. Narlian. An immersion service followed this, which was held at West Barrington, R. I., the candidates being baptized by Brother A. S. Zakian. In the afternoon there were three chart talks; Brother A. Jknavorian speaking on the "Chart of the Ages;" Brother A. S. Zakian on "The Tabernacle," and Brother J. M. Narlian on "The Pyramid of Gizeh." In the evening, Eureka Drama, Part 2, was shown.

The third day's session opened at 8 o'clock, the first speaker being Brother R. N. Parlakian and his topic the "Day of Love." Following this a symposium on the "Fruit of the Spirit" by different brethren, was held for one hour, and then another discourse on the "Day of Love" was given by Brother A. H. Hogragian. The afternoon meeting was opened with a testimony meeting conducted by Brother H. M. Mardirossian, and this was followed by two discourses; one by Brother A. S. Zakian and one by Brother J. M. Narlian. The convention closed with a love feast. In the evening, Eureka Drama, part 3, was shown.

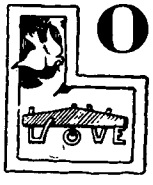
We give the names of the above photographed brothers and sisters from left to right. Brothers D. Dedderian of Fitchburg, Mass.; R. N. Parlakian of New York, N. Y.; J. M. Narlian of Brooklyn, N. Y.; M. Karakashian of Hudson, Mass.; S. Koobatian of Worcester, Mass.; Sister V. K. Peshekerian of Boston (Roxbury) Mass.; Brothers H. M. Mardirossian of Providence, R. I.; A. Jknavorian of Brockton, Mass.; A. Keprielian of New York, N. Y.; A. S. Zakian of Brooklyn, N. Y.; J. Giragosian of Newton Upper Falls, Mass.; H. Mikaelian of Somerville, Mass.; L. K. Peshekerian of Boston (Roxbury) Mass. The brother who took this photograph is from Detroit, Mich., A. H. Hogrogian.

We all with longing hearts ask for the prayers of the readers of this report that we may be more and more strong and faithful in the most holy faith.

Your brother in Christ,

HAIG M. MARDIROSSIAN.

Discourse by Bro. F. C. Detwiler. Subject: "THE SON OF MAN"



ONE of the titles frequently used by our Lord Jesus is the "Son of Man" and it shall be our purpose to-day to discover the meaning of the title.

Some have been inclined to consider it a concession on the Lord's part that he was the son of Joseph; but we fail to find that at any time he acknowledged Joseph as his father. On the contrary it will be noticed that this title which he applies to himself is used, not merely respecting his earthly life but also as respecting his present position and glory. And from this fact some have swung to the other extreme and claim that our Lord is now a man in Heaven—that he still retains human nature. This, is quite apparent, is wholly without warrant, a misapprehension of the meaning of the title "The Son of Man." The Scripture statement is most emphatic, that our Lord's humiliation to the human nature was not perpetual, but merely for the purpose of effecting mans redemption, and thereby incidentally proving his fidelity to the Father on account of which he was immediately afterward exalted, not to the glory which he had before the world was; but to a more excellent glory, far above angels, principalities and powers, to the divine nature, to the chief place of favor.

The Scriptures identify "The Son of Man" with the Lord of Glory and with the Man Christ Jesus who gave himself a ransom and with the pre-human Logos who came down from Heaven and was made flesh. It is quite evident that the Jews did not have the thought that this title, "The Son of Man," signified the son of Joseph or in the ordinary sense the son of a man, to receive life from a human father. This is shown by the fact that they inquired saying: "We have heard out of the law, that Christ abideth forever, and how sayest thou that the Son of Man must be lifted up? Who is this Son of Man?" (John 12:34.) The Jews evidently identified the expression "The Son of Man" with their hoped for Messiah, probably basing their hopes on the statements of Daniel: "I saw in the night visions, and behold one like unto the Son of Man came with the clouds of Heaven and came to the Ancient of Days and they brought him near before Him and there was given unto him dominion."

While we have conclusive evidence that this title in no sense refers to Joseph's son and though the evidence is conclusive that the human nature taken for the purpose was sacrificed forever and that now he is a quickening spirit, of the highest order of intelligent beings, the question still arises, why did our Lord choose such a title? Should we not suspect that there must be some particular reason for it, or that it would not have been used.

The answer would be that it is a title of high honor, because it is a perpetual reminder of his great victory, of his faithful humble obedience to all the Father's arrangements, even unto death, even the death of the cross by which he secured the title to all his present and prospective honors, dignity and power, as well as the divine nature. By this title "The Son of Man" both angels and men are referred to the great exhibition of humility on the part of the only begotten of the Father, and the underlying principle of the divine government—he that exalteth himself shall be abased and he that humbleth himself shall be exalted.

In the same sense that Brother Barber has pointed out that our Lord was made "of the seed of David" and of "the seed of Abraham" he was also the seed of Adam, through Mother Eve, yet undefiled separate from sinners. Referring back to the time of condemnation the seed of the woman is spoken of as the antagonist of the seed of the serpent, yet there is no suggestion that the woman would have any seed apart from her husband Adam. And in the same sense that it is proper to think and speak of our Lord as the seed of David, it is equally proper to think of him as the seed of Adam through Eve. And we believe that this is the thought laying back of this title "the Son of Man."

The appointed life giver and head of the race was Adam. He failed to give his posterity lasting life because of his disobedience, nevertheless the Divine promise, looked forward to the time when Messiah, identified with Adam's race, should redeem Adam and his entire posterity. Adam was *the man* pre-eminently in that he was the head of the human race and in him resided the title to earth and its dominion. Note the prophetic reference to Adam: "What is man that thou art mindful of him and the son of man that thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thine hands, thou hast put all things under his feet all sheep and oxen yea and the beasts of the field, the fowls of the air, the fish of the sea; and whatsoever passeth through the paths of the sea." (Psa. 8:4-8.)

Kingship earthly dominion, right, lost through the fall, fell into disorder. but was part of that which was redeemed by the great sin offering. As the Bible declares prophetically: "Unto thee shall it come, O thou tower of the flock, even the first dominion." (Micah 4:8.) In this we see the hope of the world under divine arrangement rested in the

coming of the great son and heir of Adam. As we have alreay seen, the son, in law, under the divine arrangement was able to take up and redeem a forfeited possession. Thus we see in the case of our Lord his life came not through earthly parentage, but merely his physical organism —that the life proceeded forth and came from God, and that originally he was known as the Logos.

This matter as we have presented it is quite evident to Bible students. The student of the Greek may readily inform himself of the fact that in all the instances in which our Lord makes use of this term "the Son of Man" he used it as an emphatic form which is not apparent in the English translation and which to be appreciated in English would need to be expressed with two words supplied, and the emphasis placed upon the two definite articles. Our Lord's right to this title cannot be disputed. As Adam alone was perfect and all the others of his race degenerate except this one son who attached himself to Adam's race to become the redeemer of all his lost possessions, so when he was in the act of redeeming the race, and since he has redeemed it from the curse or sentence of death, the title —"the Son of Man" came legally and indisputably into his possession. And not only was that title properly his during the giving of the great ransom for all, but it is properly his during the Gospel Age, during the time set apart for the selection of the Church, his Body members, and much more will this title properly belong to him during the term of his millennial kingdom when he will as the highly exalted and changed, son of the man Adam, prosecute the work of restitution, and accomplish the full deliverance of the purchased possession.

Thus seen the Lord Jesus was not the son of Joseph; he was not the "god man" some believe him to have been. But being in the form of God in the beginning, "He meditated not a usurpation to be like God, but humbled himself and took upon himself a bondsman's form and was made in the likeness of man." He became a man. He was a perfect human being as Adam was perfect And the Apostle Paul goes on to say: "Being found in fashion of a man; he humbled himself (still further) and became obedient even unto death," wherefore God has highly exalted him to the divine nature, the flesh was sacrilced for us, though his soul was not left in Hades. He ceased to be a man although the title still remains in his possession. Contrary to the belief of some the Lord Jesus is not "a man in heaven" he is not the "express image of the Father's person" as the apostle states in Heb. 1:1. That body of his humiliation was the body of sacrifice, the body in which he now appears is the glorious, spiritual body unto the Father's.

In the prophecy of Isaiah we find references to our Lord which should properly be considered in connection with this title which has been taken by him. Isa. 52:3 speaks of him as having no form, nor honor that they should desire him, that he was despised and rejected of men, a man of sorrow. It has been suggested that these Scriptures indicate that the Lord's personal appearance was inferior to that of other men, and hence have regarded this as evidence that he was not separate from sinners, but that he, too, was under the penalty of sin and was himself degraded. We do not agree with these but believe that a more satisfactory explanation of the Scripture is possible.

The present day idea of manly power, masculine excellence, beauty and comliness is found in the well developed athlete prepared for physical encounter in the prize ring. A badge of distinction is a cauliflower ear. The India warrior bedecked in many colors, feathers and shells attracts the admiration of still others. The uniform of the soldier which bespeaks his trade as that of a human butcher is both the envy and delight of still others. A fish bone driven through the nostrils is considered a mark of manly beauty by still others. Therefore you see that which constitutes beauty and calls forth admiration is altogether dependent upon the mind of the person to whom the appeal is made. So we see that at the time of our Master's first advent the Jews were under the Roman yoke, they had been trodden down of the Gentiles for over 600 years. During all this time they had been looking for the Messiah according to their ideals. When Jesus was announced to be the Messiah, his presentation was so different from what they had expected that their proud hearts were ashamed of him and as it were they hid their faces from him—turned their backs upon him—especially the leaders and prominent people of that nation whose leadership the common people followed. They were expecting a great general, a great king, full of dignity, full of hauteur, full of ambition, full of pride, full of self will, domineering in word and in act. This was their ideal of what would constitute the necessary qualifications of the king who would conquer the world and make Israel the leading nation. They saw the pride, insolence and arrogance of the Roman rulers and generals and they expected their Messiah to possess many of these qualities.

Is it any wonder, then, that they were unprepared to accept the meek and lowly Nazarine, whose only weapon for conquering Israel's enemies was the "sword of his mouth?" Is it any wonder in view of what they were expecting that when Jesus was announced as the hope of Israel, the one through whom the Messianic promises were to be fulfilled, that they turned their backs upon him? It is no wonder that with their wrong expectations long cherished, they were sorely disappointed. It is no wonder that they refused to acknowledge Jesus as the king of the Jews, and said his is not the kind of beauty we have desired. He is not our ideal of a soldier, king, statesman. That it was such undesirableness of appearance and lack of honor (beauty) they looked for that the prophet referred seems evident. It would be inconsistent to interpret the prophecy out of harmony with historic facts admitted to be their fulfilment. The lamb of God was declared to be holy, harmless, undefiled, separate from sinners.

Another prophecy of Isaiah is worthy of a moment's attention. Isa. 52:14, 15 (We give a preferred rendering): "As astonished at thee have been many, (so marred by man was his appearance and his form by the sons of man) so shall he astonish many peoples." As the people of his day were surprised that he would submit to the abuses of those who crowned him with thorns and crucified him, so others of all nations, now and in the future, hearing of the endurance of such contradiction of sinners against himself have wondered and will wonder at such patience and meekness. The great ones of earth never heard of any king voluntarily submitting to such indignities at the hands of his subjects, and in order that he might do them good. Surely his was love beyond a brother's.

It would seem also that our Redeemer's face also bore marks of sorrow for his sympathetic heart could not have been untouched by a feeling of our infirmities. The Jews with whom he mingled were depraved, the delicate sensibilities of the perfect man must have been continually offended. He lived with the people, who "sighed for the leeks and onions of Egypt." Hypocrisy was an abomination unto him. Pride and personal ambition he held in contempt, yet he was continually brought in touch with these things in others. His great, generous, loving heart must have bled as he came in touch with poverty, sickness and sorrow. As a perfect being he had left the courts of Heaven and become a partaker of man's woe, he surely felt much more than we the miseries of the "groaning creation." What wonder then if the weight of our sorrow cast a shade over the glorious beauty of his perfect face. Would it be any wonder if continued contract with earthly troubles, and his volutary sharing of human weakness and disease, should mark deeply the face and form of the "Son of Man?" We remind some of you of a recent experience. In the coming to this convention it was necessary to cross what is known in New York City as the Fish Market, and the sights and smells were almost too much for some of you. Your faces plainly evidenced by the distress you felt. It was unpleasant in the extreme. It caused you somewhat of suffering and that pain was plainly manifested. Yet those who are continually in touch with the scenes which caused you so much of revulsion of feeling give little or no attention to these things. Apparently the perfect faculties of the Lord Jesus must have been repeatedly offended by his contract with humanity in its depraved condition.

And so we find "the Son of Man" the one "altogether lovely" the "Chiefest among ten thousand," the one to be adored. The one set as an example for us to follow. As we consider his humility, his meekness, his willingness to spend and to be spent for us, may it beget in us a desire that the will of God may be as fully accomplished in us as it was in the one who so marvelously humbleth himself and who has now been exalted to the Father's own right hand in power and glory.

Discourse by Bro. O. Magnuson. Subject: "THE CLOUDY PILLAR"

OF ALL the manifestations of God's gracious presence vouchsafed to His people, the cloudy pillar was the most striking and glorious. *There was only* one cloudy pillar the same that was a pillar of cloud by day, being a pillar of fire by night. In this respect resembling the smoke which, ascending the air from furnaces, has the appearance of cloud, by day and of fire by night.

A still better illustration, perhaps, is the contrivance adopted by some generals, and amongst them by *Alexander the Great,* of causing a lofty pole to be set up, and on its summit to be placed a brazier filled with combustible materials, kept ever burning over the general's tent when encamped, and in the forefront of the moving host when on the march *"a cloudy banner by day, a flaming beacon by night."*

Besides being designated the *cloudy pillar,* it was occasionally called by the following names:

1. The Angel of God.—It was so-called as other inanimate objects serving God's purposes are sometimes designated in the Bible, Ex. 14:19: "And the Angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them."

2. The Lord.—The pillar served the purpose of enveloping or enshrining the Shekinah, a bright refulgent flame the symbol of God's presence with his people. The symbol as it stood for God is occasionally regarded as God and called by His name. Ex. 13:21: "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire to give them light; to go by day and night."

3. God's Throne.—The cloudy pillar was God's moveable throne while the Israelites were on the march. His stationary throne while they were encamped, resting on the top of the sacred tent, right above the Ark. A portion of the inner bright flame, the Shekinah, penetrating down through the roof of the Tabernacle, filled the space between the mercy-seat and the over-arching wings of the cherubim that stood one on each end of the golden throne. Ps. 80:1: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubim, shine forth."

God, as represented by the Shekinah, was thus enthroned in the cloudy pillar without the Tabernacle, and on the Ark of the Covenant within the sacred dwelling. When the Tabernacle had to be taken down, that portion of the mystic flame resting on the Ark of the Covenant ascended into the cloudy pillar, which now enshrined the entire Shekinah. As soon as the Levites bearing the Ark had taken their place in the forefront of the host, the cloudy pillar took up its position in the air right above this the most sacred of all the objects pertaining to the Tabernacle, the cloud and the Ark being inseparably associated, accounts for the people being represented as following sometimes the one and sometimes the other. *The cloudy pillar* served many useful purposes. First, It was a Guide, to lead was its main mission. *The Lord* went *before* them *by day* in a *pillar of cloud* to lead them the way. and *by night* in a *pillar of fire to give them light,* to *go by day* and *by night."* (Ex. 13:21.)

When it moved forward, they followed, and when it stood still they halted, and encamped beneath its sheltering wings. *It ever guided in the right way* however much it seemed sometimes to be otherwise. *Illustration.—Israel before* the *Red Sea mountains* on either side and *Pharaoh's army* behind. Ps. 107:7: "And he led them forth by the right way, that they might go to a city of habitation." Ps. 88: "And he led them on safely, so that they feared not: but the sea overwhelmed their enemies." *The pillar* was a *striking illustration* of the *LONG SUFFERING KINDNESS of our Heavenly Father. Neither murmuring,* nor *rebellious,* nor *idolatry* nor *ingratitude,* ever drove away "the angel of his presence." (Ex. 13:22.) His guidance vouchsafed was of the most gracious kind. *It was like a shepherd.* Ps. 78:52: "But made his own people to go forth like sheep, and guided them in the wilderness like a flock."

Nor like the guidance of a *shepherd only,* but of a loving affectionate parent. (Deut. 1:31): "And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place."

The pillar led all the way from Egypt, and only disappeared when it had accomplished its mission by bringing the pilgrims safely and triumphantly to the end of their journey.

SECOND, IT WAS A SIGHT.

Had the pillar not changed its aspect when the sable curtains of *evening gather* around the Israelites, it would have become *invisible.* As soon, however, as day departed and *night set in,* it became a bright, shining and resplendent column, a fiery pillar, visible to every eye; serving now not only to guide, but also to illumine, and weather the army *camped* or *marched,* ever gave a *cheery light.* The *hours* of night in the *terrible* wilderness would have been very *dismal* save for the friendly light shed around the chosen people by the fiery pillar. (Neh. 9:12): "Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go."

THIRD, IT WAS A SHADE.

"He spread, a cloud for a covering." (Ps. 105:39.) Only those who have wandered in deserts, exposed to scorching sun of the East, can form an adequate idea of the comfort afforded by this grateful *awning.* The head of the pillar spread out to such a wide extent as to overshadow the Israelites when they were encamped as well as when they were on the march, so that *the sun did* "not smite them by day, nor the moon by night." (Ps. 121:6.)

FOURTH, IT WAS A SHIELD.

In Deut. 1:30 we read: "The Lord your God, which goeth before you, He shall fight for you." The most signal instance of its acting as a *shield* occurred *at the Red Sea.*

Their extremity was God's opportunity, for at this awful and critical moment, enthroned in the cloudy pillar, He moved quietly, swiftly, and majestically from before them and went behind them, and there stood an impenetrable shield between them and the Egyptians. The side of the pillar toward the *Egyptians* was so *black* as to plunge them into *total* darkness, but the side towards the *Israelites, so* bright as to flood them with glorious light and to shed its golden sheen across the rippling wavelets.

The cloud was thus both a sun and a shield to the people of God.

The Egyptians could not reach the chosen people because of the pillar cloud.

Though thus protected by this almighty shield, they could not continue where they were; they must proceed on their journey.

FIFTH, IT WAS AN ORACLE.

The cloudy pillar talked with Moses. Ex. 33:9, 11: "And it came to pass, as Moses entered into the tabernacle. the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the Lord* talked with Moses." "And the Lord

spake unto Moses face to face, as a man speaketh unto his friend." "He spake unto them in the cloudy pillar." (Ps. 99:7.)

From this oracle sounded forth words necessary for the direction and instruction of the congregation. He who opened His mouth in the burning bush at Horeb opened His mouth in the cloudy pillar, and spake to Israel's leader for Israel's welfare.

SIXTH, IT WAS AN AVENGER.

When the Lord wished to make known His displeasure, the *cloudy pillar assumed* a very *wrathful appearance*. Ex. 14:24: "And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians."

What an awful aspect it must have worn when flashes of fire went forth from it and devoured Nadab and Albihu and the 250 men. Lev. 10:1, 2: "And Nadab and Albihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Num. 16:35: "And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense." If the aspect of the pillar was thus at times such as to trouble those with whom God was angry, it wore a very pleasing aspect toward His obedient people. As they looked up to the pillar they beheld the shining face of their divine Leader, cheering and encouraging them to go forward in their journey as He directed. He is called by this very name, "face." Presence (Heb. face). Ex. 33:15: "And he said unto him, If thy presence go not *with me*, carry us not up hence."

Such then were some of the ends served by the fiery, cloudy pillar.

It was a guide, a light, a shade, a shield, an oracle, an avenger. It led, it illumined, it shaded, it shielded, it frowned. It showed the way, and beaconed to the thousands of Israel to follow. It turned darkness into light. It *warded off* the *dearth* of the noonday sun. It was a bulwark of defence between the Hebrews and the Egyptians. It fought for the chosen people. When pleased it rewarded and when provoked it punished. It continued its friendly guidance, its light, its protection, its counsel and its encouragement, until it conducted the many thousands of Israel safely across Jordan and into that good land and large, the promised land of Canaan.

Of all the *objects* ever *seen* by the Hebrew pilgrims, this was the *grandest*, the most *imposing*, and the most *resplendent*. *Greatly privileged* were the people to whom it was vouchsafed, to them, and to them only, pertained the "glory."

TYPICAL AND SPIRITUAL SIGNIFICANCE.

The Christian pilgrim is favored with no such visible manifestation of the Lord as he travels through the wilderness of this world to the heavenly Jerusalem. Are the privileges, then as children of God, less under the Gospel dispensation than were those Hebrews under the Mosaic one? *By no means.* In refernce to this very cloudy pillar, there are glorious predictions respecting *New Testament Israelites*. Isa. 4:5, 6: "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* a defence.

"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."

The fiery cloudy pillar was the dispenser mainly of temporal blessings, and was itself temporary in its nature, and so passed away. But the *blessings promised* in the above text are *spiritual* and *everlasting*. *Although* the people of God in our day do not see *Christ their Shekinah Pillar Cloud* with the bodily eye, they see Him with the *eye of faith*. Though now unseen by outward sense, Faith sees Him ever. And He is even more graciously present now, than He was to Israelites in the cloudy pillar, for the dimness of types and shadows has forever passed away and the true light now shineth. The Moon of the Old Testament is succeeded by the glorious Sun of the New.

CHRIST AND THE CLOUDY PILLAR.

Christ is to the Christian what the cloudy pillar was to the Israelites. Like the Cloudy Pillar, Christ is a Guide.

First, He Guides by His Example: He says, "I am the way." As long as we walk in the path made by His own blessed footsteps we shall not lose the road to glory. *Christ like the pillar,* goes before his people, and says to them, "Follow Me." Marching after Him, every step will bring us nearer the better country. When assailed by temptation like Him, let us place the tempter behind our back. *When badly used,* let us like Him *not revile again*. Like Him, let us go about continually doing good. Christ prayed often. Before break of day, He climbed the solitary mountain to communion with His Father.

Let us early in the morning follow His steps up the mount of devotion, and we shall be refreshed as He was with gracious blessings renewed in strength for the work of the day, and resolving so to engage in its duties. Spending the day thus, we shall at its close, "pitch our tents a day's march nearer home."

Second, Christ Guides by His Word: Ps. 119:105; Prov. 6:22, 23: The *Bible, like* the *Angel Pillar,* is an ever present and *seen guide*. We can see it with our bodily eyes, and even feel it with our hands, and open it where we may discern it ever pointing onwards and upwards. If we follow its guidance we will not miss the way, nor fail to reach at last the blessed goal at the end of our wilderness journey.

Third, Christ guides by the Holy Spirit: Joh. 16:13: By the *Holy Spirit* and other agencies, even when like the cloud he may seem to be acting otherwise. *Into whatever circumstances of difficulty, suffering, or danger* He may bring His people, they need not have the *slightest fears*, for He is a *Divine* and *unerring Leader*. Be strong in faith ye whose eyes are fixed on Jesus, our Pillar Cloud; though the road looks like the wrong way, it is the right one after all, and say with Job, "Though he slay me, yet will I trust in Him. (Job. 13:15.)

Like the Cloudy Pillar, Christ is a Light. "I am the Light of the World." Till illumined by Him none can see It is the same great light that chases away our darkness and enables us to see the first step of our spiritual pilgrimage that brightens our path during all the succeeding steps of our journey to the New Jerusalem.

We can miss the way or stumble on the road only if we wilfully shut our eyes, and refuse to admit His glorious rays.

"The way is dark, the storm is loud,
The path no human strength can tread:
Jesus, be thou the pillar cloud
Heaven's light upon our path to shed."

John the Baptist, as well as all other burning and shining lights, *only* reflected the beams of the "Sun of Righteousness" of which, if faithful, we will be a part. Christ will be the light of the heavenly city. Rev. 21:23: "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb *is* the light thereof."

Third, Like the Pillar Cloud, Christ is a Shade.—To pilgrims traveling heavenwards, He is "the shadow of a great rock in a weary land" (Isa. 32:2), for while he screens from the burning sun of this busy harvest time which is burning all the tares and exposing the errors of the post in the light of God's "Divine Plan of the Ages," he is our shade. Were this blessed shelter provided by our Heavenly Father who trust in him withdrawn, how soon would all that is lovely and pure and God-like be burned out? While within the shadow cast by a present and gracious Saviour they are safe; it is only when wandering beyond into forbidden paths that their souls are in danger.

"But *present* still though now *unseen*
When brightly shines the prosperous day,
Be thoughts of *Thee*, a cloudy screen,
The tempter the deceitful ray."

Fourth, Like The Pillar, Christ is a Shield.—He said to St. Paul, and still says to every one of His disciples: "My grace is sufficient for thee, for My strength is made perfect in weakness." (2 Cor. 12:9.) Defended by his grace, where are the enemies who can overcome the righteous. If Christ come betwen them and the legion of foes ever seeking the destruction of our souls we are as safe from assault as were the Hebrews from the Egyptians at the Red Sea, when the cloudy pillar stood between the pursuing and the pursued.

The Christian's strength lies in the *knowledge* of his own weakness which prompts him to lay hold of an almighty shield able to defend in every emergency. However many strong the enemies may be that are bent on the ruin of his soul, he has but to look away from himself and up to Him in Whom all fullness dwells and as he looks, trustingly to explain. "My sufficiency is of thee," in order to be effectually guarded, and to experience that when he is exposed to the darts of the enemy only when he neglects to interpose between it and them this almighty armour.

Guarded by it, he may sing "The Lord is my Buckler." (Ps. 18:2.) "My refuge and my fortress my God; in Him will I trust." (Ps. 91:2.)

Fifth, Like the Pillar, Christ is an Oracle.—"He is the Word," the grand medium of communication between God and man. No man hath seen God at any time, "the only begotten Son, who is in the bosom of the Father, He hath declared Him." (Job. 1:18.)

Let us lend our ears to this great Oracle, our Savior Christ, and listen and give due heed to His commandments and we shall become wise unto salvation and receive all necessary directions to the Heavenly Jerusalem.

Sixth, Like the Pillar, Christ is an Avenger.—Christ, like the wondrous cloud, looks with a smiling face on His people; like it, however, He also looks with an angry countenance on His and their enemies. And while He is not willing that any should perish, but that all should repent, believe and be saved, He it is that shall pass the awful sentence of condemnation on the finally impenitent. Mat. 25:41: "Then shall he say also unto them on the left hand, *Depart, from me, ye cursed,* into everlasting fire, prepared for the devil and his angels."

Christ is thus as the fiery cloudy pillar that went before the Hebrews a *Guide,* a *Light,* a *Shade,* a *Shield,* an *Oracle,* an *Avenger,* a fast *Friend,* and a constant *Attendant.*

Like it *He leads, He enlightens, He screens, He shields, He defends, He instructs,* and *He commands.*

The Israelites on the march to the land of promise are a type of the Christian on his journey through this world to heaven.

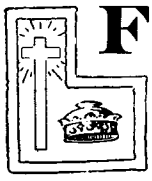
"The Lord is my Shepherd, I'll not want
He maketh me down to lie
In pastures green, He leadeth me
The quiet waters by."

At Jordan the cloud took its departure. It did not accompany the Israelites into Canaan, but Christ will never leave those when He has guided through the wilderness of this world to the land of bliss.

"My Father's house on high,
Home of my soul, how near
At times to faith's fore-seeing eye,
The golden gates appear."

Not all who marched after the fiery cloudy pillar were privileged to enter the land of Canaan; many perished by the way on account of their sins; which is a warning to us: "Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. 4:1, 11.)

Discourse by Bro. C. P. Bridges. Subject : "JUSTIFICATION: TENTATIVE AND VITALIZED"



FOR our texts we will use two passages of Scripture, both found in the book of Romans. The first is Rom. 5:1. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." The second, Rom. 8:1: "There is therefore now no condemnation to them in Christ Jesus."

This subject of justification is not generally understood by nominal Christians and even some of the Bible students are rather hazy in their explanation of it. There are innumerable people who are tentatively justified and who think they are all right with God, but according to the Bible teachings, they are not as yet in touch with God as our texts express the condition. One who is tentatively justified is in the condition where he can be justified freely from all things if he will accept the conditions that God lays down; he is on the way to know God. The one who has his justification vitalized has come into a close relationship with God and God holds nothing against him. All the demands of justice have been met, and God and he are one.

To illustrate this subject we will draw a lesson from the Tabernacle. We know that one who has come into the Court is on holy ground. The only way he could get in is by the gate and we understand that Christ is the antitype of the gate. To be in the Court does not make one holy, but it gives him a holy standing. He might come as far as the brazen altar and see the sacrifice that is laid on the altar, and he might appreciate something of the great love that was manifested in that sacrifice, as John 3:16 expresses it: "God so loved the world that He gave His only begotten son," and not yet be holy or justified. He might come as far as the laver, and you know that the laver is a type of the Bible, and he might apply the "water of the word" to himself and not yet be holy or justified. All this time he has been coming nearer to God, but to have the blessing of vitalized justification he must take a further step.

I think there must have been in the Church at Rome and at Corinth many who were merely tentatively justified, for in Rom. 12:1 we hear Paul pleading to them: "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your rational religious service." And in 2 Cor. 6:1: "We then, as workers together with him, beseech you that ye receive not the favor of God in vain." We see that Paul was urging them to take this step that would bring to them this great blessing, and also the opportunity for service. This step is also illustrated by the Tabernacle and its coverings.

You who have studied the Tabernacle carefully, know that it had three coverings. That these three coverings were not necessary for the protection of the Holy and Most Holy is very evident, as the outer one of badger skins was in itself sufficient for that. It was both rain-proof and dust-proof. We understand that these coverings illustrated three things in the life of our Lord while he was in the flesh. The outer covering of badger skins was a very unattractive skin, and we read of Christ, Is. 53:2: "There is no beauty that we should desire him." Israel nor the world could not see in him their ideal. The second covering was of rams skins dyed red. This would suggest to us the blood; that "he gave himself a ransom." The third covering was of goat's hair. Now this material was used for tents in the old Bible days, and its use would suggest that our Lord was to be in the flesh for a limited time only. That it was merely a tabernacle, a temporary dwelling.

Now these coverings extended some distance beyond the first vail of the Tabernacle, and any one wishing to go into the Holy must first come under the coverings. It was to the door of the Tabernacle that the offering was brought, and so the offerer must also come under the coverings. If we hear the apostle's call to present our body a living sacrifice, it must be to the priest at the door of the anti-typical tabernacle, and doing that we come under the blood of the great sacrifice. When we do this our justification which up to this time has been tentative, has become vitalized.

When Jesus called his disciples to him, he laid down the terms of discipleship in these words: "If any man will come after me, let him deny himself, and take up his cross and follow me." No other terms are acceptable. If we wished to wait until the times of restitution, we might have all the rights of perfect men: but since we have heard the call of this Gospel Age and know the great reward that will be the part of those who are willing to give all these up and follow in the footsteps of Jesus, we have expressed our willingness to have a part with Christ in his sacrifice, that when he should reign, we might also reign with him. When we thus decided to give ourselves in sacrifice, God imputed to us the merit of Christ so that we might offer an acceptable sacrifice. Thus our justification was vitalized. Our first text says: "Being justified *by faith,* we have peace with God." We are no longer out of harmony with Him, but are freely justified from all things. And being at peace *with God,* we may now enjoy the peace *of God* which passeth understanding.

Our second text makes this thought of harmony with God even stronger. "There is therefore now no condemnation to them which are in Christ Jesus." Can you grasp that thought? *"No condemnation."* As we realize that there is no perfection in our flesh we marvel that the precious blood can do so much for us; that God can count us perfect. Since God has justified us "who is he that can condemn us?" How forcibly the Psalmist expresses this in Ps. 103:11, 12: "For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west so far hath he removed our transgressions from us." How high is the heaven above the earth? Let me give you a little thought of the immensity of space as revealed by a study of the sidereal heavens. Most of us are acquainted with the bright star Vega. Though it shines so brightly, it takes eighteen years for a ray of light travelling at the rate of 185,000 miles a second, to come from Vega. Astronomers tell us that there are stars one thousand times farther away from us than is Vega. It takes 18,000 years for a ray of light to reach us. Just think of a ray of light starting from this star 12,000 years before Adam was created, and just reaching us. Now those who are justified freely from all things, have their transgressions removed further away than is this star. Of course, our minds cannot grasp these things, for they are things infinite, while our minds are finite. We lay hold by faith, because God has told us, and we know that He cannot lie. How precious it is to be able to assure ourselves that we have this vitalized justification.

Those who have complied with the terms and are justified freely, have a new relationship with God. He has begotten them to a new nature, and given them His Holy Spirit. To them, "all things have become new." They look at things from a new standpoint; they have a deeper vision of God's plan and consider the things in their true light and value. They have accepted the will of Christ as their will in all things, and thus are beheaded for Him.

It is grand to have this privilege of justification; of knowing that we are at peace with God, but it is also a solemn thing. Having once come under the merit of Christ, we must keep under that merit. If we stand before God in our own unrighteousness we are lost. If we deny the precious blood that bought us we "have no more a sacrifice for sins." Having had our share in the ransom, we cannot have another.

There are four classes amongst these who are tentatively and freely justified. We have already spoken of innumerable millions that are tentatively justified, but who never go any farther, and who will not have it vitalized, but amongst those who have reached this advanced state there are three classes. The first class will be the little flock that will reign with Christ in the blessing of all the families of the earth. The second is the class who will fail in keeping their covenant of sacrifice, and who must come up through great tribulations to wash the defilements from their garments. These shall be servants before the throne. The third class, are those who have covenanted, and have had their sacrifice accepted by God, and He has begotten them by His Spirit to a new nature and then they have wholly renounced Christ and the covenant. These are entirely cast off, and doomed to the "blackness of darkness forever." They go into the second death. It is not well for us today to assure ourselves of which class we are? God help us to make and keep the covenant. Have you ever met God in the Sanctuary? Are you experiencing the blessed condition of Psalm 91.

In the strict sense, only those whose justification is vitalized are on the Lord's side. In Ex. 32:26 we read: "Moses stood at the gate of the camp and said, 'Who is on the Lord's side? let him come unto me.' And all the sons of Levi gathered themselves unto him." It seems to me that this text is having a special anti-typical fulfillment today. The same call is going forth in the words: "Come out of her *my people,*" and His people, the anti-typical Levites, are responding. We believe that in this harvest time, all who are really God's people will be gathered to Him. We believe that this great work now going on is for this express purpose. In comparison to the world, this company is not large. Levi was the smallest tribe in numbers. While the total of other tribes was 603,550, Levi numbered 8,580 besides the priests. We are speaking of the males above a certain age. There are two classes: priests and Levites ordinary.

Both these classes were honorable, but one was more so than the other. The Levites had blessed privileges, but the priests had more blessed. The priests had all the Levites enjoyed of blessings and those which belonged to them especially. So we may be on the Lord's side, have our justification vitalized, and yet not get the best. There is a special test going on today to prove which shall be of this most favored class, even as we read in Mal. 3:3: "He shall purify the sons of Levi, and purge them as gold and silver." The "gold" class will be those who will have the divine nature, while the "silver" class will be the Great Company. These two classes made the same covenant. In Lev. 8 we have a picture of the consecrating of the priests and in Num. 8 a picture of the consecrating of the Levites. In both pictures we find that a bullock represents the ones consecrated. We are not able to judge which is one class and which is of the other, and God does not permit us to judge. If you remember, there were two wave loaves offered on the day of Pentecost. These loaves were made from the finest of the wheat, sifted twelve times. They were baked with leaven. These loaves represent these two companies of the Gospel Age. There was no difference between them, so far as the eye could see. So these two companies are in the hands of the great High Priest being waved, and we are not able to judge which is one and which is the other. But while we may not know, God knows because He can read the heart.

We have said that those who have vitalized justification are counted as perfect because of the imputed merit of Christ. While God looks on these as perfect, the world does not. To God, these are very precious; as precious as the apple of an eye. So precious, that He keeps them continually before Him, engraven on the palms of his hands. To the world they are as the offscouring, and odious in their sight. Paul tells us that we are to expect this and writes to the Hebrews, chapter 13 and verse 14: "Let us go forth, therefore, to him without the camp, bearing his reproach." We are to take the place shown in the typical goat on the Atonement day. That goat was a dead goat. So dead was he that whatever was done to him he never felt it. We, too, are supposed to be dead goats, but we sometimes do a lot of kicking. Let us learn this lesson and be less sensitive to these trying experiences. Let us not say as these things come to us to try and prove us, "Well, I suppose I shall have to bear these things and make the most of them." God does not want us to feel that way. Rather we should say with Paul: "Therefore will I rejoice in mine infirmities." I want to read a few verses that show how God looks at us and how we appear to the world. These are found in Num. 4:5-14:

"And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it. And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes and the spoons and the bowls, and covers to cover withal and the continual bread shall be thereon. And they shall spread upon them a cloth of scarlet and cover the same with a covering of badgers' skins and shall put in the staves thereof. And they shall take a cloth of blue and cover the candlesticks of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it. And they shall put it and all the vessels thereof within a covering of badgers skins and shall put it upon a bar. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers skins and shall put to the staves thereof. And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar. And they shall take away the ashes from the altar, and spread a purple cloth thereon: And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it."

In explaining, let me say that badger skins always represent disesteem of the world. I think that you are all acquainted with the symbolic meaning of these various colors used in the coverings. Let us apply these.

I think we are all agreed that the brazen altar is a type of the man Jesus Christ. You will note that this is the only piece of furniture that has the covering of purple. Inasmuch as purple is a symbol of royalty, this shows that he was

rightfully a king. But this was covered by the badger skins and signifies that to the Jews, there was nothing in him that would commend him to them as a king. Is. 53:2 expresses them as saying: "There is no beauty that we should desire him."

The golden altar and the golden candle-stick are both types of the Church in the present spirit-begotten condition. Those whom God reckons as among the Great Company are not counted in these. Note these coverings. First, a covering of blue. This teaches that these are faithfully keeping their covenant of sacrifice. But this fact is not known to the world, for as these were born out into the camp and along on the journey, all that could be seen was the badger skins.

Coming to the table of shewbread we get a little different lesson. We see that a covering of blue was first placed on the table. We know that this table typifies the faithful Church as holding up the Word of God. There is a class that is associated with these faithful ones, but they themselves are not faithfully fulfilling their covenant, so cannot be under that covering of blue. Their justification has been vitalized, and so they are under the blood, shown by the covering of red. They, with those who will be the bride, are under the blood. Neither of these classes are appreciated by the world, and so they are under the covering of badger skins.

In considering the coverings of the ark of the covenant, we might think at first, that we had made a mistake; but remembering that this ark is a picture of the glorified Church, we find that its teachings with respect to the coverings are harmonious with all the rest. When the hopes of the Church shall have been realized, she will no longer be in the flesh, and so the covering of badger skins cannot be shown. For the protection of the ark as it was carried on the journey to Canaan, it was necessary to have such a covering, but note that this was the first one to be put on in this case. The final covering on the ark was blue. So as the ark, borne on the shoulders of the priests, passed through the camp, the Israelites saw its blue covering, teaching to them its lesson of faithfulness.

We have just touched these things so that you may have the idea of the lesson taught in these coverings, and getting the thought you will be able to study these more thoroughly at your leisure. In passing we would like to make one more suggestion concerning the Tabernacle.

As we have learned in times past, the Tabernacle represents the Church in the flesh, while the Temple represents it in the glorified condition. Note how this is shown by the position of the cherubim that covered the mercy-seat. In the Tabernacle, they are in a kneeling position, with their faces turned toward the mercy-seat as though waiting for divine justice to be satisfied. These cheribim represent divine power and divine love which are waiting for divine justice before they can act. Now when the ark (glorified Church) is brought into the Temple, the glory of the Lord fills the house, and we find that the cherubim are in a standing position with their wings spread out to fly. Oh what a precious lesson this brings to our minds. It tells us that when God shall give to us His glory, the great sin-offering shall have been completed and his love and power shall be extended to the world of mankind.

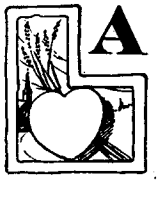
Having our justification vitalized is further illustrated in the Tabernacle by the first vail. Passing this first vail illustrates the dying to the carnal or fleshly mind. Those who have passed it, are counted new creatures in Christ Jesus. We are told, that when the priest had entered the holy, through this vail, that he always kept his back turned toward it; or in other words, he never turned his face to it. When he had finished his service in this place, he backed out from the Holy, his face always turned toward the Most Holy. Does not this beautifully illustrate how we who have died to our old fleshly mind should always keep it behind us? We should never turn to reason from the human mind. Our great danger is in this old mind, and we must be careful that we do not lose our justification by turning to the old things. The situation is grave, for those who have had this vitalized justification, for if they shall fall away, there remaineth no more a sacrifice for sins.

In Lev. 8:35 we read: "Therefore shall ye abide at the door of the Tabernacle, day and night seven days, and keep the charge of the Lord that ye die not." This charge to the typical priests is very significant to us. To them, disobedience would mean death with the hope of a resurrection, but to us it would mean, the second death. Being at that door, keeps us always covered with the merits of his sacrifice, as we saw in the beginning of our talk. The typical priests, in the process of their consecration, were made to realize the nearness of God, and the solemnity of the call. So may we, the antitypical priests, learn this lesson. If we are abiding in this secret place, we will love God supremely, and our neighbors as ourselves.

We must not get the thought that God expects us to be perfect in the flesh, or that vitalized justification makes us perfect in the flesh. It is true of us all, "that in our flesh dwelleth no good thing." If we did not know the loving kindness of our God and Father we might get discouraged, but we read: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." So then, let us not be discouraged by our mistakes, but with increased energy, let us press on. Since He has justified us, who can condemn us? We are also assured that since God has imputed the merit of Christ to us, that Christ will stand as our surety if we but leave ourself in His hand, and He further assures us that *no man* is able to pluck us out of His hand.

"Truly our fellowship is with God, and with His Son Jesus Christ. And these things write I unto you that your joy might remain in you, and that your joy might be full." So writes St. John, and we who have experienced this blessing of vitalized justification, can from a full heart say, "Amen." If any here are counting the cost, let me say, that while it will cost all that you have, the blessings that God gives will more than compensate. Having this merit imputed to you makes you at peace with God, and being at peace with Him, you have this further assurance, "there is now no condemnation."

Discourse by Bro. S. N. Wiley, M. D. Subject "VALUE OF THE HEAVENLY MANNA"



ALL things that have life, whether animal or vegetable, must have food to sustain that life. If for any reason food is not taken in proper quantities or at proper intervals, leanness and weakness will result, and if food is not taken for a considerable length of time, starvation is sure to follow and death.

Different kinds of plants and different kinds of animals require different kinds of food: that which will produce life in one may produce death in another. The food must be adapted to the nature and the needs of the plant or animal.

When God placed our first parents in the garden of Eden He provided them with food adapted to their nature and to their needs. According to God's arrangement it was necessary for Adam and Eve to eat of this food—the fruits of the trees—in order to sustain their lives: and we understand that had they continued obedient to God's commands they might have continued to live indefinitely.

When they disobeyed their Creator He took away from them the privilege of eating of this life sustaining food: as a consequence they died—starved to death.

When the children of Israel were on their journey through the wilderness, God gave them food—which they called manna.

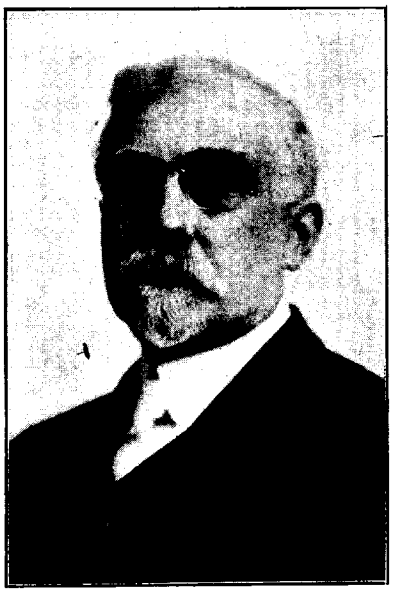
It was furnished to them without any effort on their part—for Moses said: "This is the bread which the Lord hath given you to eat." (Ex. 16:15.) It was found in the morning in small particles like hoar-frost. It was necessary for them to gather this food daily for six days each week. On the sixth day they were instructed to gather enough to last over the seventh day. All that was gathered on any other than the sixth day was found to be unfit for use on the following day.

Each one was instructed to gather a specified quantity for each member of his household. No one was permitted to gather a quantity for sale to others. Each was obliged to gather for himself.

This arrangement prevented any one from making personal profit out of a God-given blessing intended for the use of all.

While the manna was provided without effort on their part they were obliged to gather it and prepare it for use. Had they neglected to gather the manna so generously provided, or having gathered, had they neglected to properly prepare it and to partake of it, they would have died—starved to death.

So, dear friends, as God provided food for His first children, Adam and Eve, and as He provided manna for His chosen people, the children of Israel, so has He provided food for us—His children of the new creation—sufficient in quality and quantity for all our needs. He has provided in His Word a vast storehouse filled with food for our spiritual needs.



By God's grace through His chosen servant a splendid arrangement has been made for the Church in this our day. We have provided for our daily use this "Daily Heavenly Manna." As God supplied the manna to the children of Israel in small particles, so has He supplied our food in small particles—small verses. As they were obliged to gather these small particles and prepare them in certain prescribed ways that they might be eaten and digested and assimilated, so these small verses must be properly treated. They must be properly gathered—and rightly divided. We must not only read, but study God's Word.

The manna was sweet, like honey to the taste: so the Psalmist said: "How sweet are thy words to my taste! yea sweeter than honey to my mouth!" (Psa. 119:103.)

Do we find our daily manna sweet as honey to our taste? The Prophet Jeremiah said: "Thy words were found, and I did eat them; and Thy work was unto me the pay and rejoicing of mine heart." (Jer. 15:16.)

Dear friends, are we eating of this daily manna? Are we appropriating it to our own use? Our Lord Jesus said: "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." (John 6:51.) Jesus again, in speaking of himself, said: "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." (John 6:58.)

Do we find this daily manna the joy and rejoicing of our hearts? If not we should pray earnestly that it may become such. Just as the Israelites had to partake daily of the manna that they might live and be strong, so, dear friends, if we would live and grow and become strong, develop spiritually, we must partake daily of our Heavenly Food.

As the natural body grows and develops by means of the food taken, and as the natural mind grows and develops through the mental food provided, in like manner the new mind, the new creature, grows and develops by the food taken. Brother Streeter has recalled to our minds that when we are begotten to the new nature, become prospective new creatures, we are not given new organs, new brains, with which to think and speak. We are given new things to think about, new things to talk about. We are given a new kind of food.

The apostle tells us, "as a man thinketh in his heart so is he." It is our mind that is being transformed, and we are admonished to think upon the things that are just and pure and true and honest and of good report. We are enjoined to set our affections, our minds, our thoughts, our words, on things above and not on the things that pertain to this old body and this old life.

We all know that when we start out in the morning on a journey, the main thing is to start in the proper direction—start right. If we start wrong we may go wrong all day; or if we do turn about after a time, we have lost valuable time. So is it with our thoughts. If we begin our day with thoughts of worldly things, of human things, thoughts of our temporal affairs, with thoughts of human things uppermost in our minds: if we first read the morning paper just to see how the war is going: the adversary will see to it that our minds will be abundantly supplied along these lines. But if on the other hand we begin our day with thoughts of God and of our dear Lord, and of heavenly things, of spiritual things, we shall have much less difficulty all the day in keeping our affections, our thoughts, our minds, our conversation on things above.

This little book, the "Daily Heavenly Manna," has been a great help to me, personally. Ever since I have known about it, I have made daily use of it. I would far rather do without my physical breakfast than without the portion of spiritual food that is daily supplied to us here.

When I had access to my file of Watch Towers, I made it a practice whenever it was possible, to look up and read the article from which the comment was taken. In this way one can keep in close touch with a vast amount of spiritual food.

The plan now employed by many, we hope by all the *ecclesias* everywhere of using the Thursday Manna text as the topic for the following Wednesday testimony meeting, is a most valuable and helpful arrangement. By using this text as a fixed point about which to cluster the experiences and thoughts of the week is proving a great blessing to many of the Lord's children. To know that thousands everywhere are thinking on the same text throughout the week: and that on Wednesday evening many of those same thousands are gathered in little groups all over the world thinking about and talking the same things—what an inspiration it is!

Is there anything like it anywhere in the world today?

If any of the dear friends are for any avoidable reason neglecting these precious privileges, they are neglecting one of the most helpful means of progress along the "narrow way."

Our dear Pastor has often told us from the platform and through the Tower that all of the meetings of the week, the most helpful is the testimony meeting: and all who avail themselves of its privileges have found it so. Thus does the heavenly manna become to us the most precious of spiritual food. This daily manna used properly brings life and health and growth: while if neglected or taken only at long intervals or carelessly, will be followed by spiritual leanness and weakness. If neglected for a longer period, death—spiritual death—is sure to result: starvation of the new creature.

Discourse by Bro. A. M. Saphore. Subject: "THE VOW"

MANY and great are the benefits of our "Vow Unto the Lord." It produces Reverence for God and keeps the heart in the proper attitude of consecration. It aids in producing a daily reliance upon the grace provided through Jesus Christ our Lord. It causes an increasing interest in the highest interests of the harvest work and its workers, including oneself as one of the workers, and increases faith in the power of prayer as being a means in aiding to the best results.

It assists by means of *detailing* that which was included in the original consecration to God. An architect at times finds that his contract reads thus: "The architect shall, from time to time, provide detailed drawings of any parts of the building as requested by the contractor, and these detailed drawings shall be considered as a part of the original contract." Similar to this, our vow *details* "thoughts" and "words" and "doings," etc. All this was included in the original consecration, but we are now greatly benefitted by detailing on all parts of our building, and this is not a new consecration, but rather parts of the original contract.

Additional to this I have found it beneficial to have a little book with a page or more for little details. If I find I am specially faulty on a particular part of my contract, I specialize on that part by promising the Lord to be more watchful and more faithful on that detail. Then I mark it down in the book and often go over the list to see how diligent I am in performing my contract of consecration and its details. If we are faithful, the Lord will permit us to see all the important weaknesses which need attention and, by renewing the vow each day and often referring to the additional details as suggested by the vow and listed in the little book, we shall have a strength to perform His will that would not otherwise be ours.

Let us not think, however, that even all this close scrutiny and continual effort will keep us from the need of forgiveness through the blood of our precious advocate. His blood will be necessary until our contract is finished, not that we should continue in sin that grace may abound, but that, after we have vowed and detailed and done our best. Yet we come short of doing as perfectly as we desire to do and we praise God for the cleansing blood.

The more careful we are to note and correct our detailed weaknesses, the greater we see is the work necessary in us before we will be ready for the new body which is to be the "house not made with hands" in which the new mind, now being developed, is to dwell eternally.

The value of the vow in protecting God's people from the snares of spiritism and occultism is great indeed. No doubt its value along these lines will be yet greater in the near future. Our safety is in refraining even from investigating along these lines which we know are not of God.

The value of the vow along the line of making "straight paths for your feet, lest that which is lame be turned out of the way; but let us rather be healed" (Heb. 12:13) is of inestimable value. We do not know each other's weaknesses, neither should we put any confidence in our own flesh. We know not what great benefit these conclusions will be to us in the near future, for a flood of evil seems to have lately started and is spreading in the minds of many.

Only those accepting all the provided protection will be saved from its influences which at first, to the pure-hearted, is not seen in its hideousness, but through the vow, they are protected and they see later from what they have been graciously protected.

Let us *daily* renew this vow unto the Lord and *daily* seek to fulfill it. This is the proper method if we would get the real value from it and, if there are, in my hearing, those who have made the vow their own and who do not renew it DAILY, or if there are such as have not taken it as yet, I recommend a DAILY renewal of it before the Father and I assure you that its fruitage is well worth the daily planting and watering.

The value of the vow will live long after our earthly course is ended, even as this vow which I will now read you has lived for over 100 years and even today it speaks and is a further evidence of the value of our vow unto the Lord.

This vow was found recently among some other old manuscripts by a Sister in the Truth, whose relative, no doubt, the young man was who made the vow in September, 1814. It is as follows:

"Eternal and ever blessed God. I desire to present myself before Thee with the deepest humiliation and abasement of soul; sensible how unworthy such a sinful worm is to appear before the Holy Majesty of heaven, the King of kings and Lord of lords, and especially on such an occasion as this, even to enter into covenant transaction with Thee.

"But the scheme and plan is Thine own. Thine infinite condescension hath offered it by thy Son, and Thy grace inclined my heart to accept of it.

"I come, therefore, acknowledging myself to have been a great offender, smiting on my breast, and saying with the humble publican, "God be merciful to me a sinner."

"I come invited by the name of Thy Son, and wholly trusting in his perfect righteousness, intreating that, for his sake, thou wilt be merciful to my unrighteousness; and wilt no more remember my sins.

"Received, I beseech Thee, Thy revolted creature, who is now convinced of Thy right to him, and desires nothing so much as that he may be Thine. This second day of September, in the year of our Lord one thousand eight hundred and fourteen; and in the twentieth year of my pilgrimage, do I with the utmost solemnity, surrender myself to Thee.

"I renounce all former lords that have had dominion over me; and I consecrate to Thee all that I am, and all that I have the faculties of my mind, the members of my body, my worldly possession, my time and my influence over others; to be all used entirely for thy glory, and resolutely employed in obedience to Thy commands as long as Thou continuest me in life; with an ardent desire and humble resolution to continue Thine through all the endless ages of eternity; ever holding myself in an attentive posture to observe the first intimations of Thy will, and ready to spring forward, with zeal and joy, to the immediate execution of it.

"To Thy direction also I resign myself, and all that I am and have, to be disposed of by Thee in such a manner as Thou shalt in Thine infinite wisdom judge most subservient to Thy glory.

"To Thee I leave the management of all events, and say without reserve not my will, but Thine be done? Rejoicing with a loyal heart in Thine unlimited government, as what ought to be the delight of the whole rational creation.

"Use me, O Lord, I beseech Thee, as an instrument of Thy service! Number me among thy peculiar people! Let me be washed in the blood of Thy dear Son! Let me be clothed with his righteousness! Let me be sanctified by his spirit! Transform me more and more into his image! Impart to me, through him, all needful influences of Thy purifying, cheering and comforting spirit! And let my life be spent under those influences, and in the light of Thy gracious countenance, as my Father and my God! And when the solemn hour of death comes, may I remember this my covenant, well ordered in all things and sure, as all my salvation and all my desire, though every other hope and enjoyment is perishing! And do Thou, O Lord, remember it too! Look down with pity, O my Heaveny Father, on Thy languishing, dying child! Embrace me in thine everlasting arms! Put strength and confidence in my departing spirit and receive it to the abode of them that sleep in Jesus, peacefully to wait the accomplishment of Thy great promise to all Thy people, even that of a glorious Resurrection, and of eternal happiness in Thine heavenly presence.

"And if any surviving friend should, when I am in the dust, meet with this memorial of my solemn transactions with Thee, may he make the engagement his own; and do Thou graciously permit him to partake in all the blessings of Thy covenant, through Jesus Christ to whom with Thee, O Father, and the Holy Spirit, be everlasting praises ascribed! Amen.

"DAVID LYON,

"South Amboy, New Jersey.

"September 2nd, A. D., 1814."

Our vow, dear friends, brings the matter of consecration *up to date*. Let as many as are the Lord's consider well the making of it their own, and may its blessings and protection, together with much fruitage of Christian character, be the blessed result. Amen.

Discourse by Bro. Harvey A. Friese. Subject: "VALUE OF THE MORNING RESOLVE"

DEAR FRIENDS: We are, I believe, well convinced of the great value of the "Morning Resolve" to every consecrated child of God. If, however, any are yet in doubt, I would merely say to such, Try it. The manufacturers of a well-known make of automobile have for their advertising slogan: "Ask the man who owns one!" If you question the value of the Morning Resolve, I would suggest, "Ask the man who owns one," or better still, *own one yourself*—make the Morning Resolve your own, and realize the great blessing which it brings to the truly consecrated heart.

A resolve is a fixed determination to pursue a definite course of action. The mariner when he leaves port has a fixed objective in his mind, a goal, toward which he steers his ship. He also recognizes that there are unseen dangers, hidden rocks, etc., which may bring disaster to his craft. And so he takes on at the very outset of his voyage a pilot, who, knowing where the dangers lurk, shall by his constant watchfulness guide safely past all these snares. So the Morning Resolve becomes to us the watchful, alert pilot.

As the mariner does not wait till half through his voyage before taking on the pilot, but, knowing that even in the calm harbor there are dangers, he realizes his need of the pilot's help there. So we find that even amid the pleasant surroundings of that sweet harbor, home, from which we start our day's voyage, we shall have need of the pilot's watchfulness. There may be a hidden rock of breakfast faultfinding, or an unkind thought even that would for the time crowd out the precious thoughts of our Heavenly Father, and of reverence, gratitude and love for Him, which should fill our minds and hearts.

Again, the Morning Resolve is a body guard against our three-fold enemy, the world, the flesh and the adversary—a sentry on duty alert to challenge every stealthy attempt of the foe to gain entrance to our hearts. Last night, from our cottage window overlooking the bay, I watched the full moon, hanging high in splendor over the ocean. How glorious it was with its full beams of light dancing and reflecting on the waves! But presently the brightness began to dim, almost imperceptibly, at one edge of its surface, and, as I watched, gradually, stealthily, the eclipse crept over it till nearly half its bright surface was obscured in darkness. But so insidious was its progress that while I could not perceive its movement, yet soon the light had become darkness. I was reminded of how insidiously our three-fold enemy operates, so that if we do not keep the sentry on guard continually at the door of our hearts, if we do not watch and pray always, if we do not avail ourselves of all the means of grace our Heavenly Father has provided through Christ, our light may be turned into measurable darkness.

Our Morning Resolve suggests, first, the strong desire of the new creature, that daily our earliest thought shall be the recognition of our obligation to the Lord for His abundant mercies: "What shall I render unto the Lord for all His benefits toward me?" Our answering resolve is expressed by the Psalmist (Psa. 116:13: "I will take the cup of salvation" (a loving gift from the Heavenly Father) "and will call upon the name of the Lord" (for grace to help). "I will pay my vows unto the Most High." Reminding us further of our privilege as His saints, and of our "covenant by sacrifice" (Psalm 50:5), we resolve by His assisting grace to fulfill our consecration vows, continuing the work of sacrificing the flesh and its interest that we might be "accepted in the Beloved," and attain unto the heavenly inheritance in joint heirship with our dear Redeemer.

We do not make a new consecration, but we do reaffirm and renew our original consecration covenant each day and through the day, and are strengthened and renewed in the inner man accordingly. We cannot too fully or too often lay hold on the precious means of grace our Heavenly Father has provided for us, and to this end constant prayer and the daily and hourly renewal of our consecration to the Lord are potent factors. We remember with gratitude the sweet, loving last message from the lips of our beloved Brother John Edgar, to those dear ones gathered about his bedside, just before he passed beyond the vail: "Daily renew your covenant of sacrifice to the Lord, and daily seek to fulfill it."

The Morning Resolve is surely a great stimulus to our faith also, as we meet the daily experiences with their many and severe tests. Thus we are aided in developing the needed patient endurance and that sweet trust in our Father, through Christ our dear Redeemer, that shall lift us far above the petty trials and disappointments of earth and enable us to become more and more conformed to the likeness of our dear Lord and Head. And so we "will neither murmur nor repine at what the Lord's providence may permit." Because

"Faith can firmly trust Him,
Come what may."

Thus the Morning Resolve assists the consecrated child of God daily to attain nearer unto that complete and sweet submission to His will where the language of our hearts shall ever be.

"Into Thine hands, O Lord, I *gladly* fall,
And give to Thee my life, my will, my *all;*
Do with me as Thou wilt, for I am Thine—
Whatever is Thy will is also mine."

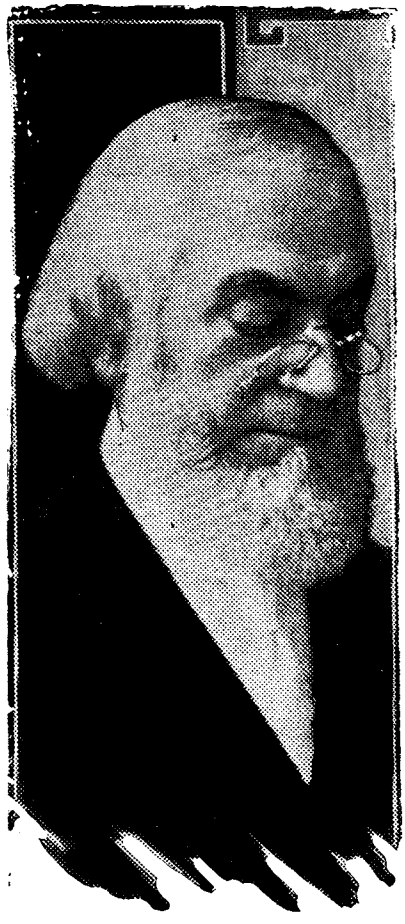
Discourse by Pastor Russell: Subject: "NATIONS BEFORE GOD'S JUDGMENT BAR"

"Weighed in the Balances and Found Wanting," will be the Verdict—Great Judgment Day of the Nations Now Begun—Professedly Christian Kingdoms showing Their True Character—Responsibility Proportionate To Light And Opportunities Ignored—Vast Majority Christian Only in Name—The People Have Not Been Properly Taught—Empty Forms Of Godliness—Selfishness Behind All The Trouble—True Christians Also Being Judged—Deliverance Of The Faithful Near.

Text: "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deuteronomy 13:3.) He said in part:

WHILE this text is applicable to the Lord's people in a special way, yet as we look out over the world today we can realize that the Lord is surely judging the nations, especially those that have been greatly blessed with His favor. Consider Europe, for instance. How wonderfully Europe has been favored with opportunities for coming to a knowledge of the Lord! Ever since the days of Jesus and the apostles Europe has had Gospel privileges, more or less. Of course we are not to hold the people of today responsible for everything in the past. To do so

would be unfair. But we are to consider that in a general way the influences of Christianity have spread over the world, especially in Europe. After an era of blessings would follow persecutions, thus developing a loyalty of heart amongst the people; and in those early days seeds were sown that have had good opportunities for being watered and bringing forth good fruit.



Gradually the world has come to esteem itself to be Christian. The nations of Europe are generally styled Christendom. Nevertheless the Bible declares that the world is not Christian, and has not the Spirit of Christ in its activities. The world, therefore, is self-deceived. To the extent that the nations have had light, to that extent they are responsible. The Bible does not show, however, that the word has full responsibility. Only those who have full responsibility, who have taken the step of entire consecration to God through Christ, only those who have been begotten of the Holy Spirit. These have been illuminated and have come into the highest place of opportunities and blessings in the Lord. These have a deep insight into His Word that no others possess. Accordingly these have had an amount of light that brings a life or death responsibility.

The World's Judgment Has Begun.

But so far as the world is concerned, we can readily see that in proportion as they have seen they should be required to do. We can feel quite sure that God would expect more of the peoples of Europe than of those of Asia and Africa, who have had little knowledge of Him. So just at this time, when Bible chronology shows that God's lease of power to the Gentile governments has expired, we see exactly what we should expect—that he is permitting these nations to pass judgment upon themselves, so to speak. He is permitting them to show themselves, to manifest their real condition of mind and heart, to demonstrate whether or not they have made proper use of their opportunities and blessings in the way of development in righteousness.

The nations of Christendom have had much to say about the Lord. His name is to be found in all these countries. The nations have held aloft the cross of Christ in an outward way. They have many places for prayer and worship. They have abounded in forms of godliness. They have much wealth and treasure. They have had hosts of priests and preachers of all denominations. With all the advantages and experiences of the past nineteen centuries, we might have expected Europe to be in a much better condition than it is—that it would have learned much more than it has as to what is the spirit of the Lord and what is not.

The Apostle Paul tells us how we may know the Lord's spirit. It is manifested in gentleness, meekness, patience, godliness, self-control, brotherly-kindness, love. (Galatians 5:22, 23.) Wherever we find true Christianity we find these fruits of the Holy Spirit. With the sole exception of Turkey, these peoples of Europe claim to be Christian. Now the Lord would prove these nations, not that He might Himself know their condition, but that they might know. Both the Father and our Lord Jesus well know that the nations are Christian in name only, that the vast majority have not taken the steps necessary to bring them into the family of God. The Bible shows that no one has a right to approach God except in His appointed way—through Christ as the Redeemer and Advocate. And Christ will be the Advocate of only those who come to God in His appointed way.

God has arranged that whoever would come to Him must first accept by faith Christ's finished work on Calvary, and that they surrender themselves fully to God, to walk in the footsteps of Jesus. "If any man will come after Me, let him deny himself, take up his cross daily and follow Me." (Luke 9:23.) The Lord knows that the masses of the people have not done this, that comparatively few have accepted these terms. When people are asked whether they have taken these steps, they admit that they have not. They say, "We have never had it preached to us that we must be begotten of the Holy Suirit before we can become children of God."

Loosing The Four Winds.

The people have not been taught how to approach God in the right way. Therefore the vast majority are not His children at all. They have never passed from darkness to light, from condemnation to justification, through faith in Christ Jesus and consecration to God. Consequently they are still in their sins. They seem to have no proper conception as respects their privilege of presenting themselves to God, which is their reasonable service. (Romans 12:1, 2.) Judged by what they themselves tell us, not many have taken the Scriptural steps here pointed out. The Bible assures us that only a "little flock" enter the straight gate and walk the narrow way.

God forbid that we should be understood to say that there are no saints in Europe! We believe that in all these nations God has a true people, those who are fully trusting Him and are fully consecrated to Him, those who are desirous of knowing Him and of doing His will even unto death. We are not speaking of these, but of the other class—the mass who are outwardly professing Christians and who compose the great majority.

The Bible speaks of these as having "a form of godliness, but denying the power thereof." They are walking contrary to godliness—contrary to what they would if they were true Christians, if they were living up to their professions. (2 Timothy 3:1-5.) Now God is bringing to their knowledge their true condition. In this great "Time of Trouble," in this death struggle of the nations, He will show them that they are not in the right way. He will demonstrate to both men and angels that the Christianity of the masses has been largely an empty form, a meaningless ceremony.

God is now letting loose the winds of strife. He is letting the nations take their own course in order to prove to themselves and to others that they are not what they claim to be, and to humble them into the dust. Thus they will be brought to realize their own helplessness and their dire need of God.—Revelation 7:1-3.

As we look back over the past thousand years, we can see that God has been holding the peoples of earth more or less under restraint, permitting them to go only so far at any time. Otherwise they would have destroyed themselves long ago. The hearts of fallen humanity are so selfish that, had mankind been permitted to go their full length, the race would have been annihilated long before now. But God's due time has come to let loose the winds of strife, with the result that the long-expected storm has burst in fury upon the world. The trouble is spreading from nation to nation; and it looks as if ultimately every nation will become in-

volved—surely every one which formed part of the old Roman Empire. (Daniel 2:44.) Whether the strike will extend beyond the boundaries of the Roman rule we do not know—whether it will involve America.

MINDS OF THE PEOPLE ASTRAY.

These United States have had many advantages over other countries. Our temporal blessings have been multiplied on every hand. Nevertheless, we must confess that there is much of mere outward forms of godliness here, much of ceremony, hypocrisy, dishonesty and crime. Great light has been given and largely ignored. Therefore it would seem that sooner or later our land may become involved in turmoil. There is much of Christian profession here, an outward form of godliness devoid of its power. Consequently it seems hardly possible that America will fail to have a full share in the judgment of the nations.

There is much restlessness amongst the people everywhere. Indeed, the whole world is becoming crazed as the angry passions of men are being stirred up against one another. In the countries at war, where the soldiers in the trenches are killing one another by the thousands—sometimes sixty thousand in one day—necessarily a hardening influence goes with this course of action. The soldiers must become more or less benumbed in their sensibilities, as a natural result. As a whole, the world today seems to be telling the Lord, telling His people—who are not of this world—and telling the angels—who are looking on—what their spirit really is and demonstrating that it is not the spirit of the Lord.

It reminds us of the spirit of James and John, the two apostles whom our Lord surnamed "Sons of Thunder," because of their courage and fiery zeal. On one occasion they wished to bring down fire from heaven to destroy the people of a little Samaritan village, because the villagers had refused to sell bread to our Lord and The Twelve. But the Master reproved them, saying "Ye know not what manner of spirit ye are of"; that is, they had become His disciples, but had not yet realized what is the spirit of a true disciple. It was therefore no wonder that they did things contrary to the Lord's spirit.—Luke 9:51-56.

After the disciples received the begetting of the Holy Spirit at Pentecost, they would not have even thought of doing such a thing, for then they received the Heavenly illumination and could discern that the spirit of Christ prompted its possessor to help others, not to destroy them. Previous to Pentecost these disciples were zealous Jews, courageous in defense of what they thought right as against wrong. And so it is now in Europe. Many are zealous and are trying to find some good reason for what they are doing.

The leaders tell the people various things. In some cases the people are told that their liberties and the development of their country are held in check by jealous neighbors. On the other hand the people are led to think that militarism is their greatest foe and therefore must be crushed. On both sides of the question at issue the people seem to have hypnotized themselves into thinking that theirs is the righteous cause. But more and more it is being manifested that some great wrong is being promoted, that some great misconception is influencing the people.

SELFISHNESS THE ROOT OF THE TROUBLE.

The true explanation is that the Lord is judging the nations—letting them manifest their real condition. More and more the world is revealing just what is behind all this trouble which is spreading everywhere—SELFISHNESS. Note the case of Greece, for instance. What pressure was brought to bear upon that country to force her to enter the war contrary to her own will! Bribes have been held out to the various kingdoms—offers of certain territories, etc.—to induce them to take part in the conflict. There is almost an insanity behind it.

None of these nations see what Bible students see. They do not know that the Kingdom of God is just at the door, that the Reign of Righteousness is at hand. Therefore they do not have the degree of responsibility that we have who do see. All know, however, that it is wrong to take life; and yet they are plotting both to take and to surrender life in order to hold a little more territory or to gain some commercial advantage over their rivals. Everywhere selfishness is manifest. It has kept up rivalry between the nations for centuries. It has cost them millions of dollars in the way of preparation for war, and now it is costing them millions more to fight it out—besides the appalling loss of life, etc.

DESOLATION AND DESTRUCTION.

This great war is far from Christian. Each nation is fighting for its own selfish interests. What an impressive lesson it is for the world! How boastful the nations have been! The Lord now says, "Let loose the winds, and let the nations show what they can do!" The nations are manifesting to themselves that they are not Christian, and all the world is taking knowledge of the fact. Everywhere Christian people are wondering what these current events may mean.

We are not able to foretell all that will take place; and so we leave the matter, merely knowing that the Lord has arranged to grant this great opportunity for the world to deceive themselves and to destroy themselves. The people are all more or less deluded. Many noble souls are going down into death under the impression that they are doing a good work for the coming generations.

Poor humanity! Oh, that they knew what we know about God's great Plan of the Ages! That they knew about the coming Kingdom of Messiah, which is just at the doors! But as yet the knowledge is hidden from them. It is just as when our Lord Jesus wept over Israel, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent to thee! How often would I have gathered thy children together even as a hen doth gather her brood under her wings and ye would not! Behold, your House is left unto you desolate; and vrily I say unto you. Ye shall not see Me until ye shall say, Blessed is He that cometh in the name of Jehovah."—Luke 13:34, 35.

Just so now it is with these professedly Christian nations. Desolation is coming upon them even as it came upon the Jews in the end of their Age. Bible students have expected this state of affairs to develop; for the Bible long ago foretold that it would be thus in our day.

JUDGMENT OF GOD'S PEOPLE.

If then, dear friends, God is now judging those who are only nominally His people, and permitting them to demonstrate that they are not His, will He not judge also His true people? Indeed He has been judging this class for more than eighteen hundred years, in order that they might not come into condemnation with the world. But now, in the end of the Gospel Age, He is especially judging them; for "judgment must begin at the House of God." (1 Peter 4:17; 1 Corinthians 11:31, 32.) We may not know all the saints in the countries at war. We do know, however, that there are some very loyal children of God there, and we sympathize deeply with them in their trials. But they are greatly blessed; for they see what we see. Notwithstanding their close contact with the trouble upon Christendom, they are lifting up their heads and rejoicing; for they realize that their redemption draweth nigh.—Luke 21:28.

Yes, God is now judging His people. (Hebrews 10:30.) But let us not wait for Him to judge us personally. Let us see to it that we are proving faithful to Him, faithful to our responsibilities as His children. Let us examine ourselves, and correct whatever we find to be out of alignment with His instructions to us. Let us put some kind of chastisement upon ourselves in order that we shall not need to be corrected by Him, in order that we shall not be condemned with the world.

We have reached the "Time of the end," the close of the Gospel Age and the dawning of the New Dispensation, the time when the judgments of the Lord are designed to accomplish a separating work which is especially appropriate and needful at this period. Let us see to it, then that we make our calling and election sure.

NORFOLK CONVENTION

July 22-30, 1916

Address of Welcome by the Mayor of Norfolk

MR. CHAIRMAN MEGGISON, ladies and gentlemen of the International Bible Students' Association: There are many privileges I find, even though they may be my duties, my prerogatives, that hang around the various responsibilities of the position of mayor of a city like our splendid city of Norfolk, pleasant prerogatives that do really run into duties, and one of those most pleasant privileges or prerogatives or duties, as you may feel inclined to designate them, is that the Mayor is frequently called upon to act, so to speak, as a host of his city, to welcome to the city those of his own fellow citizens of the state and fellow citizens at large from other states and sometimes across the border, those of our brothers who live under and owe an allegiance to another flag; that may be the case with the International Association of Bible Students, because it would not be international were it not. But as I give utterance to these words and speak of living under another flag, there is one great consolation that comes to each one of us, my friends, and that is like our own flag, that flag also covers the great principles and spirit of Christianity. But there is one flag that flies over and above all other symbols, and that is the ensign which bears upon its face the cross, because, I tell you, none of the ideas expressed by our Star Spangled Banner and by the flag of old England or any other nation amounts to anything and would mean nothing except it expresses that spirit that came into the world and spread through the world and has made the world a possible place to live in as a result of that little incident, the birth that took place 1916 years ago in a manger. We speak with great reverence of the Bill of Rights, of the Declaration of Independence, of the Fourth of July, but my friends, those things would have been impossible had it not been for the birth that took place 1916 years ago. The great civilization, the great enlightenment that has come to man in these two thousand years, more or less, is directly the result of the inspiration man has received from the birth of the babe that took place in the manger.

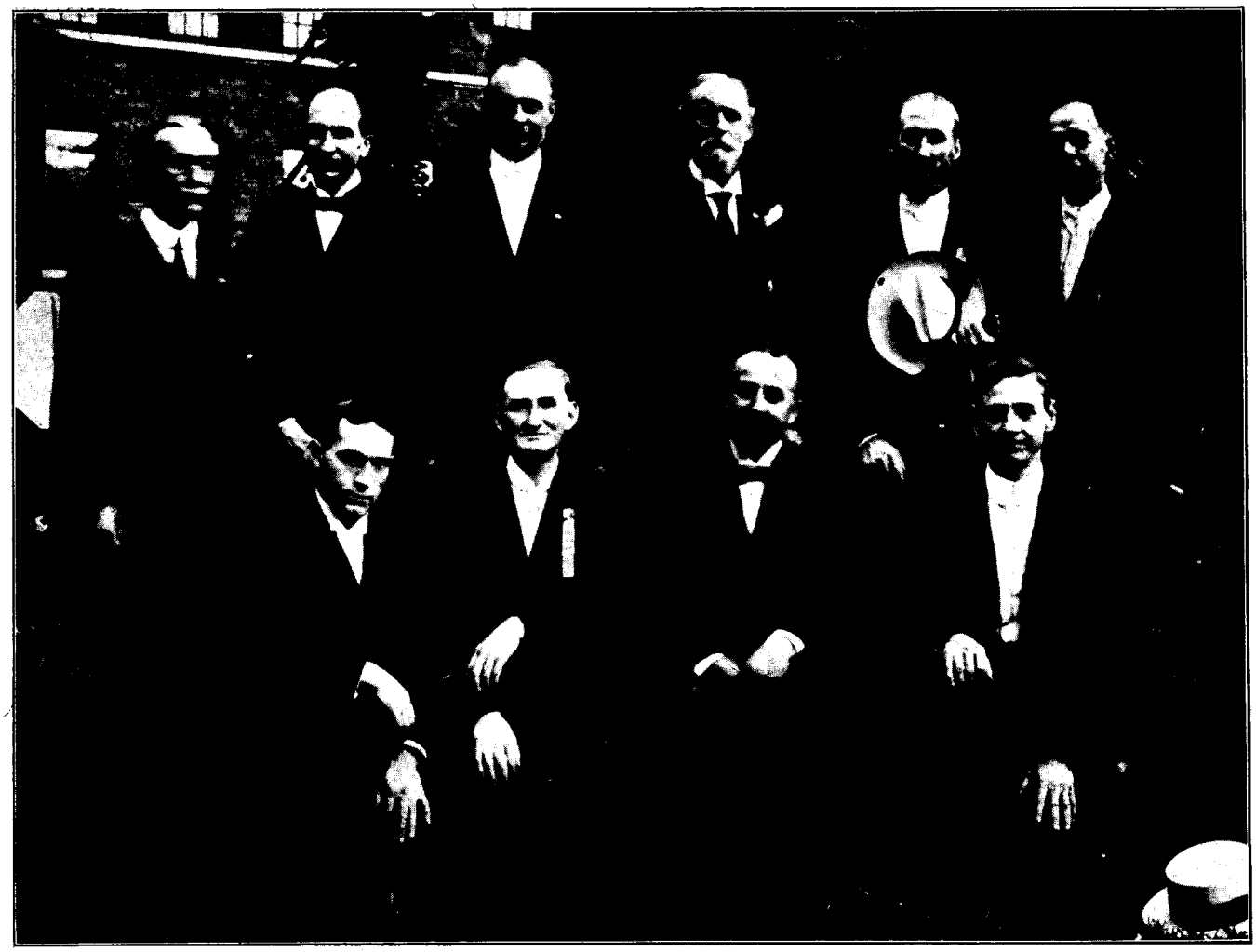
Last evening I sat upon this platform, Mr. Chairman, as a vice president of a political organization, and as I sat here I knew that I had promised to stand here in the presence of you people today, and the thought came into my mind, how insignificant this gathering is, how impossible it would be for a free people to gather together to express their own ideas and strengthen their faith without fear or favor, only living within the law, how insignificantly small it is in comparison with the inspiration that comes to man by his study of the Great Book, the reading of the Book from Genesis to Revelation, the Old Testament and the New Testament.

Unless such movements as this indicated by the Association of Bible Students were alive in this land, my dear friends, the foundation upon which the whole thing rests would be swept away from us in the busy strife of life. As men go forth working day by day to accomplish the duties of life, or, as they say, make both ends meet, they are apt to lose sight of something, and perhaps the most important thing of life. But all men do not and all women do not lose sight of the great fundamental truth, and that is, that unless the religion of the church be held sound and safe, that corner stone of the whole thing, I tell you that the people or government that loses sight of it will surely decay and be lost sight of in the annals of time. Dynasty after dynasty in the aeons of time, dynasties from beyond the days of Rome that we call the ancient days which really puts Rome on this side of the line, were founded upon religious ideas; they rose and their power increased, their wealth increased, temptations assaulted them, and finally yielding to those temptations, and not keeping their fires burning upon the altars of their gods, they went down and perished and the earth accumulated over them until if you want to find out anything about them today you must call upon the archeologist. I believe the fall of everyone of those dynasties was because they lost their faith in their religion. They were false to the very principles and doctrines upon which their dynasties were founded. I think that the power to self-indulge, the power to grant to everyone of us the gratification of every wish and the power that we have the money to buy what we wish, is the most dangerous thing that can effect a man or community.

So I congratulate the city of Norfolk that this morning, this Saturday morning, the International Bible Students' Association is gathered here in her midst, because I tell you that every instance of this kind is proof conclusive that the men and women of this dear old land of ours are alive to the necessity of keeping firm the foundation upon which we rest, so that they do not intend that this people shall go blindly away from their God and thereby lose the spiritual guidance and the strength to physically do that which is right; they do not intend that, if God wills it, for lack of their effort this country like other countries shall fall because we are false to the first principles upon which our government was founded. And so I say that any community that is able to extend its hospitality to such an organization as yours is blessed in the fact that it has the opportunity to do so. I feel that is true so far as Norfolk is concerned.

I know it has been said and I thoroughly agree with the wise sentiment of a wise man years ago; I don't know whether it was William E. Gladstone or not, but it sounds like it might have been—he said, let a man be so educated that he may be surrounded by the highest things of life that go to the elevation of mind and body, let him be an enlightened creature, let him have a certificate of graduation from the highest college or university of learning, and his education is not complete, it is absolutely faulty, unless that man becomes an efficient student of the Bible. The Old Testament contains the wisdom of the ages, and in the New we find the inspiration of the whole thing, and through the two we have the promise and fulfilment of the Christ and his coming, and that is enough for us; and so I say, keep your organization going; study the Bible and you will be the wiser for it as you know, for you have already begun to study the Bible, and in your study of the Bible and your knowledge of the Bible you have the power to desseminate your knowledge among others who may not have the time or opportunity or perhaps the wish to study the Bible.

When I was a youngster I was made to read the Bible. I used to wonder why, but every Sunday I had to read it and say the ten commandments and the Lord's prayer. I read the Bible through twice. Why, I knew the commandments up and down, any way, turn them upside down, when I was a youngster. Well, I have grown older and I found that that thing was inflicted upon me by my father and mother because in the first place there was wholesome discipline to it, and at the same time it kept me storing up in my little mind the story of the Bible so that when I got older it would develop there. You will excuse this personal illustration because I know that my experience was the experience of every child in that day. It was the vogue in that day that the children were held in that wholesome discipline that they might be able to understand the real meaning contained within the lids of the Bible. They were unconsciously being made Bible students just as you are now, only you are studying in a very much more intellectual and strong-minded way. It was a wholesome discipline. It isn't so much in vogue today. I have had my own children grow up around me and I didn't make them do as I was made to do. Things have changed; and so it is all the more necessary that you good men and women should give of your time to become Bible students so that you may stand in the breach that has been made in the last seventy years, filling up that which is lacking in the home discipline among children, and that is what I think is the inspiration and the basis upon which your organization was established and upon which it rests.



THORNTON BAUERLEIN MEGGISON JOHNSON BARBER GRAHAM THORN WRIGHT TOOLE BURGESS

SPEAKERS AT NORFOLK CONVENTION

Now I heard a Baptist parson stand on a stage once and welcome the International Society of Union Missions, and this Baptist parson had spoken of what a nice place Norfolk was. He went so far beyond anything that I was able to say about Norfolk that I was astonished. He told those people that there were only two kinds of good people in the world. One was that kind that lived in Norfolk, and the other was that kind that wanted to live in Norfolk; and he said further that Norfolk was the center of the universe. Boston had thought to be so, but he had proved satisfactorily that Norfolk was the center of the universe, and he said, if you don't believe it come with me to the top of the Royster Building, one of the tall buildings of Norfolk, and I will prove that Norfolk is the center of the universe, because the heavens come right down in equal distance all around it and the building is right in the center.

Now, Norfolk, as good as she may be, has her faults, as all other towns, but she is bound to be better when she comes in contact with an organization for the betterment of the community, and we have every assurance that your meeting in our midst will be so, particularly because there have come along with you men the women, those that give grace and beauty and dignity and sanctity to any gathering that men may be the cause of bringing together. With them, through them, in them and by their efforts rise the inspiration and success of every organization such as this. So in the name of the city of Norfolk I extend to you this morning a most cordial, heart-felt welcome to our community, and remember that Norfolk will feel happier in the fact that you are here, and the longer you will stay the happier she shall be, and when the time comes for you to depart to your homes, then in the spirit of true hospitality Norfolk will bid you God-speed and we will hope that in the future sometime you will again honor Norfolk with your presence.

Response to the Mayor's Address of Welcome

ON behalf of the International Bible Students' Association I am glad to extend to the Mayor of Norfolk, Va., Hon. Wyndham R. Mayo, our appreciation of his hearty welcome of us to his city, and it sholl be our endeavor while in the city to prove worthy of that welcome. We know that as an official of the city, whose people have entrusted him with the responsibility of its oversight, his time is much occupied, and we appreciate his kindness in esteeming it as part of his privilege or duty as the city's chief executive, to welcome such conventions to his city. We thank him for his time and kindness, and wish to express to the people of Norfolk thru him our appreciation of their welcome.

We remember that a long time ago when I was but a bov, my father impressed upon me the thought that we should not think merely that the world owed us a living, but that we also owed something to the world, and that it should be our endeavor to so live here and so strive that the world would be better for our having lived in it, that we would make it worth while to have lived. And so it

shall be our endeavor while in the city of Norfolk to speak and act that the city will have been benefited, and helped in more than a mere monetary way by our having been here.

With the mayor we heartily agree that the Bible has been the torch of civilization and liberty, and that torch lighted by our Savior, the true light, has spread a blessing over the earth. That wherever it has gone and its teachings been lived up to, it has brought a love of liberty, uplifting the common people to a higher level of education and morality. We are met here as students of the Bible, to better understand its light and truth, and to let what light we have shine; and so we believe it is the intention of the friends here who have come from far and near to let the light shine in the homes and hotels where we stay, and encourage the people of Norfolk in their endeavors toward truth and righteousness.

It had been my experience that in spite of the fact that there is much evil in our cities, that there is more or less of graft, and of crime, yet, nevertheless it is the earnest desire of the majority of people to better these conditions, and to live more in accord with righteousness and truth. I have personally met many people who were high moral characters people one would be pleased to know and associate with, and who were not professing Christians either, but men of the world. And therefor I believe that most men would rather have better conditions, and are in sympathy with the light of the truth as far as they can see it. It is our desire to strengthen this and encourage it, and that our stay in Norfolk shall be an encouragement to its people. Therefore I extend to the mayor our hearty appreciation of his welcome.

Discourse by Pilgrim Bro. Alex. Graham. Subject: "THE ONLY BEGOTTEN ONE"

THE topic given us this morning is "The Only Begotten One" and has reference as we all know to our Lord Jesus Christ and his glorious work, the work he has done for us and the work he is to do for all mankind.

We all remember that 1900 years ago our Lord established his church. He laid down the foundation. He made a sacrifice of himself, gave his life, a ransom for all, laid down the price for man's redemption, and thus laid a foundation upon which the church could be built. Our Lord himself laid that foundation. We remind you of His words to Peter. "Peter, whom say thou that I, the Son of Man, am?" Peter said, "Thou are the Christ, the Son of the living God." Our Lord's words in reply were that while Peter himself was a rock, indicated by his name, it was on this great rock principle that "Jesus was the Christ, the son of the Living God," that He would establish his church, would build His church, and the gates of hell (the grave) would not prevail against it." Our Lord's mission for the three and one-half years of his earthly ministry was to demonstrate and prove that He was the Christ. the Son of the living God." And then following our Lord and his mission, the Apostles began preaching this doctrine, that Jesus was "the Christ the Son of the Living God," amongst the people. We remember what a wonderful beginning the gospel Church had on that glorious Pentecostal morning when "they were all gathered with one consent in the upper room" and there was a sound of the mighty rushing wind and the Holy Spirit descended upon them in the form of tongues of fire, and there the church was launched upon its glorious and wonderful mission in the world. The apostles everywhere tell us just how they established this church. They established it upon certain great principles, great truths, namely, that there was but one God, The Father and one Lord and Saviour, Jesus Christ, one faith, and one baptism, and one Holy Spirit, which was to be in them all, through them all, and by which they were to be begotten and which was to lead them into all the truth and show them the various things to come, as the Lord in His providence designed they should be shown.

We can see, then, that our Lord and the Apostles started this church pure, upon pure, simple doctrines of truth. They established it upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. But our Lord forewarned us that this condition of doctrinal purity would not last very long; that we should not expect the Church would remain long in purity. He gave us to understand that the Adversary was going to be able to plant tares where otherwise wheat should be found, and those tares would bring along false views of God and His plan and arrangements; and of the one Lord, one faith and one baptism. These doctrines were all taught by Jesus and the Apostles, more or less misrepresented by the tares as they came in. They did not care for the truth. They were not in the Church because of love for the truth or because they were begotten of the truth. The Lord forewarned us that they *would* be there and grow and develop until they would monopolize the field; and very shortly after the Apostles died as our Lord indicated, the adversary began the work of supplanting the Truth with Error.

Indeed we may understand from the words of the Apostle Paul that "Anti-Christ" had already begun to work even in his day. Our Lord's words are, "When men slept (in death) the enemy came and sowed tares in the field." So when the apostles had all fallen asleep the Enemy began the work of supplanting the truth with error. While the Apostles lived we are to understand that they were endowed with that spirit of discernment which enabled them to keep the church pure in doctrine. They were able to discern

these doctrines and keep them pure during that time, but as soon as they had passed out of this life, had done their work and been called hence, then the work of supplanting truth with the error began and progressed with such great rapidity, that by the fourth century the Devil had been able to pretty generally supplant every truth with error. There was scarcely a truth, that had not been so changed that it was impossible to recognize it as that which was taught by the Lord and His Apostles. So thoroughly and so completely did our great Adversary accomplish this work that from the fourth century down to the present time all the lines of Doctrine taught have been, not that which was approved and accepted of the Apostles and the Lord himself, but such as were approved and accepted by the tare element in the church under the leadership of the Adversary. Error has completely and entirely supplanted the truth, for all that long period of time.

It is true that there was a little help afforded during the Protestant Reformation, but it was very slight. Indeed, all the fundamental errors continued on with the various sects of Protestantism down to the present time. So we can see the work done by our Adversary during that brief period of four hundred years. It was so very thoroughly done that, what the Apostles in their day taught to be the truth is today considered to be error, and what is being popularly taught today the Apostles and early Church would have considered Error.

We remember that prominent among the questions that were discussed by the learned ones in the early church was the question as to the relationship of God to His Son, Jesus Church, and the relationship of Jesus to His Father. Very shortly after the death of the Apostles the lines of doctrine respecting this matter began to divide and diverge. Some

contended that Jesus was his own father and that He was very God, of the same essence, power and glory, as the Father, God.

On the other hand, others contended that Jesus was the Son of God and that God was His Father, and if he, therefore, was the *son* of God he was inferior to God the Father, and in harmony with His own words of truth, "My Father is greater than I." Those who contended that Jesus was very God, and that he was his own father; taught also that while he lived here on earth he merely shammed his humanity; that he merely used his flesh as a veil; that when he prayed to the Father he did not really pray to the Father, because he himself was the Father, but did it for the benefit of those around him, as a mere matter of form, "pro forma" as they were pleased to permit.

During this period of about 400 years these discussions went on and continued until Constantine became Emperor and embraced the Christian religion and called the Council of Nice. At that Council religious thought and doctrine became firmly fixed and has remained substantially as at present taught and believed by the great mass of religious teachers and people. In this matter the Emperor did not seek for a victory for the truth but rather to unify a divided Empire which he saw was not possible so long as the people were rent and divided along religious lines. This principle has been recognized by all Kings and Rulers who have always sought to unify their people along religious lines as being absolutely necessary to unity along political or civil lines. The unity of religious thought was maintained for the long period of the domination of Papal Rome.

We are very sure that these men who discussed these doctrines during those four centuries were brilliant men, of great attainments and learning, and therefore, they discussed the question from the standpoint of human wisdom and learning. If we had the learning that they had or even greater we could not expect to do better. We are to realize that we cannot settle these questions by human learning and wisdom. We are to realize that unless our Heavenly Father had arranged that we should have some knowledge of them we would be forever in ignorance of them. But our Heavenly Father has spoken and told us over and over again about this matter and the reason perhaps we have not been able to understand in the past is simply because we were just believing what we had been told without doing any thinking with respect to the matter. That was a favorite method of the great Adversary. To persuade us that we do not need to *think;* that it is not necessary; that we have an educated clergy; we have great theological seminaries; and we have all the paraphernalia; we have had it for many, many centuries, and therefore this logically educated clergy, who are wiser than we, as we thought, have discussed all these questions and have arrived at exact (?) conclusions, and since they are men that are learned in these very things we ought to be willing to accept their conclusions as the truth of God. And most of us *were* willing to accept what was told us without any thought as to whether it was the truth or not.

Now we realize that we are not competent to settle this question, to decide what would be truth in respect to it, except as we come as humble children of God desiring that He would teach us. Humbly coming to His Word we ask Him what is His truth in respect to this matter. Who is this Only Begotten One? Who is this mighty one? Let us search the scripture that we may know.

The Bible tells us distinctly that He is the Son of God; that God was His Father, and that He existed long, long before He came here in the flesh, and that when His work in the flesh was accomplished He was raised by the glory of the Father to a glorious and mighty and wonderful height of power and glory; far above angels, principalities and powers and every name that could be named in Heaven or on Earth. He was indeed a great and glorious God, a mighty one, who pre-existed existed before He came to earth and who during his wonderful work in the world as the man Christ Jesus accomplished a great mission. When this mission was ended—he was raised by resurrection power, glorified and made like the Father, "the image of the invisible God," and has now, not simply the glory he had before He came into the world but additional glory, the divine nature with its glory, honor and immortality as a reward for his faithfulness even unto death.

Now, the Scriptures *tell* us that before he was in the world he was with the Father, "in the beginning." John 1:13: "In the beginning was the Word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Now then, being earnest students of the Word of the Lord and desiring to know what God is desirous to tell us, we have found that in the original Greek text it is determined very carefully and positively who is meant by the word "God" in each of these cases. We quote from a more literal translation. "In the beginning was the Logos and the Logos was with *the God.*" The Greek article as here used in connection with the Greek word Theos, God, determines that this refers to a special God, *the* God, God the Father, undoubtedly; "and the Logos was *a* God," a mighty one. In the beginning the Word, the Logos, was with *the* God, and the Word, the Logos, was *a* God. We have come also to understand more clearly what the word "God" means. There was once a time, perhaps, that we thought the word God always referred to Jehovah God, but now we have learned better. We have learned and the word God has the sense of a "A Mighty One," and that there are some on earth who are referred to in the Scriptures as mighty ones.

We determine the meaning, and who is referred to by this word God, by its relation to the context and in various other ways. In this text we may understand that God is the Father, referred to as the *Almighty* God, and the Lord Jesus Christ as a mighty God.

Now to what beginning does the Apostle here refer? Many would say that he refers to the beginning of God, having perhaps, the theory that God is his own son or one in a Trinity of Gods; one naturally would conclude that. No such beginning is referred to here, because other Scriptures assure us that God never had a beginning; that God is "from everlasting to everlasting"; that He was without beginning or ending, and that He always existed and always will. Perhaps we could not in our finite minds grasp that thought; perhaps here is where the element of faith comes in and we must accept what God says about it. I cannot think, perhaps you can, of the remote past, way back into the everlasting past, way, way back from everlasting to everlasting. Who could think of this? We are obliged to accept what God says about it. We cannot think in our minds how it must have been when there was none other in the universe but our Glorious God Himself. That is beyond our human capacity. We must accept what God has said in respect to the matter, and He has told us that He is from everlasting to everlasting; that there was no beginning so far as He was concerned, and surely there will be no ending. He could not be the *Almighty* God unless He was indeed from everlasting to everlasting. So then we are sure that it is not to the beginning of Jehovah God that is referred to here. But what beginning then? The beginning of Jehovah's creation; and the Scriptures everywhere present the thought that Jesus was the first and only direct creation of Jehovah God. We will read just a few of them.

Speaking about Jesus, the Apostle Paul says, Col. 1:15 to 18.—(Here speaker read Col. 1:15 to 18 inc.)

And again we read in John 1:10 and 14; (Here speaker read said verses.)

And again; "I will make Him, my first-born, higher than the kings of the earth." Psa. 89.

Rev. 3:14: "And unto the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

Here we are unmistakably told that our Lord Jesus was the beginning of the creation of God. He was the one first created. He was the glorious one, the most glorious, the "only begotten of the Father, full of grace and truth," and we are given to understand by these Scriptures that he was the *only* direct creation by the Father. He was the direct expression of the Father's own creative work and all other expressions of creative work were accomplished by and through the Son as the Father's agent, and the scriptures everywhere speak of it so. John says, "the world was made by Him; all things were made by Him; that not one thing that was made was made without Him. Thus the Scriptures are very clear and plain with respect to this matter, and while we are perfectly well aware that some of our friends would wish to differ about this—they would wish to conclude that we are in error and that they themselves held the truth; that while God was the creator, Jesus Himself was God, and He as God created these things, they would have us believe. The Bible language is very clear

that Jesus was not his own father, and that God was not His own son, but that God the Father was from everlasting to everlasting, and Jesus Christ, his only begotten son, alone was created by direct act of the Father and was "the beginning of the creation of God": that all other creations, animate and inanimate, all the worlds' planets and planetary systems, the celestial bodies, also the angels, principalities, etc., everything on the earth, everything in Heaven, everything that has to do with this earth or has to do with Heaven were all created by Him. He was God's agent in accomplishing these things. "By Him all things consist."

That he existed before He came to earth would be proven also by the fact that the Scriptures everywhere tell us God sent him into the world. How could He have sent some one who did not exist previous to his being born of Mary and becoming flesh, for there are some in the world who have concluded, taking the opposite view of this matter, that He never had an existence until He was born of Mary, until He came into human conditions and began His work as a man. But how could it be true that God had sent Him? If God sent him it evidently proves that he existed previously. We will quote some Scriptures along that line:

"In this was manifested the love of God toward us, in that God *sent* His only begotten son into the world that we might live through him." "For God *sent* not His son into the world to condemn the world, but that the world through Him might be saved." Here we have the absolute statement that God sent His son, and He not only sent him, but we are told that it was His *only begotten* son that He sent. The evidence is positive and direct and clear. There is no need that there should be any confusion of thought in respect to this matter. God *sent* His son that had an existence, how long, we might not know how many ages of ages He lived with the Father before He came to earth, but the thought is very distinct that God sent His only begotten son, thus proving that He had an existence before coming into the world as the babe at Bethlehem.

The Lord Himself always claimed that He came from Heaven. He says, "He that came from heaven is above all; he that is of the earthly speaketh of the earth; he that cometh from above is above all." He claimed to have come from heaven, to have had a previous existence; that He was with the Father; that He had heard the Father's word; that the words He had heard from the Father He spake to us, and He spake as never man spake. He spake with authority, and those that heard Him recognized it. They wondered how this man had this great wisdom. Was not He reputed to be the son of Joseph, the carpenter? He claimed that this wisdom came directly from the Father. We believe that it was because of His intimacy during the ages of the past with the Father that enabled Him to understand and know God's character, know Him as a God of wisdom, justice, love and power; know all about these attributes; and therefore could declare the Father; and this He did, and it was therefore true that He was able by His knowledge to justify many, because He had had intimate knowledge with the Father in this existence which He had previous to His coming on the earth. He was the One then that came down from heaven.

He said that He was the bread of life which cometh down from Heaven, and then He said on another occasion, "What then if ye shall see the Son of Man ascend up where He was before?" Here is a very distinct and positive statement of the matter. It tells us that He was once before up above with the Father. He gave them to understand that they would see Him ascend, arise, and that He expected as a reward to be returned to the Father's bosom and love and care. And then again He said, "Sayest ye of Him whom the Father hath sent into the world, thou blaspheneth, because I said, I am the Son of God?" Thus we have one more proof in that Jesus Himself always claimed to be the son of God. He never admitted at any time that Joseph was His father. Jesus claimed God was His father They accused him of blasphemy because He said He was the son of God.

"No man hath ascended up to heaven, but he that came down from heaven, even the son of man." So we see in these ways we have before our minds distinctly the thought that Jesus was God's son; that God created Him; that He was the first and only begotten of the Father; that He was with the Father; that He was sent of the Father; that He was in heaven, and that He came from heaven to give His life a ransom for many.

We have another remarkable statement in respect to our Lord in John 8:56-58: "Your Father Abraham rejoiced to see my day; and he saw it and was glad." Now then, dear friends, here is a statement that the Patriarch Abraham, long, long ago saw Jesus' day, two thousand years before Jesus was born. We do not know what Abraham saw, but we know he saw something good and glorious. It was so good and glorious that it says concerning it that he rejoiced and was glad; and we are told by the Apostle Paul, he saw "a city whose builder and maker was God." Evidently the Patriarch Abraham had a glimpse in some way or other of the Millennial reign of Jesus Christ, the day when the son of God would see the victory He had won, and then all would understand what a mighty work He had accomplished; He would understand how rich He had been and how poor He became to bring this work about. We cannot think of how great and grand our Lord must have been. We have no measuring rod to measure it. We can only look up into the starry heavens and see what we can there and realize all that was created by Him. His glory was certainly great, but we cannot conceive of it to any great extent. We can see the marvelous things upon this earth, the marvels of creation in the vegetable kingdom, the fruits and flowers, what wonders are there, and realize that all this was the work of His hand under divine wisdom. Who could ever cease to admire them and wonder at their variety? And then if we would look in the other realms we could see what marvels are there. In the animal kingdom, including the great leviathan of the ocean, and the other animals. We see what a wonderful work that was. And then when we can see and understand that all these mighty things, like the mighty elephant, had its beginning in a tiny spark of life that cannot be discerned by the human eye and yet under proper conditions became a baby elephant and then the mighty full-grown animal, we can get a little thought of the greatness of our Lord. The wisest man in the world recognizes that he has but a little skiff on the great sea of knowledge, and he is privileged to run his little skiff a few yards from the shore, as it were, and there are great depths that have not yet been explored. Man hasn't started to touch upon them yet. And so from this we realize how great He was, and how He was rich in all this office and power. And He became poor, so poor that He had not where to lay His head. He was counted as the offscouring of the earth, as one despised and rejected of men, without influence among men. He came down not only below the angels, cherubims, seraphims, archangel, principalities and powers down to the human nature—for the Scriptures tell us that the human nature is a little lower than the angelic nature and angelic nature is the lowest of the heavenly natures. The Apostle tells us that more than that—He not only became poor, but He became humble. The Apostle in speaking about it tells us that we are to strive to have the same mind that Jesus had in respect to the matter, for although He was exceedingly rich He became poor. He left the heavenly nature, divested Himself of it, took it all off, laid it aside, all the glory and power, and came down here to earth and was born of a woman, born amongst the poor, and humble of earth, and as the man Christ Jesus, He came to offer Himself a ransom sacrifice for our sins, for the sins of humanity, to purchase back, to buy back the race of mankind, and the Apostle tells us how He did that. He humbled Himself unto death, even the death of the cross. It would have been sufficient undoubtedly if our Lord would have died for our sins, but the Scriptures tell us that He came down in this respect as low as it was possible for Him to come, *even* the death of the cross. And then we are told that because Jesus was so faithful, because He willingly and gladly took a place amongst the poor of earth and gladly accepted the Father's will concerning Himself, and laid down His life and was obedient unto death, even the death of the cross, "Him hath God highly exalted and given a name that is above every name that can be named."

So then we see how this matter was accomplished. It was by the sacrifice of Himself, by His great humility in coming to earth and leaving the glory with the Father. He was born of a woman and was obedient unto death, and as a result of His humility in obedience, the glorious blessing will come to mankind bye and bye, the glorious restitution blessings, earthly blessings that you and I first saw and which first drew our hearts to God and the truth. Those were the things we first saw. We too saw Jesus' day, the day Abraham saw. We saw the wonderful blessings God

had for the world which we once thought was lost and going into eternal torment. But these things so won our hearts, so charmed us, that we gladly began to study to know what God had for us to do. And so we were led to see our privilege, to humble ourselves and be obedient unto death, and lay our little all on the altar of sacrifice to be associated with Jesus in the grand work of bringing about His glorious day.

I sometimes think that Abraham was one of the most glorious of the characters of Bible history. I think when the Lord came to Abraham that he was a very rich man in Mesopotamia. It would seem reasonable that if Abraham was able to become a rich man after he came into Canaan, we could conclude that the same business talent that enabled him to get riches in Canaan would enable him to get riches in Mesopotamia, and he must have been a very rich man back there. And God said to Him, if you will leave your home and country and go to a land I will show you, I will make a covenant with you. That was a remarkable thing, God asked of Abraham. In the first place God did not tell him what he was going to get or what that covenant was to be, just simply asked Abraham to go and the record is Abraham went. He started out and travelled across that desert toward the Land of Canaan, not knowing whither he went. The Lord has dealt more graciously with us, dear friends. He has asked us to give up certain things but has told us distinctly what He is going to give us, and we are aware that if we get to that Canaan of rest bye and bye we are going to be joint-heirs with Jesus Christ, and that is the hope of our high-calling, the Lord has dealt most graciously with us in telling us all about it. He did not tell Abraham anything about it. I think he was a most remarkable character.

I want to tell you a story about a Baptist preacher that I heard. He wanted to illustrate a certain point about how low and grovelling we could be as natural men, and how high and good and grand we might if we pleased to be and that is the way we save our souls by leaving the low and mean and rising up to the high and noble and good. When I was a boy they told me the way to save my soul was to believe on Jesus Christ and if I did not I would go to hell. But this man told us the way to save our souls was to get off this low plane of immorality and low ideals and get on that high plane of noble aspirations, morality, culture, courtesy, etc. And to illustrate he told this story. I will try to tell it to you as he told it: He said, "You have heard of that old man Terah way down there in the country of the Chaldeans. Why, he says, God came to him and said, If you do what I ask of you, leave your home and kindred, I will make of you the greatest nation in the world. And, he says, Terah taking along his son Abraham, and his nephew Lot went along up the valley of the Tigris river until he came to the head waters, and because he saw it was a grand and glorious land in which to raise cattle, Terah just settled down in that land, taking the grovelling things down on the earth and couldn't see the good thing that God had presented to him, but just settled down to raise cattle and died there." And this preacher said, "Just think of that poor old man Terah, what he lost because he was willing to settle down and raise cattle at the head of the Tigris river, and *because Terah was unwilling to take what the Lord had offered him* it was offered to Abraham because Terah could not rise above the low grovelling plane of earthly gain."

We can see how muddled people can get in respect to these Bible stories. But Abraham saw that day, so Jesus says. "Your father Abraham rejoiced to see my day and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am." That was a very clear statement of the matter, that before Abraham was Jesus existed, I am, I exist. This proves again the pre-existence of our Lord and Savior Jesus Christ.

In the Book of Proverbs we have a remarkable statement. I will read. (Here speaker read Proverbs 8:22-30.)

So this mighty one came down to earth. While he was on earth he was the man Christ Jesus. We see a necessity for his being the *man* Christ Jesus. On one occasion a sister came to me before I had come to a clear understanding of this matter myself. She said, "Can you tell me why it is that Jesus was the only one that could save the world? Why couldn't any good man have died to save the world from eternal torment? No doubt a great many good men would have been glad to do what they could. I am sure the ancient worthies would have been glad to do so." But now we are glad to see the philosophy of the matter. We are glad to see that it was because God proposed to condemn the mass of mankind, to permit them to go into condemnation because of the disobedience of one, that in due time one perfect man should redeem them all. We see that all mankind are not sons of God in the true sense of the word. They were born in sin and shapen in iniquity and as prone to sin as the sparks to fly upward. They have no life to give, and we are glad to recognize that, and see why Jesus was the only one who could give his life a ransom. He was the only sinless one. While He took hold of our flesh, He did not take hold of our sinful flesh, for He was without sin, and as such offered himself to God, the just for the unjust. His earthly human condition in which he lived for 33½ years was not to be a permanent one however. The Scriptures abundantly afford proof that when He was raised from the dead God raised him to the divine immortal nature. The Scriptures give us to understand that he will not be permitted to go through all eternity with those scars and bleeding wounds. Indeed he has been highly exalted far above angels, principalities and powers and every name that can be named. In his resurrection he became the image of the invisible God.

And so, dear friends, as we look back we can imagine in our minds some of the great things that happened in our Lord's life. We can imagine what a day that was when all the hosts of heaven gathered together to bid him Godspeed when he the Logos started on his mission on this earth. When our friends leave us we gather at the station and bid them Godspeed; so we can imagine that all the hosts of heaven must have gathered to bid Jesus Godspeed on his mission, and they rejoiced doubtless that His mission was about to be accomplished, and that they too would be glad over it and would doubtless have been glad, any of them, to undertake it, but God desired to give the one who would do this a great reward. He desired that his only begotten son should do it. We can also imagine what a glorious occasion it was when he was born on the earth. There were myriads of the heavenly hosts there when he was born. They appeared on the plains of Judea proclaiming, "Peace on earth, good will among men." We can imagine what a rejoicing there was then. It is not all recorded but we can do a little imagining in respect to this matter. Then we can see when during the three and one-half years of his ministry the angels ministered unto him, and their ministry was of such a character that he was fully competent to do the work he came to do. We can remember what sorrows he had and how lowly he had become and how the angels sympathized with him. It makes us think of that hymn we sometimes sing:

(Here speaker read all of the 168th hymn, "MAN OF SORROWS").

We can imagine, dear friends, when He ascended on high after those 40 days in which he instructed his apostles, we can imagine what a glorious meeting there must have been in heaven. We can imagine what a joy and songs of praise must have ascended there in the glorious courts of heaven. We are reminded in this respect by a few words in the 24th Psalm: "Lift up your heads, O ye gates, even lift them up, ye everlasting doors and the King of Glory shall come in."

And now, dear friends, what shall we say? Shall we have in our hearts some of the spirit of compromise that brought about this strange condition in the world that has existed ever since the fourth century when truth was bedraggled in the earth and error exalted on a pedestal. We say, No. Let us stand fast in the truth, in that spirit of love and kindness and gentleness that marked all the words, those loving, kind words that fell from the lips of Him who spake as never man spake.

Discourse by Bro. Daniel Toole. Subject: "DAVID'S SON AND DAVID'S LORD"

THE subjects we are considering today are all related to our gracious Redeemer. This ought to be a great blessing to us. Jesus said every one which seeth the Son and believeth on him may have eternal life. Jno. 6:40.) There is a difference between seeing the son and believing on him. Seeing the son means we are becoming acquainted with him in our understanding, becoming acquainted with all the facts regarding our Lord presented in the Bible and by study and mediation we are getting those facts properly arranged and digested so we can have a full intelligent understanding of him, our blessed Lord. Therefore seeing refers to the understanding. Believing refers to the heart. "With the *heart* man believeth unto righteousness." There might be a good deal of illumination in the mind and not much faith in the heart. "For unto them (Israelites) was the gospel preached, as well as unto us, but the word (though understood) did not profit them because it was not mixed with faith in them who heard it." (Heb. 4:2.) There was much illumination in the understanding, you see, but not much faith in the heart. We must seek to have a good clear understanding of Jesus and thus behold him and then we must arouse our hearts.

TO BELIEVE WHAT WE UNDERSTAND

and this will make our knowledge real and precious, "Unto you who *believe,* He is precious." Arouse your heart to an exercise of faith by asking yourself questions. Are these things true? are they real? This will arouse your heart to exercise faith. Persist in this questioning method until the truths of God's word, one by one become real and precious, and then will be fulfilled the Scripture, "whom having not seen ye love on whom though now ye see him, not yet *believing,* ye rejoice with joy unspeakable and full of glory." Do not cease arousing your faith until this is true.

We will now feed our understanding from God's word by considering our text. In Math. 22:41-45 Jesus said: "What think ye of Christ? whose son is he? They say unto him, 'the son of David.' He saith unto them, 'How then doth David in spirit (by inspiration) call him Lord, saying 'the Lord (Jehovah) said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool?' If David call him Lord how is he his son.'"

May the Holy Spirit reveal Jesus to our hearts this afternoon as we investigate the meaning of these words. First of all it might be noticed that the discussion does not refer to Jesus' pre-existence, but to his relationship to the human family. Jesus became related to the human family by taking our nature thru his mother Mary. Mary's genealogy in Luke 3 traces back to David thru Nathan. In this way Jesus was the

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and heir to the throne of Israel in harmony with God's oath to David in Ps. 89:35-36: "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever and his throne as the sun before me."

Joseph accepted Mary to be his wife and adopted Jesus as his son. Joseph's genealogy traces back to David thru Solomon (Math. 1.) Some have thought Jesus' right to the throne rests upon his relationship to Joseph. But not so. True, Jehovah did promise David that the messianic heir of the throne of Israel should come thru the line of Solomon but on conditions of faithfulness. In 1 Chron. 28:5, 7, David says: "And of all my sons * * * * He (God) hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. Moreover I will *establish* his kingdom forever *if he be constant to do My commandments* as at this day." You see God's arrangement was that Solomon was to succeed David to the throne, then at Solomon's death, Solomon's son should be heir at his death, his son and so on until the last heir should be Jesus. In this way Jesus' ancestry was to trace back to David thru Solomon. But did you notice that the throne of David was to be established thru Solomon on conditions. "Moreover I will establish his (Solomon's) kingdom forever *if he be constant to keep My commandments.*" Again in 1 Kings 2:4, David said: "That the Lord may continue His word which He spake concerning me saying, "If thy children (Solomon was referred to) *take heed to their way* to walk *before me in truth* with all their heart and all their soul there shall not fail thee (be cut of) a man of the throne of Israel." Did Solomon fulfil these conditions? Hear Jehovah's verdict in 1 Kings 11:9-13: "And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel. * * * wherefore the Lord said unto Solomon forasmuch as this is done of thee and thou hast not kept my covenant and my statutes which I commanded thee I will surely *rend* the kingdom from thee and give it to thy servant. Notwithstanding in thy days I will not do it for David, thy father's sake, but I will rend it out of the hand of thy son, Howbeit, I will not rend all the kingdom but will give one tribe to thy son for David, thy father's sake and for Jerusalem's sake which I have chosen." You will notice that the only reason that the king-

dom was not rent away from Solomon at once and all of it, was because God wished to honor David. But because of Solomon's unfaithfulness ten tribes were rent away from Rehoboam, his son, and later the whole kingdom was taken away from Solomon's ancestry, never to be returned. The last three kings in the Solomonic line were Jehoiakim, Jehoiahcin or Coniah and Zedakiah. God's verdict regarding these three kings is as follows: Of Jehoiakim (Jer. 36:30): "Thus saith the Lord write ye this man childless, a man that shall not prosper in his days (and note carefully), *for no man of his seed* shall prosper sitting upon the throne of David and ruling any more in Judah." His Son did sit upon the throne a short time but God's verdict regarding him was Jer. 22:24, 30: "As I live saith the Lord though Coniah, the son of Jehoiakim were the signet upon my right hand yet would I pluck thee hence. Therefore thus saith the Lord of Jehoiakim king of Judah *he shall have none to sit upon the throne of David.* * * * Zedekiah, Jehoiakim's brother reigned for a while, but hear the word of the Lord regarding him. Ezek. 21:25-27: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus said the Lord God, remove the diadem, take off the crown, this shall not be the same (things must not progress any longer in this way) exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, and it (God's kingdom) shall be no more until he come whose right it is and I will give it to him." From a careful consideration of these scriptures, it is easy to be seen that the great heir to the throne of David could not come thru the Solomonic line. The exalted line of Solomon must be abased and the humble line of Nathan which made no pretensions to royalty must be exalted. So we see that Jesus' right to the throne rests upon the fact that he was the son of David thru Nathan and not thru Solomon.

Right here we might draw some practical instruction. The fact stated hundreds of years before Christ was born that he should come thru Solomon on conditions of Solomon's faithfulness. The fact that is recorded that Solomon was not faithful. The fact that Jesus did not come thru Solomon but thru Nathan. Do not these three facts demonstrate the existence of God and His overruling providences? Do they not demonstrate His faithfulness to His word without any respecter of persons? And can you not see in these facts, a strong proof of the inspiration of the Scriptures?

Having now discovered how Jesus was David's son and thru what line his genealogy is correctly traced, let us now see in what respects Jesus is David's lord. How could Jesus be both the son of David and David's Lord?

Jesus was not David's lord in his prehuman existence before he was made flesh and dwelt among us. Jesus became David's lord and "Lord of all" (Acts 10:36) at his resurrection. Rom. 14:9: "For to this *end* Christ died and rose again *that he might be Lord,* both of the dead and living." "That God *hath made* that same Jesus whom ye crucified both Lord and Christ." (Acts 2:36.) You see Jesus was not Lord or ruler of mankind until he had sacrificed himself, his human existence in their behalf, then it was God's pleasure to make him Lord of all. So he became Lord by his sacrifice and by an appointment of the Father.

While Jesus was *a* god (a mighty one) as is recorded in Jno. 1:1: "In the beginning was the word and the word was with the God and the word was a god," (Diaglatt translation). Yet he was not Lord in the sense he was after his resurrection. Yet before he was made Lord it was proper for him to receive reverence as the "only begotten son of the Father" and as Jehovah's agent in all the works of creation (Heb. 1:2, 1 Cor. 8:6.) The propriety of bestowing reverence upon the son of God before he became Lord is pointed out very fully from the Scriptures in "Studies of Scriptures," Vol. 5, Pages 72, 73.

Why did Jesus wish to become Lord both of the dead and living? We answer to do them good, to deliver them from sin, pain and death. The whole world had lost their right of life through Adam's disobedience, and all have become terribly depraved through hereditary and are no longer able to rule or extricate themselves from this depraved condition. Jesus wished to have the opportunity of ruling mankind for a time that he might execute such laws and arrangements as would lift up the willing and obedient under his rule to holiness and life. Before he could thus become Lord or ruler of mankind the just sentence of death on the human race must be met. Jesus' love and interest in the human race was so great as to be willing to meet that sentence for the race. This was in harmony with the Father's plan. Jesus therefore left his prehuman condition, became a man and then gave up his human existence in death as a corresponding price for the Adamic race. In this way Jesus bought the race of mankind. In harmony with the Father's program and as a reward to Jesus' faithfulness and self-sacrificing love, Jehovah raised Jesus from the dead, not to human nature, for this he sacrificed for Adam's race. "My flesh (human nature) I give (forever) for the life of the world." But Jehovah raised him to the divine nature like his own, "the exact impress of His substance." (Heb. 1:3.) The Greek expresses it, "raised him a quickening or life giving spirit." He has a glorious body now, "above the brightness of the sun." For it is in Christ that the fullness of God's nature dwells embodied." (Col. 2:9 Weymouth translation.) Yes, God "raised him from the dead and seated him at His own right hand far above all principality and power and might in this world (age), but in that which is to come and *gave* him to be head (ruler) over all things to the church (for the benefit of the Church) which is his body the fullness of him who filleth all in all." After Jesus was resurrected he said all power (authority) is given me in Heaven and earth. For purchasing the race from the death sentence; for the sacrifice of his human nature God rewards him by a glorious resurrection and appointed him to be Lord and judge and high priest of the human race, and by becoming the Lord of the human race He became

DAVID'S LORD

because David is a member of the human race. How did you say? By his sacrifice and by his resurrection and appointment of the Father. "For to this end (purpose) did Jesus die and rise again that *he might be Lord* (ruler) both of the dead and living." This Jesus whom ye crucified God hath made both Lord and Christ. Oh glorious one, who in your prehuman existence looked upon the depraved, helpless, condemned human race, in pity and love. Oh glorious one, who became flesh and sacrificed yourself on our behalf. Oh glorious resurrected one, now exalted by Jehovah far above angels and all powers, to be our Lord and saviour, we will love thee, we will serve thee, we will let thee save us by your mighty power and abundant grace.

If at Jesus' resurrection 1900 years ago Jesus became owner, judge, priest, Lord of the human race for the very purpose of lifting them up from the ignorance and depravity and death sentence they were under, why is it he has made such a failure? For the human race are still going into the death state as formerly and are as ignorant and depraved and sinful as ever, or worse. We answer that Jesus has not begun his great ruling, educating, judging, uplifting, life-giving work for the race of man yet. Jehovah had a peculiar feature in his program which must first be fulfiled before Jesus was to rule and bless the world. This feature was to select out from this Adamic fallen race a little company which are to be the brethren of Christ, sometimes called the bride of Christ, the Body of Christ, etc. These are to be joint heirs with him in this reign of righteousness, and assist him in lifting up the world from sin and death. That is why Paul said: "Know ye not that the saints shall judge the world," and "if we suffer with him we shall reign with him." This is the elect or select class. These are to have very excellent characters to share such a fine and exalted position and to do such a difficult and noble work. The kind of character Jehovah has decided these must have is a character like his Son. "Whom he foreknew (to be of this class) he did also predestinate (predetermine) to be conformed to the image of his Son." (They are, while in the flesh, to develop characters of heart copies of Jesus, then in the first resurrection they will be given a glorious spirit body like his. (Phil. 3:20-21.) To select out the predestinated number who are willing to go through the experiences and purifying processes to fit them for this position has required about 1900 years. But the Scriptures point out that the number is about complete and Christ will soon, with them, take his power and begin his reign, as James says: "Simeon hath declared how God did visit the gentiles to take out of them a people (the Church) for his name (to be called by his name by becoming his bride) after this (is accomplished) I will return and build again the tabernacle of David which is fallen down (in other words begin actually to rule; for what purpose?) that the residue (remainder) of men may *seek the Lord,* even all the gentiles upon whom my name is called." This great general restitution or restoring work will take place you see at Christ's Second Coming and will continue for 1000 years. For of these saints selected during this age it is written, "They lived and reigned with Christ a thousand years." (Rev. 20:6.)

But Jesus will not be the Lord of the human race and David's Lord forever. But only till he has restored the willing back to righteousness and harmony with God and to a fitness for eternal life and only till he has demonstrated who are the unwilling and will have destroyed them in the second death. (Acts 3:23.) When this is accomplished there will be no need of death, so death will be destroyed—done away with. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father (when will he deliver up the kingdom?) when he shall have put down all (other) rule and authority and power, for he must reign till he hath put all enemies under his feet and the last enemy that shall be destroyed is death. And when all things shall be subjected unto him then shall the son also be subject unto Him who did put all things under him that God (Jehovah the Father) may be all in all." What an unselfish, self-sacrificing, benevolent and devoted spirit our Lord has. May we imitate him until we are like him.

Practically the same thought as David's son and David's lord is presented in the words "I am the root and offspring of David." (Rev. 22:16.) There is a difference between being the root and being the offspring. David was a stem out of Jessie, that is David received his life or existence from Jessie. Jesus was the offspring or stem from David according to the flesh because he was David's son. But how did he become David's root or the one upon whom David's existence depends. We answer the same way that he became David's Lord, by his death and resurrection "He tasted death for every man" and thus he bought the human race including David which had lost their right to life through Adam's disobedience and now since his resurrection he has become *"The resurrection and the life,"* and as soon as the proper time comes he will give David and the whole human race a new right to live upon conditions which they will be able to fulfil and thus he will become David's root or life-giver, just as David was his root according to the flesh. How grand.

Similarly Jesus became the second Adam. He was not the second Adam in his prehuman existence nor while he was in the flesh. Adam means life-giver. Adam lost his right to beget a race with a right to life. He brought forth his race unto death. "As all in Adam die," Jesus, while in the flesh, did not have the right to give the human race life. His awakening Lazarus and others from the grave were not permanent but to picture his future glory and right and power, when the right became his. He must first die and satisfy the just sntence of death against the race. This he did. First by leaving the heavenly glory and becoming a man, then by laying down in death his humanity by the humiliating painful death of the cross. For this sacrifice Jehovah raised him from the dead, a spirit being again, higher than he was before. He was put to death in the flesh (as a fleshly being), but quickened by (in) spirit—that is quickened or resurrected a spirit nature and no longer as man. (I Pet. 3:18.) So, says Paul, "the first man Adam was made a living soul, the last (or second) Adam was made a quickening, life-giving spirit." (I Cor. 15:45.) Therefore it is since Jesus was resurrected, since he became David's lord and lord of the whole human race that he became the second Adam, with the right to give the race life, which the first Adam failed to give. Adam generated the race unto death. Jesus will *regenerate* the race unto life, as soon as the Church is selected and glorified with him. He says: "Ye who have followed me (now), in the regeneration, when the Son of Man shall sit upon the throne of his glory ye also shall sit upon twelve thrones judging the twelve tribes of Israel. (Math. 19:28.)

At this time he will become the everlasting father. Adam as the first father or life giver failed to give the race life. Jesus, by keeping the law, while he was a man, gained the right to life as a human being. This right he sacrificed at Calvary, as an offset to Adam's forfeited life. Thus by redeeming Adam he has redeemed or bought the race and can now become their father or life-giver. And as Jesus will give eternal life to all who become worthy during his messianic reign therefore they will never need another father so he will become "the everlasting Father" and the prince of peace. (Is. 9:6.) And all who do not become worthy of life shall be destroyed in the second death.

We can now fully appreciate how our Lord, once the Logos, and agent of Jehovah in all works of creation, left his glory with the Father and became a man, taking our nature through Mary, and thus became the son of Adam. He sacrificed his human nature to satisfy the just sentence of death against the race and Jehovah raised him from the dead, not in human nature, but a glorious spirit nature like His own and appointed him Lord of all for a definite period of time, thus he became not only David's son, but David's lord. We have seen further that he has not begun his great ruling, uplifting work yet for the race of man, but for 1900 years has been selecting a little company to be his bride and joint heir with him in this uplifting work soon to begin. We also see Jesus will not always be lord, but as soon as his work for the race is accomplished he will deliver up again the kingdom to the Father that God may be all in all. Additionally we see how Jesus was the root and offspring of David and the race, how he is, since his resurrection, the second Adam, to give life to the dead and dying human race and therefore is to become their new and everlasting Father. Surely we can join in the devotional chorus to our Heavenly Father, the Author of the plan of salvation, and to our glorious Lord, the executor of it. Blessing and honor and glory be unto Him that sitteth upon the throne and unto the Lamb forever. Amen.

Any one who attended the Norfolk convention could not fail to call to remembrance the happy experiences there by a mere glance at this picture. At practically every testimony meeting this conspicuous figure was seen giving a whole-hearted rousing testimony. It was seen busily engaged in conversation with familar groups between meetngs. Thus we introduce you to Brother Dr. C. J. Robbins, of Hampton, Virginia, who is an elder in the Newport News ecclesia, and who has had a varied career, having been in the whisky business, the real estate business, the furniture business, the auction business, the grocery business, the lumber business, and now, since 1914, in the King's business, and mighty busy he is, for he entertains the pilgrims in his home, goes seven miles to class meetngs and talks, talks, talks incessantly to his patients whenever opportunity presents, never fearing the consequences. An ever-present reminder is this of the Norfolk 1916 convention. (Brother Herr brought this character especially to our attention.)

Synopsis of Discourse by Bro. A. H. MacMillan. Subject: "GATHER MY SAINTS TOGETHER"

OUR test, namely, "Gather my saints together unto me," suggests the thought that the Lord's saints have been scattered, and now the time to gather them has arrived. From the teachings of our Lord we clearly see that during the gospel dispensation the true saints of God would be mixed up in the various institutions of Babylon with what we might term pseudo Christians, or tares, as the Master called them. In Matt. 13, we have a picture of this in the parable of the wheat field. The Master sowed good seed in the field; later on an enemy came and sowed tares. When the wheat sprang up the tares were discovered. It was suggested that the servants go forth and gather out the tares. The Master said, No., lest you destroy the wheat also, but let them both grow together until the harvest. Then we will do the separating work. Jesus later explained the parable to his disciples, saying that the good seed represents the good message of truth, and that the tares represented the errors taught by the adversary. In the fulfilment of this we see how forceful the Master's parable is. The true message attracts none but the wheat class, for it is made very clear in the word of God that those who follow the Lord now may expect to suffer persecution and opposition, having their names cast out as evil, and will be called upon to endure many hardships.

Jesus said, "If the Master of the house was persecuted so would they of the household." aul says, "Through much tribulation must you enter into the kingdom of God." We are assured, however, that if the way is narrow and beset with many pitfalls and difficulties, that the reward is correspondingly great. Paul himself said that the sufferings were not worthy to be compared with the glory to be revealed. A proper understanding of the call, of the glorious reward and the conditions upon which this reward would be attained would attract none but those who really loved the Lord and had a desire to please him. Thus the good seed attracted the wheat class.

Later on, however, scheming and designing men perverted the gospel message, teaching the people that if they did not accept the Lord they would be tortured throughout eternity. If they would accept him and join some earthly institution

called a church they would have glory, honor and immortality. This false statement of the Master's invitation and the conditions upon which the prize might be won attracted many who were seeking something for nothing, and thus the wheat field was overrun with tares. We are now living in the harvest time. Of this we find abundant proof in the Scriptures, and also in our own experiences. The same message that attracted the wheat class in the beginning is the message that will separate them from the tares now in the end of the age. As Jesus said, in the end of the age he would send forth his messengers with an illuminating message of truth, and the faithful ones would appreciate and accept this, whereas the tares would reject it.

And so it true today when the truth is presented to a mixed audience those of the wheat quality embrace the message and rejoice in it. The tare class reject it and persecute those who accept it. We see this going on everywhere. Thus the wheat class is being forced out of Babylon and are thus freed from her restrictions and confusing creeds. They are free to meet together in little companies for real Bible study, and true to his promise, the Master meets with them to bless them. As Jesus said, so it is now, one taken from here and there. And when asked as to where they would be taken he said: "Where the food was there would the eagles be gathered together. Eagles will eat only good, fresh food, rejecting carrion and other offensive matter. The eagles in this text illustrate or picture the wheat class who are looking for refreshing truth and who are receiving it from the Lord.

The Prophet Malachi, with prophetic vision, foresaw this very condition, for he said: "They that feared the Lord spake often one to another, and the Lord hearkened and heard it and a book of remembrance was written for them, and they shall be mine saith the Lord in the day that I make up my jewels." In the original language we find the prophet's thought a little clearer. His thought would be better expressed in the following language: "They that reverenced the Lord met together frequently to instruct and encourage each other, and the Lord recognized this and met with them, and in the Lamb's book of life their names were written, and when the jewels of the Lord would be made up those whose names are written in the Lord's book will be of the jewel class.."

In referring to this same matter Apostle Paul gives as a picture of the assembling of this company of jewels. In Heb. 12 he calls them the Church of the Firstborns meeting in general assembly in the presence of God and the holy angels with Jesus their Head and Redeemer. Paul says their names are all written in Heaven. It matters little whether our names are on earthly rolls or not as long as they are on that heavenly roll in the Lamb's book if life.

In John 5:29 the apostle says: "The time will come when all that are in the graves would hear the Master's voice and come forth, those that have done good unto a resurrection of life and those that have done evil unto a resurrection of judgment." The Greek word here translated "graves" is "mneimon," which means remembrance of memory. Viewing the text from this standpoint it brings out a very beautiful thought. It would be correct to say that all the human family are recorded in God's memory, in a general book of remembrance, and in due time they will be called forth from the sleep of death and be given an opportunity to recover their lost estate and life rights. But in this book of life, a special book of remembrance, are written the names of the truly consecrated ones. And so we find the plural use; all that are in the remembrance of him or in the two books of remembrance. If our names are written in the Lamb's book of life and if we continue faithful to the end of the way and do nothing to cause our names to be blotted out from that book then we will come forth in the great gathering day of the saints to the resurrection of life, the first resurrection. The Scriptures clearly teach that at the time of the second coming, the sleeping saints receive their reward and those who are alive at the time and remain over will at the moment of death be changed into the likeness of the Lord and meet him in the air. We understand that thus the marriage of the Lamb is even now in process, for marriage means union. The resurrected saints are already with the Lord in the air waiting until those in the flesh are fully developed and have accomplished their work, and then the clouds of trouble will become so thick and severe that the last ones may be taken away by violence, as suggested by the statement of Paul, "They will be caught up in the clouds to meet the Lord in the air."

How grand a meeting this will be when the dear Lord gathers His faithful saints unto himself, those who have made a covenant by sacrifice. Undoubtedly some time will be spent meeting and greeting the faithful saints that have gone before. Then all will be instructed in the etiquette of the heavenly court before they proceed there. When the due time comes the Lord Jesus will proceed into the presence of God with his glorified bride. As stated by Paul, the Lord will wash the Church with the water of the word and present her by his side a glorious Church without spot or wrinkle or any such thing. When the Church meets the Lord in the air they will be divine in nature. When presented before the Father they will be accepted by Him as His beloved son's worthy bride. Then they will be exalted to the office of kings and priests as the joint-heirs of Jesus Christ. What a grand and glorious occasion and gathering that will be when we behold the face of the great Jehovah God as he is seated upon the great white throne, the throne of the universe

Jesus will be the central figure before Him and on either side the faithful ones will stand in order from the greatest next to the Master even unto the least, circling around the throne. The Heaxenly Father will then receive them, inaugurate them into their glorious office amidst the acclamations of joy and glory that will echo and re-echo through the ages of glory as the holy angels sing that hallalujah chorus before the great white throne. Then we will all say that "the toils of the road will seem nothing when we get to the end of the way."

Discourse by Bro. J. A. Meggison. Subject: "THE GENERAL ASSEMBLY AND CHURCH OF THE FIRST BORN WHOSE NAMES ARE WRITTEN IN HEAVEN"

DEAR FRIENDS, this is the enrollment day of the convention, and the topic of the day is the Book of Life. We will read our text from the revised version: "For ye are not come (literally—are not approaching unto the mount that might be touched and that burned with fire, and unto blackness and darkness and tempest and the sound of a trumpet, and the voice of words, which voice they that heard entreated that no work more should be spoken unto them; for they could not endure that which was enjoined—if even a beast touch the mountain it shall be stoned; and so fearful was the appearance that Moses said, 'I exceedingly fear and quake.' But ye are come (literally—are approaching) unto Mount Zion, and unto the city of the Living God, the Heavenly Jerusalem: and to innumerable hosts of angels, to the general Assembly and Church of the First Born who are enrolled in Heaven; and to God the Judge of all: and to the spirits of Just men made perfect; and to Jesus, the mediator of the new covenant; and to the

blood of sprinkling which speaketh better things than that of Abel. See that ye refuse not him that speaketh."

Note, dear friends, that our text begins with the word FOR, which indicates that the things stated here are a reason for something said before. We are told in verses 14-17: "Follow after peace with all men, and the sanctification without which no man shall see the Lord; looking carefully lest there be any man that falleth short of the grace of God, lest any root of bitterness spring up and thereby the many be defiled; lest there be any fornicator, or profane person, as Esau, who for one mess of meat sold his birthright." And the reason given why we must watch carefully is that while the Israelites were approaching wonderful things as they came before Mount Sinai, yet we are approaching the realization of a much grander hope than were the Israelites.

"Ye" are the Church in the Gospel Age and especially at the present time. In the past God manifested Himself in fearful sights and sounds to inspire servants with reverence and fear and respect. Israel had been a nation of slaves. They could not understand nor appreciate the things of God and so they entreated Moses that he should stand between them and God. They were but servants and so God had to be distant toward them to inspire respect. But "Ye" are not as servants, but as sons who do appreciate and understand the things of God and can enter into His plans. Therefore "Ye" are not approaching awful sights and sounds to inspire you with respect, but these are reserved for the world; but "Ye" are approaching a wonderful welcome. Yes, *a wonderful welcome;* for all of Heaven's grandest lights will be there to welcome and honor the Church. That will be the grandest reception which the universe has ever seen, or ever will see, as far as we are told. As we used to sing: "O that will be a crowning such as earth has never known!"

Ye are approaching MOUNT ZION. Mountain is a symbol of kingdom, and Zion means "sunny," "bright," "happy." So ye are approaching, not the darkness of Sinai nor the darkness which has been over all the nations, but the Sunny *Kingdom, the bright and happy and joyous Kingdom;* into the brightness of Jehovah's presence. The gloom will be forever passed away. Isaiah 54:6-8, 11-15 says: "For a small moment have I forsaken these, but with great mercies will I gather thee. In overflowing wrath I hid my face from thee for a moment, but with everlasting loving kindness will I have mercy on thee, saith Jehovah, thy Redeemer. O thou afflicted, tossed with tempest, and not comforted, behold I will set thy stones in fair colors and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles and all thy borders of precious stones. And all thy children shall be taught of Jehovah, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear, and from terror, for it shall not come nigh thee." All these are figures of brightness and happiness, of the bright sunshine of day and no longer the gloom of night. Yes, it will be the glad, the bright, the sunny kingdom, even for the world, for the Lord assures us that in this mountain he will destroy the vail that is spread over all nations, Satan's vail of ignorance and superstition.

"Unto the city of the Living God." The city or government which God, the source of all life, who has inherent life, Himself has made. God's own city or government. In this city God will exhibit to all mankind the principles of God's eternal laws of righteousness and truth, and show man how to apply and live them out in all things, so that they might attain eternal happiness and life, and be His people. In this city God will place His spirit, and will exhibit the things which He delights in, the joys of the Lord, that all may see how much better they are than the poor poverty-strcken things of the past, imperfect in their enjoyment and disappointing in their results. This will be the fifth universal empire. Men have longed for a kingdom which would bring them peace and happiness, and rest and security for those who loved the right. But they have not been able to attain it, and this Kingdom will be the desire of all nations. In Psalm 48:1-3 we read: "Great is Jehovah and greatly to be praised, in the city of our God, in His holy Mountain. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King. God hath made Himself known in her palaces for a refuge." Yes the inhabitants of this city have learned by experience that God is a refuge. They have stepped out in faith on His promises, staking their all upon His faithfulness, and they have found Him more wonderfully able to keep and preserve from harm than they ever knew before, and able to give them a wonderful victory, and so those who do know their God, these have been strong, and done exploits. Then the Lord tells us that we should not forget Zion, but should so impress its beauties upon our minds that we shall

never forget them. Verses 12-14: "Walk about Zion, and go around about her. (Study in the word of God what He tells us about this city, study the types and shadows, the parallels, the time features, the doctrines, the promises, the plans of God about this city, and impress them upon your mind so that you will never forget them.) Number the towers thereof (towers are for watching and warning the inhabitants of any approach of the enemy, and so this means that we should note the wonderfully complete means that God has to warn and protect his people of the designs of the adversary). Mark well her bulwarks. (The means of defense, the promises and assurances of the unlimited power of God and that all of this is available if needed to protect his people. See how completely God has provided for his people.) Consider her palaces. (Note what wonderful delights are the portion of God's people, now and in the future, the delights of the Lord.) That ye may tell it to the generation following. (Let us fill our hearts with the things of this city that God will count us worthy to tell the poor world about it in the kingdom when they will be regenerated.) For this God is our God forever and ever. He will be our guide even unto death." Yes, this city will indeed be the joy of the whole earth. So in this convention, dear friends, let us fill our minds with the thoughts of this city of God to which we are approaching, and fix them that we shall never forget them.

"The Heavenly Jerusalem." Jerusalem means "founded in peace," or "foundation of peace." So this city will be a city of peace. Its foundation will not be a great navy or great army, for such a foundation can never bring peace, but is sure to bring war as that the sun will rise tomorrow. Filling the minds of the people with thoughts of shooting better and straighter than the other fellow, and with bigger guns, is filling their minds with thoughts of war and battle, and is as sure to break out in battle sooner or later. But the foundation of the peace of the heavenly city, the New Jerusalem will be a knowledge of God and of His principles

of righteousness, and of how much better these are than the thoughts of self and its interests. It will be founded on the full satisfaction of justice, and the carrying out of love in all the acts and thoughts of life. Its foundation is sure, because it is built upon the same basis as God's own character. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." (Isa. 32:17.)

Now, who will we first meet of this heavenly host? As told us in 1 Thes. 4:16 we shall meet the Lord Jesus in the air. He will be the first. And what a happy and glorious meeting that will be. Can we imagine the joy of seeing our beloved Head and Lord, the one through whom all our blessings have come, with whom of all others we have been most directly in contact, who has led us through all our trials, and has shown his sympathy with us in our sore battles because he has trod that way all alone before, and he knows its sorrows, its heartaches, its loneliness, its bitterness, its darkness, and its death.

With what joy and gladness will we meet him, to thank him for his love, and with what joy will he greet us upon whom he has bestowed so much care and now sees the fruit of it all? And as we see those qualities of meekness and gentleness and love, justice, wisdom, love and power shine out in his glorious features, our hearts will thrill with joy and satisfaction and peace, for we shall be like him, for we shall see him face to face, and we will drink with him that new wine in the kingdom. Then we will fully realize that the blood of this mediator of the new covenant speaketh far better things for us than did the blood of Abel. Abel's blood cried for vengeance and justice, but the blood of Jesus speaks of justice satisfied and of live and power working together to assist us back into the lost fellowship with our Heavenly Father. Oh, what thankfulness will fill our hearts to overflowing as we look back over the way and realize that through its dangers and terrors and loneliness our Head has led us all the way to such a wonderful victory! Ah, the love that will fill all our being for such a glorious Head will never, never decay.

Then we will meet the Church of the First Born, whose names are written in Heaven. Yes there we will meet all those faithful heroes who have trod this same lonely way of sorrow and pain as we have. We will meet Paul who suffered so much, and such a grand character; and Peter who stumbled so many times, like most of us, and yet who gained such a glorious victory over his weaknesses; and the loving John who seemed not to need many harsh experiences to develop; and sympathetic Mary, who anointed our Lord for gratitude; and John Huss, and Martin Luther, and Brother William Miller; and Brother Barton, and Brother Sampson, and all the faithful. If in this convention we are so filled with joy as with glad handshakes and smile we greet fellow pilgrims, what will not our joy be then when the end of the way is reached and we have our full victory! What a wonderful assembly! All will have fought many hard battles, and pulled through many long, long and weary struggles. What a wonderful appreciation and admiration of one another, all faithful to the core, tried and proven and everlastingly fixed in righteousness. We should learn now to have this appreciation for one another, practice it, and thus encourage one another.

These have their names enrolled in Heaven, in the Lamb's book of life. Jesus speaks of a new name which he will give us. See Rev. 3:5, 12; 13:8; 17:8; 21:27. These have been chosen in him from before the foundation of the world, and they will all have new names; they will have the name of the Father written upon them to show they are Jehovah's own, and the name of the New Jerusalem, and the name of the bridegroom, and then there seems to be implied also a name characteristic of their place in the Body. If we are faithful we shall be confessed before the Father; but if unfaithful our names will be blotted out and another will take our place and get the new name which might have been ours. These new names will not be John Jones and William Smith, but real names, and not mere tags.

Next we will meet a myraid of angels. These have been spectators of our course, sympathetic and eager. How they will welcome the victors home with shouts of heavenly music? They have watched our struggles, sorrowed over our falls and rejoiced over our victories. We can picture them now, watching us. "See that brother over there? what struggles he is having over that weakness. I wonder if he will win. Let us watch him." We can imagine their joy if he wins, and how they would shield their faces in sorrow if he fails. They see him fall down in the stress of the struggle—"But look, he is up again, and determined to fight the harder, Oh I hope he will win." If there is joy in Heaven among the angels of God over one sinner that repenteth, surely they must with eagerness be watching our course. And when they see us as victors how gladly they will welcome us. Will our struggles be worth the while then? I think they will. And there we will meet our guardian angel who has had special charge over us, who will know of our blunders and our carelessness. Oh, let us live that we will not have many things to remember that will make us ashamed before them. If we get there we will not be ashamed, for we will have overcome the shameful things, but the greeting will be the more glad as our battle is clean. Oh, what a welcome. Was there ever such a triumphal entry?

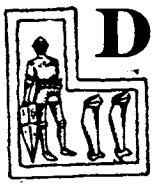
Then with all this assemblage we will be introduced by Jesus our Head to our wonderful Heavenly Father, God the Judge of all. His decision of acceptance will be the act of the Supreme Judge of the Universe, and will be final. He will search with His all seeing eye, but these will stand before Him, in His presence, without blemish, and apostles, transparent characters, images of His own. And the Judge of all will declare his acceptance by crowning them with the authority and rule of the millennial kingdom. This will be the greatest of all our receptions, the grandest sight that is beyond the reach of our imaginations. It is written that: "Thine eyes shall see the King in His beauty," not merely with our understanding as the rest of the world will see Him, but in His own abode of Heaven with all His glory about Him. We have seen beautiful faces of men and women, eyes which expressed love and tender sympathy, we have seen self-control and mastery expressed in some faces; in others deep thinking and inventive powers; and other qualities likewise. These have made the face beautiful and majestic. But when we shall see all these qualities in their highest perfection and glory, shining out with brightness in the face of our Heavenly Father, beaming down upon us to welcome us, I think we shall see inexpressible beauty and majesty and tenderness, that will send such a thrill of joy and admiration through our being as we have never before experienced. It will fill up our cup of joy complete. All the former troubles will pass out of mind. The Father has through all the ages waited for this moment—"For Jehovah hath chosen Zion (the Church with Jesus), He hath desired it for His habitation. This is my resting-place forever; here will I dwell, for I have desired it." He, too, will rejoice, yes there will be such rejoicing as even Heaven has never known.

Then we shall meet, shortly after, the spirits of just men made perfect. Those perfect men, the ancient worthies, who have suffered for the Lord and the truth in ages past, and they will know we are there in the Heavens, and how glad will be both they and us, as we see them get their reward. Those will be majestic characters, and perhaps after a long time they may meet us in the heavenly phase.

Oh, dear friends, do not our hearts burn within us as we think of what a grand welcome awaits us? Shall we not strive to be very careful and heed the advice of the apostle? Let us close with his words:

"Follow after peace with all men and the holiness without which no man shall see the Lord: looking carefully lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled: lest there be any fornicator or profane person, as Esau, who for one mess of meat sold his own birthright."

Discourse by Bro. W. J. Thorn. Subject: "THE SOLDIERS IN THE FIELD"



DEAR FRIENDS, I am glad to have the privilege of discussing this subject, the colporteur work, or the colporteur. We notice in the world that there is a mighty conflict being waged. The armies of Europe are engaged in this conflict and have been so engaged for over two years. It is estimated that there are from twenty to thirty millions of men now under arms. And engaged as they are in this manner, they do not know how they are coming out. The Bible shows, however. And unknown to the world, there is another company. They are the Lord's soldiers, and like Gideon's band, they also are fighting, but not with carnal weapons. They are fighting for truth and righteousness and they are fighting the good fight of faith.

There is a tremendous battle that is on today, and not only today, but it has been waged indeed for centuries and especially since our Lord came into the world. The conflict that has been waged and is being waged today is between truth and error, and it has seemed at times as though the error would maintain the ascendency. But the Bible tells us that eventually truth shall triumph; it will flourish and fill the world and will banish the error, the superstition, the darkness forever.

We read about how the word, the truth, came to the forefront over forty years ago. We remember how the precious truth has been hidden more or less under the rubbish and error of the dark ages, but in 1874, we remember, just about that time, there was a little class formed under the leadership of our dear Pastor, whom God has raised up in these last days. The truth was not prominent then at all. But gradually the interest that was aroused increased until eventually the Studies in the Scriptures, the first volume of the same, was published, and some dear souls, faithful souls, became interested in these beautiful truths, and the call came from the great Bridegroom, or rather the Chief Reaper of the harvest, for reapers to go out into the vineyard.

About twenty-six years ago this conversation ensued between our dear Pastor and me. He said there was a time when he tried to place the books for sale on the news stands, but Major Whittle, I believe, a noted Evangelist at that time, objected to Millennial Dawn, as it was then called, being placed on the news stands for sale, and very few were sold anyway. Eventually the Lord so overruled in the wonderful harvest work that dear, earnest brothers and sisters, fully consecrated to the Lord, expressed their willingness to go out as colporteurs and sell the books. Evidently that was the Lord overruling.

When we come to the dictionary to find out the definition of the word "colporteur," we find that it is stated that a colporteur is a peddler of religious tracts or books. But the Bible definition of the word "colporteur" is an ambassador of Christ, a soldier of Christ, the Lord's representative. Looking at the armies of the world, we find that sometimes when these armies or regiments go out marching they have in front of the regiment what are called the sappers or the pioneers. These usually march in front of the regiment a considerable distance, perhaps a mile or more, and then the people in the vicinity know very well that the regiment will soon appear. These sappers or pioneers march with axes, with shovels, and all those implements necessary to clear the brush away and to clear off the obstructions in order that the regiment might be able to march through. And it seems to me in looking at the matter of the colporteurs, that they are something like these pioneers, and they have been and are doing a wonderful work in the service of the Lord today, and these dear brothers and sisters who have gone forth and who number today possibly over four hundred or more, are indeed engaged in a mighty work for the Lord.

I believe that ou dear Pastor places the colporteur work as ahead of all the other branches in the harvest work, and I believe that is the right estimate. But we believe that nevertheless none of these dear brethren and sisters and indeed, as far as that goes, do any of us, appreciate the magnitude of the work in which we are engaged. We remember the apostle tells us about these soldiers of Christ, that they have weapons of warfare, and that they are mighty. The weapons of our warfare, the apostle reminds us, are not carnal, but mighty through God to the pulling down of strongholds, and casting down imaginations and every high thing that exalteth itself and bring into captivity every thought, or as the Emphatic Diaglott renders it, every mind to the obedience of Christ. More than that, we find in Luke 10:1, 2, that in the Jewish harvest the Lord sent out colporteurs, so to speak, pioneers. We read: "After these things the Lord appointed other seventy also and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest." In other words, these seventy were sent out to do a work very similar to the colporteur work of today. But they did not have the advantages of

the printed page, and therefore as they conveyed their message it was an oral message by word of mouth going from door to door and telling the people in Israel of the coming kingdom and that the Royal Majesty of the Heavens had approached. Theirs was a wonderful message. But, dear friends, the gospel harvest work is of much greater magnitude and could not possibly be accomplished in that way, and therefore God brought into existence in His own due time the printing press, and the art of printing came into existence, and no doubt all this was a preparation for the great harvest work that was to take place beginning especially with the year 1874 and lasting until the present time.

Speaking from the standpoint of the colporteur, for I had the privilege of being in the service for some years, I can speak personally that it is the grandest work; and a means for developing character in a most wonderful manner. The Lord warns all who become his soldiers that we must

expect to endure hardness, and moreover that the soldier must not expect to have an easy time of it by any means. His enlistment suggests to him that his path is not to be a bed of roses, but that in all probability he will have to fight and possibly lose his life in the conflict. And understanding all these conditions he goes into the service.

So it is in the Lord's service, dear friends. Our consecration, our enlistment, is until death Moreover we find that it is absolutely necessary on the part of the soldier that he be careful to follow out the instructions of the captain, follow his orders. It would not do for him to say that he was going to fight in a certain portion of the field, but he must obey his orders and go where he is sent, and so in this great harvest work that has been going on all these years since 1874, we find that there has been a wonderful system developed. We can see the Lord's hand in it all. It is such a wonderful work that it is a surprise to all the enemies of the truth today. They cannot understand the power behind it. But we understand that it is the Lord. He is the great power. It is the power of God that works in and through these dear brethren and sisters that are sent out from time to time.

The experiences that these dear brethren and sisters have are sometimes very discouraging. And therefore it is very helpful for the dear brethren to be together, for two to go together. The Lord suggested or commanded the apostles go together by twos that the one could encourage the other. And then we remember our dear Pastor's suggestion in regard to the selection of the apostles—and this should remind us and help us to keep very humble before the Lord and realize how little we are, how insignificant—our dear Pastor suggests that in sending out the apostles and sending them two and two, that by coupling them together one supplied what the other lacked, and thus out of the two half men the Lord got one whole man. And so in the colporteur work or any part of the service. And so we are glad that God is able to make up our lacks in these wonderful ways. And then where we come short in other ways also, our heart being right and filled with love for the Lord, we are so glad that although we do come short we have our dear captain who stands as our advocate and pleads our cause, and thus through his merit and standing for us we are able to remain in the service. If it were not for this gracious arrangement not one could remain in the service of the Lord, because of ourselves we could not be acceptable.

A colporteur to succeed in this wonderful service then, must be fully consecrated to the Lord, and even then, dear friends, we find that it is necessary to renew that consecration from day to day so as to be sure to keep in that consecrated attitude of mind all the time. I have found out in my past experience that there seemed to be something the matter with my consecration. I could not understand what it was. I realized that I had given all to the Lord in the past, everything that I had, but there were other things that were coming into my life from day to day: I did not seem to act in the same way that I had originally when I made my consecration. And I often think of dear Brother Edgar's dying words: "Brethren, daily renew your consecration vows and daily seek to carry them out." And I have found by doing that day by day, daily renewing my consecration, that that has seemed to have the effect of drawing me nearer to the Lord, and this is suggested in the word of the Lord where it says "Draw nigh to God and he will draw nigh to you.'

The work has been going on very wonderfully, and just about a year or so ago, perhaps a little more, there seemed to be a lull and quite a number of colporteurs left the service. Probably they had very good reasons for so doing. But we understand that the harvest work is not over yet. Seemingly there is much to be done and still there is room for more laborers, and still we believe that the prayer is appropriate that the Lord send more laborers into the vineyard. And, of course, as we utter that prayer the thought should fill our minds. "Am I willing to go forth into the vineyard?" The prayer itself would suggests such a thought. Of course, we would be willing and we would be glad to serve in any way we possibly could. And therefore, in view of the fact that there seems to be so very much to be done, we would encourage all who are still colporteurs to remain in the service just as long as they can and until the work is complete.

You remember our dear Pastor in May, 1916, Tower, made a very suggestion to all the dear brethren everywhere. Quite a number have followed it out. (Here Brother Thorn read the article from the Tower where Brother Russell suggests that the friends send their names to the Society, giving their qualifications, etc., under "I. H. S." begining with the words "Since the Messianic Kingdom will be—.)

Who knows but what the Lord has something wonderful to do yet before the work is accomplished? Our dear Pastor further suggests in a Tower a little farther back that the burning of the tares in all probability will end the harvest work. As we go about from place to place we are surprised and indeed amazed at the interest that is being shown by so many people. While we were in Indianapolis about two weeks ago our dear Brother Wise told us that three of the churches had opened up to the Photo Drama of Creation. That is very remarkable, and suggests to us that there may be great possibility for the truth yet. It is well to keep our eyes open and our hearts open and be ready for any kind of service to perform.

So, dear friends, I am glad to be able to speak from my experience of the blessing I have received from being a colporteur. Indeed if I had not been a colporteur it is doubtful in my mind whether I would be able to render the service I am rendering today. I remember well when our dear Pastor asked me the question about twnenty-six years ago in April. He said: "Brother, I see that you love the truth." "Yes, indeed I do, dear Brother Russell." "Well, have you thought of the colporteur work, brother?' I said: "I have thought some of it." "Are you going into it?" He saw that I demurred, and then he asked me a very serious question. "Brother, would you be willing to lose your crown?" "No, indeed, I would not want to lose my crown for anything." He said: "Brother, if you don't go into the service somebody will and use the privilege that you might use." And as soon as he uttered those words, I said: "Brother Russell, I am going into the service." And leaving Allegheny I remember the time very well, I took my first lesson with some experienced colporteurs in Buffalo. I remained in the work for about two years, or perhaps a little more, and there came a time when it seemed that I had to get out of the work, and I had learned to love it so very much that when the day came for me to leave I shed tears of regret but I was compelled to do it by force of circumstances. I wished that I might re-enter it, but it seems that the Lord has had some other work for me. But today, as a result of the experience I have had, the colporteur work is especially dear to my heart, and I find usually that in my prayers for the colporteurs, understanding all their difficulties and so on, I usually place them first in my prayers, even before the pilgrim brethren. I don't know whether I am right about this, but it appears that way to me. And I am sure we are all praying for these dear brothers and sisters, for they are accomplishing a wonderful work. They are really evangelists spreading the good news of the kingdom as they are going from door to door. What wonderful experiences I have had in that connection, coming directly in contact with the people, sometimes entering into a house or home where there was much sorrow and misery and perhaps death. What a wonderful opportunity to present the news of the kingdom to them. And so I have as a result the greatest admiration for the colporteurs.

I believe that they occupy a very prominent position in the great harvest work and more than that the dear faithful colporteur brethren and sisters, I believe, will occupy a very high position in the kingdom. Let us then, dear brothers and sisters, pray that the Lord of harvest will indeed raise up more laborers and send them into his vineyard, and let us each ask himself, or herself the question, Might not I have a privilege in this great service myself? And we assure you that if you will enter the service that there are wonderful blessings in store for you. It certainly is a remarkable privilege. It will soon pass away. We know not how soon. We are waiting and praying.

Furthermore, the colporteur to succeed must also be very humble as well as obedient. And how true that is in any part of the service. Oh, how well it is to remind ourselves of that fact, that we do not of ourselves amount to anything. You remember that our dear Pastor suggested in a Tower not long ago that the Lord could do without all of us better than He is doing with us, because everything we do is touched with imperfection. See what a mess we make of the things we do. The work we do for the Lord has frequently to be done all over again. How humiliating! And yet while the Lord could not accept of us on our own

account, He accepts us through Jesus, because he looks at the heart and sees the spirit of love, love for God, for righteousness, and that is our opportunity, to show our love for the Lord. And so let us see to it in whatever part of the service we engage that it is love that is the impelling motive, and if we do that, then our work will surely be acceptable to the Lord and then remembering that whatever we might do, however much we may be privileged to accomplish, as our Lord said, remember that after ye have done all these things that you are unprofitable servants, and we are too. The Lord can acomplish wonderful things through us if we are humble and faithful.

Another thing that the colporteur needs is determination. We all need it. Sometimes when I would go to the door I would be in a dejected state of mind, and I would have to remind myself, and say to myself: "Look here, young man, you are not a peddler, you are not a book agent, you are working in the King's business, you are a servant of the King." And you know that thought would lend such dignity to the cause that as a result I would do a much better day's work. Oh, if we could realize that in everything. As the apostle suggests, Whatever ye do, do it all to the glory and honor of God.

May the Lord help us all to be faithful in our service wherever the Lord has seen best to place us is my prayer.

Discourse by Bro. Graham. Subject: "THE SOLDIERS IN THE FIELD"

YOU know, we hear a great deal now-a-days about volunteers, and enlistments, etc., and about the various methods that are used to induce men to go into the army. Well, I do not know whether that is why we have been put here on this platform this afternoon or not, whether we are to endeavor to encourage you to enlist in the Lord's army as a volunteer or not. You know a volunteer goes in of his own volition; doesn't need any coaxing or urging, and *we* should be volunteers.

I haven't any data or figures to tell you what a great work this volunteer work is that has been going on for the last twenty-five years or so, perhaps a little longer. I do not know how many tracts have been spread abroad.

I have been asked to speak fifteen minutes about the volunteer and the volunteer work. My dear friends, it would take fifteen hours to tell about that work, it is so vast and glorious and wonderful. I suppose that in volunteering we must remember that the Lord does not want any "slackers." You know in gathering together the armies they are troubled with what they call "slackers," that is, some people who *can* serve and *ought* to serve, but *will not* serve, *refuse* to serve. I don't suppose we have any of this class among *us*, but by the Lord's grace we are doing whatever we can, whatever that may be. You know the Lord's volunteers are never frightened by anything. They are not that kind of warriors. I do not know of a single thing they fear. They do not fear the dogs and the muly cows and various things that might be around a house. They do not fear those people that come to the door and make faces at them and call them names and so on. They do not mind those little things at all. I often think that the fiery people who get angry when you give them a tract are the very people that are being influenced. You know if a man is indifferent he doesn't pay any attention to what he is reading or what you are doing, but if he gets mad about it, it is very good evidence that what he has read has gone into his mind, and that is why he is mad. Sometimes you have seen them take the tract you have given them and read a page or so, and then become so angry that they tore it into shreds and threw it away. Well, dear friends, I don't think that is an occasion for regret at all. To my understanding that man has had something get into his head, and that is why he got mad, and don't you know whatever gets into a man's head stays there and he can't get it out himself and nobody else can. And so if we can get a man to read a few pages or so, even if he *does* get angry and tear it up, he's got some ideas in his haed that are going to stay with him, and you have done him a great deal of good. And while you are not privileged to see what the results are just now, you may be sure that there are millions of men and women all over this broad land who are getting ideas out of the tracts we give them and in their hearts, and when the glorious kingdom of God comes, those ideas they have gotten here will do them good, and you will be glad you walked around with weary feet and put out those tracts. *You* are doing a great work for the future, and must not mind if *they* get cross.

Supose now a man fell over the dock into the water, and suppose you fished him out and got him up out of the water, and you would say to him, "My poor fellow, I am so sorry you are wet." And he would say, "No such thing; I am all right; I am not wet, not a bit." What would *you* say? You would say, "Poor fellow, he is wet all over and doesn't know it." That is just the way with these people that read a little bit of the truth and get mad. They are wet and don't know it. They are wet with the water of truth and haven't found it out yet.

So, dear friends, let us be encouraged even if they do get cross. What they read will do them good and set them to thinking. We are glad that while some of *them* get cross *we* are not going to get cross. We are going to smile. We will say, "We know that we have got the very thing that they want and we know that we have the thing that is going to give them the greatest blessing they ever got in their life." We are not going up to them and say, "Why, Mr. Smith, what business have you got tearing up that glorious tract? Don't you know that it has gems of truth in it? Why are you tearing it up?" Let him tear it up; perhaps he will find out bye and bye that he spurned the truth, and then he will have sorrow in his heart.

Well, dear friends, you know a volunteer who enlists in the army expects to go to the battle front. You know in a great battle oftentimes those who are doing the fighting want to know how the battle is coming out, and very frequently the very ones engaged in the battle are themselves most ignorant about how the battle is going. They can only see their own little bit of a front. They are wondering how the battle is going five miles or more away, and they are wondering whether they are winning or being defeated. That is the way it often is with a battle. And sometimes the soldiers in the battle do not know, do not understand that they are fighting a *decisive* battle, and that it is going to be the turning point perhaps in great conflict. We are a little bit like those soldiers. We often wonder how the battle is going; how the enemy is succeeding. Are we accomplishing anything or are we wasting our time? Lots of people say that about the volunteer work. I have hear them say it. Perhaps you have.

I remember hearing a brother say, "What is the use of tracting this town any more? We have tracted this town fourteen times and have never, never, seen any results at all. What is the use of going over it again?" Why, dear friends, perhaps the fifteenth time might bring a hundred people into the truth. But what if it doesn't bring anybody? Is that a sufficient reason why we are to do no further volunteering? It is God's business to take care of the results. It is not for us to go to the Lord and tell Him what is going to be accomplished. He will look out for the results. "Paul may plant and Appolos may water, but *God* giveth the increase." It is our business to do what we can do.

I am going to tell you how I look at the whole matter. I am afraid sometimes the friends are inclined to think we are engaged in a little pickyunish thing that doesn't amount to much and they feel quite humbled. They say, "There are only a few of us. Here is a great big city of 150,000 and only a dozen people perhaps in the truth. What can a dozen do among so many? What does it amount to to carry these tracts around year after year, we don't seem to accomplish anything at all, and what is the use?" Dear friends, do you know what I think about it? I am perfectly willing to tell you. I think we are engaged in the greatest undertaking that the hands of men ever took hold of; I think we are engaged in the greatest undertaking that the mind of man ever conceived of. There is nothing in this world *greater* or *bigger* than the thing we are trying to do under divine grace and direction.

You remember that great image Nebuchadnezzar saw and that Daniel interpreted. I am not going to tell you all about it, but you know what it was. It represented the World Empires of Babylon, Medo-Persia, and Greece and

Rome, and then the divisions of Rome in the ten toes. And then the prophet saw a stone cut out of the mountain without hands and it came right along and smote that image on its feet, the kingdoms represented by the ten toes. Dear friends, that is what is going on in Europe today, that "stone" is smiting those ten-toe kingdoms. What happened after that? After the smiting that image came tumbling down to the earth, and was ground to powder, and a mighty whirlwind came and blew it out of the way. And then what? Why that stone began to expand; it grew and became great. How great? As great as the United States? As great as the British Empire? As great as the German Empire? Far, far, far greater than that. It covered the entire earth, and we are to understand that something like twenty thousand millions of subjects will be blessed under that glorious kingdom. That stone represented the Kingdom of God that is to rule the whole earth. Anything *little* or *small* about that? Anything that you and I need to be ashamed of about that? I don't think so.

I tell you, my dear friends, if you and I could lift the lid a little bit and see under the surface, we would be so surprised that we wouldn't know how to speak. I tell you we are doing a *mighty* work. Don't think for a moment this volunteer work is not accomplishing anything. It is doing a wonderful work. Doesn't the prophet say, "His lightenings enlightened the world?" Surely. Just as sure as we are putting out the tracts they are enlightening the world, and we are putting the glorious message into heart after heart that is being blessed by it, encouraged by it, and some doubtless are being fitted for a place in the kingdom.

Now then, you know that we are being told just at the present time that there is a wonderful work ahead of us. I am just full of the thought myself, as they say in New England, "I feel it in my bones" that some great, wonderful work is going to open up pretty soon. I am sure of that. Why has God left us here beyond the time we thought we would be taken away glorified? Just to be sorry, and have regrets and disappointments and bear them patiently? Not a bit of it. That is not *all* that God has us here for. It is because God has a great work for us to do, and we will have to be up and doing and *ready* to do that work when it comes, and we must become "strong in the Lord and the power of His might,," that we may be *able* to do it.

The very last part of a battle is often the hardest part, when nearly everybody has been put out of the fight and only a few are left. My dear friends, we are near the end of the battle, let us keep right on fighting because few are going to be there to share in that great victory. And we want to be one of them. I am just as sure as sure can be that there is a mighty work to be done and this great work is just ahead of us, and you and I want to be both ready and *able* to do it.

You know that we have been told that Elijah is getting ready his mantle and pretty soon he is going to smite the waters. I don't know what that smiting work is just yet. I am going to find out bye an bye. But Elijah is going to smite the waters. And what is going to be the result of this smiting of the waters? The waters are going to divide. What does that mean? It will mean the division of the people, the waters represent the people. We are to understand in some way or other that some of the people will decide in favor of the truth, and some will decide against the truth. Now then, dear friends, somebody will say, "What has that got to do with the volunteer work?" It has got a whole lot to do with it. How can people decide for or against the truth if they don't know about it? Isn't it necessary they should know about it? I think so.

There are various ways in which people are learning to know about this matter.

First of all, there is the colporteur work; there is the drama work, the newspaper work, and the preaching of our beloved Pastor. But you and I know that there is but one Pastor Russell. There are only a few that can be there at the Bible House at headquarters. There are only a few pilgrims in the field. And only a few can be colporteurs; but I tell you, dear friends, every one of us can be a volunteer. Every one of us in the volunteer work can help to instruct the people so that when Elijah smites the waters they will know how to decide. Don't you let the devil hoodoo your head into thinking nothing is being accomplished by this work. If you have been volunteering for 20 years and see no results, don't let that discourage you. Almighty God reigns, and the Lord Jesus Christ has "all power" and has the work in His hands. He knows just why He is permitting this great work to be brought to our attention.

Why, our *enemies* can see what a great work we are doing. They say: "The woods are full of these Millennial Dawn people. How do they do so much work? They spread tracts everywhere. They must have barrels of money."

Now then, dear friends, this is the message I have for you. It is a message of encouragement. It is one of realizing the immensity of the work we are trying to do under God. It is true as our blessed Lord remarked, that after we have done the best we are able to do we are still "unprofitable servants." But we are thankful that the Lord has permitted us to have a little share in the work, and by His grace we are going right on, trying to do what we can to instruct the people. We are going to go right on telling them about the glorious kingdom of God soon to bless all the families of the earth and bring order and beauty out of the chaos and confusion that is in the world today. And I tell you, dear friends, the best way you can keep on telling these "glad tidings" is by giving out all the tracts you can give out. We can rest assured people will read and if they read they will certainly get a blessing.

I want to tell you a little story. There was a wealthy lady up in our Boston district who got a little tract in her mail box one day. She took it over to her neighbor. She said, "Mrs. Smith, can you tell me who these people are who are giving out these beautiful papers?" Mrs. Smith said, "I don't know anything about them; I throw it into the waste basket.' But the other lady said, "I think they are the most beautiful papers I ever saw." "Why," she says, "I have kept every one I ever received, and whenever I feel downhearted and want a little encouragement, I just get them out and read them over. I have read them over many times." I want to tell you, dear friends, there are thousands of others just like that woman. They have his message and are storing it up in their hearts. God is not pleased to call them all into active association with us, but he *is* pleased to enlighten their hearts, and is preparing the way for another sowing. The plowman is going through and pretty soon the sower will go through. By His grace we are doing what we can. We should see to it that we are passing out these glorious gems of truth. You can do it. It is a thousand times better to hand out tracts than to talk by the hour.

I remember I was talking to a man once and I thought sure he was coming right into the truth, but after I had talked quite a while he said, "Mr. Graham, I don't believe you know what you are talking about." And so it is with a talk; it seems very good to us, and sounds good to our own ears and all that, but when a man picks up a tract it tells him in an orderly way about the glorious work that God is going to do for mankind and about the beautiful plan of God. Let us determine that from this day forward every act we do and every word we can use and every thought that comes into our hearts shall be one that will tell for God along the lines that He has laid down and through that channel He has appointed for spreading the gospel in this last day. I thank you for your kind attention.

Discourse by Bro. R. Barber. Subject: "DRAMA WORK"

DEAR FRIENDS: Until quite recently I had a little joke on the dear brothers who served in the symposium. I found the joke in a paper. It was this: "A boy asked his father, 'Pa, what is a symposium?' The father replied: 'A symposium, my son, is a sort of a meeting where a lot of simps usually pose at 'em.'" But the joke is on me now, for quite recently the Society has put me in the class where I belong. But, when rightly viewed, ours is a great privilege to "pose" as one of the Lord's representatives, and to "stir up your pure minds by way of remembrance." Those who view the drama work properly, regard it as a divinely appointed method of service. And you and I *consecrated* to *serve*. We realize also that no service is too insignificant for the Lord's people. Our dear Master laid down the rule, when he said "He that would be greatest among you let him be your servant," and again, "He that is faithful in that which is least, is faithful also in much." But in entering the drama work, or aiding it in any way, is

not performing one of the "least" services.

The drama work is a great work—a stupendous work—and I doubt if any other form of services accomplishes so great results, in so brief a time and at so little expense. We have found some of the friends declining to co-operate fully, because of the trials in connection with it. I think this is a mistake. There are trials in connection with service in every branch of the harvest work. Our Lord permits, yea, he even sends these trials, *in one sense,* and then informs us that "All things work together for our good." That is a precious promise. These trials are a necessity if we would share in the kingdom and kingdom work. Therefore we would consider the blessings which came into the hearts and lives of those who serve in drama work, both in connection with the *service,* and in connection with the *trials,* as one of the chiefest blessings of the drama work. Think of them in this way: The drama work is one of the means which the Lord is using to fit his consecrated for a place in the throne, with our dear Redeemer. But we have found some who served in the drama, who complained of a lack of time for study, and lack of opportunity for fellowship with the friends.

I will relate an incident which a brother told me. It may be helpful and encouraging to us all. The brother had served a long time in the drama work as superintendent, renting theaters, etc., and the work had taken him for long periods, where he did not meet any of the friends; also often compelled him to go into hotel bar-rooms to find the theater manager and was so strenuous that he found little time for study. This brother related these facts to Brother Russell, and said he desired to enter the colporteur work, in a city where there was a large class, so that he would have these privileges which he had missed for so long a time. The brother said that Brother Russell thought for a moment, and then said: "It seems to me, dear brother, that this course would be quite selfish. Here we have the grandest blessings which God has to give, and the poor old world needs these blessings, and some of our brethren are still entangled, in Babylon, and needing our help also, and for us to thus seclude ourselves, where we can quietly enjoy ourselves in the fellowship of the friends, seems to me a little selfish." Then Brother Russell added: "If you cannot make your calling and election sure with your present knowledge of the truth, you cannot do so with a greater knowledge." These words have been a source of encouragement to me, and I have often thought of them, when denied the privileges of study and fellowship as much as I would like. We should remember that the best way to be "watered" ourselves is to water others. This seems to be a divine rule, "That he who builds others up is himself built up in the most holy faith." The Lord blesses those who *serve* in His vineyard. Well has the wise man said: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, ye it tendeth to poverty.'

But there are still other blessings from the drama. There is a great company of the Lord's people, *bound* in Babylon through fear, and overcharged with the cares of this world, who need our help. The drama does a great work for them, opening their eyes to their bondage and to their danger, and thus helping to set them free. More than this, the drama is also helping the poor old world to get their eyes open to the true situation, and to see that God's character has been slandered and his plan misrepresented, and thus they are quite rapidly getting free from bondage to the theories and creeds of the dark ages, and getting ready for the many and glorious blessings which God is to bestow upon them soon, now, by and through us, if we are faithful in serving our brethren here.

We have been surprised as we have read and re-read those concise yet comprehensive records, how grandly and beautifully they are expressed. Nothing more need be added. It is all there. It is like reading the Bible. The more we read and ponder, the more new rich gems appear. Add to this the beautiful illustrative pictures and films and we have very nearly a perfect presentation of the Scripture teachings, which is entrancing and instructive alike to the educated and uneducated.

Even the children learn never-to-be-forgotten lessons from it. These mental lessons impressed upon their little minds remain with them through life, helping them to a truer conception of the Bible's teaching than they could ever hope to get by a lifetime of modern Sunday school instructions.

We have heard of several instances where little children were enabled to correct wrong teachings given by their Sunday school teacher. In one instance, a little boy corrected his teacher, saying: "Teacher, that isn't right, for I saw it down at the pictures," and then gave the right thought.

The drama does more to break down prejudice than any other method of service, and thus opens up the way for excellent follow-up work, both by public meetings and colporteur work.

It is our observation, that when the drama arouses the opposition of those high in authority in ecclesiastical circles, as a rule, it gives the best and most successful witness. Many of the dear friends hesitate and become timid and fearful under such opposition, forgetting that the Lord can make the wrath of men to praise him, and very often such oppositions attract the attention of the truth-loving and better results are obtained than elsewhere. So we should never get discouraged by opposition. The work is the Lord's, and they who are for us are more than they who are against us.

Another blessing which comes upon the consecrated in connection with the service of the drama is this: It develops business ability, executive ability, a quality that is necessary in character development, and helps to overcome natural timidity, draws them out, brings out the best that is in them, and often surprises themselves, as they find themselves ablt to do, *by God's grace,* what they felt entirely incompetent to perform, and thus helps them to develop a proper courage and zeal. This is true of both the brothers and sisters who serve.

Another method of co-operation in this work is by financial aid. We fear that some of the dear friends, failing to properly estimate the good results obtained, because they could not see some one consecrating as a result of a drama showing, have withdrawn their financial support, and missed a blessing for themselves.

We are quite sure that even in those towns where no one was led to consecrate, a great and invaluable work has been done, a work which cannot be estimated in dollars and cents, nor measured by its cost. This is true of my home town. We could never have a successful public meeting there. The people simply would not come out. After the drama, a meeting was held in the same theater where the drama was held, and an excellent attendance resulted, numbers of persons attending who had always been much opposed, and all expressed their appreciation, and we feel sure that a great amount of prejudice was overcome.

Now, just a word as to the future of the drama. We are confident that its work is not ended. The good work is going on in various parts with even better results than at first showing. It is not rushed as it was at the first time. It is put on more economically, more quietly, more orderly, in a more dignified way. The lessons of successes and failures in our former experiences are proving valuable to all now, and as a result the drama work is being carried on more to the Lord's glory than ever before. I understand that about fifteen dramas have been recently repaired and put in condition for an active campaign.

Dear friends, may the dear Lord help us to put a shoulder to the wheel, and help in this wonderful work, which is so manifestly blessed of the Lord. Some of us financially, some of us by giving time and effort, and some of our prayers, and it will be true of us that he that reapeth receiveth wages and gathereth fruit unto life eternal.

REPORT OF PHOTO-DRAMA ACTIVITIES OF THE NEW YORK ECCLESIA.

Italian Drama—20 meetings, 2,215 attendance, 219 cards, 62 Bibles, 69 Studies, 66 Scenarios.

English—30 exhibitions, 6,934 attendance, 756 cards.

German—8 exhibitions, 1,088 atendance, 197 cards.

Greek—5 exhibitions, 410 attendance, 5 cards, 24 books.

Spanish—5 exhibitions, 402 attendance, 26 cards, 5 Studies, 26 Scenarios.

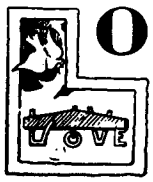
French—10 meetings, 987 attendance, 98 cards, 35 Studies, 8 Bibles.

Polish—5 meetings, 785 attendance, 70 cards, 138 Studies.

Total—83 meetings, 1,371 cards, 422 Studies sold.

Expense, $742.

Discourse by Bro. J. D. Wright. Subject: "THE SOLDIER'S ARMOR"



OUR chairman has already announced I am to speak of the breastplate. The soldier was to be a soldier, not a pugilist (one who would fit himself for his welfare), nor a rioter, an anarchist, a knocker, but rather a soldier indeed, a good soldier is the way the Scriptures put it, one who would take the armor as it has been presented to him. An important part of this armor in the ancient time was what is known in my part of the subject as the breastplate. Some say a coat of mail was represented, not merely a piece for the breast, but a coat that would suffice to ward off all the fiery darts and other darts that might be shot at the soldier's vital parts.

In these last days you know, some fifty years ago, the old time kind of warfare was largely changed, and of course the old time accouterments must be laid aside. The bow and arrow was not any longer used and so a mere breastplate as a means of protection would not be sufficient. Hence they threw up braestworks and other fortifications to protect themselves. Later these were rendered practically useless, and now-a-days instead of resorting to such things they will dig themselves into the earth sometimes to a depth of thirty or forty feet. They have an effectual protection in that, just as effectual as they have perhaps in the other important concrete steel fortifications. Even then the enemy gets at them.

But in the ancient time there was this peculiar method that our text speaks about that was used, and that the apostle uses as an illustration of the protection that the Lord's people may and should have. As I started out by saying, the soldier must be a good soldier, one who obeys. When his government offers him an armor he must take what is presented. He must not go and act like the pugilist, who marks out his own course and fights his battles in practically his own way, but he must follow instructions. The breastplate was there to put on, and he must put it on.

So the Lord has provided that those who would fight in this good fight must obey orders. They start out with that thought. It is one thing to sing

"Stand up, stand up for Jesus,
Ye soldiers of the cross."
Or, "Onward, Christian soldiers,"

and so on, but it is a better thing altogether to be sure of one's ground, to be sure that he is a soldier to start with. A Christian soldier must be a Christian, and not one in name merely, but one in fact, and becoming a soldier in this sense, a true soldier, means that the individual that would thus fight a good fight of faith must take the piece of the armor that is presented. He must take his breastplate as well as all the other parts.

The breastplate here as used by the apostle, represents, we understand, the Christian soldier's real standing with God—justification. However, there is another part that goes with this. The breastplate was not merely used, but there was a method by which it was securely fastened to the individual. It was the girdle, a very strong, leathern girdle, perhaps used to keep it in place. Otherwise it might not be quite as effectual. The girdle here, the apostle says, represents in some way truth, and as it has been suggested by one who is quite well versed in these things, this may represent not only truth but also the consecration of the Christian soldiers, that is, a consecration to actual service as a soldier, service for the truth. Justification, however, and the truth are so closely linked that we cannot very well separate them, just as the breastplate that was used anciently was very closely associated with the girdle that the soldier was to buckle on him. They were both necessary, the girdle a necessity in order to keep in place the coat of mail, that portion of his armor.

Justification consists, we understand, in a belief of the truth, a whole-hearted belief of the truth. Now we have learned in the last several months that it is not one act or one step or one move forward along a given line but it perhaps has a number of movements. It means that the individual first of all was out of harmony with God, not right himself, a necessity of getting right with God. Many have used that expression urged upon the people that they should "get right with God," but it has been very questionable in many instances whether the preacher himself was right with God, not knowing the truth of God and not inclined to find out, in many cases. This Christian soldier, if he would have his breastplate securely fastened and servng its purpose, must have it girded with truth. He must accept of the truth on the subject just as far as he can, and to the extent an individual accepts of the truth and is influenced by it, to such an extent that individual is justified or made right, his mind is made more and more right, he finds he is gettng more and more of a sound mind and the farther on he goes the more he learns of divine truth. He will follow on if he is intent upon being a good soldier of Jesus Christ and he will learn all there is to learn about becoming a soldier. The more he does the more his government will approve his course and justify him until finally he will reach the point where he will find it is not a matter of staking his all, so to speak, in a coat of mail or other breast arrangement or protection, but when he gets it on there is the girdle that fastens it tight. And when he gets to that point he thinks he is now pretty nearly a soldier, at least he thinks himself doing something, for his panoply is thus far being secured, provided. The other parts of the armor are in place.

The person who would be a Christian soldier must not be content with the first influence God's word of truth may have had upon him and brought him a little distance along the way toward approval of God, toward justification. As he takes step after step he is nearer and nearer the point where God can approve him. When he comes to that point that is especially represented by the girdle here, he hears the Lord's word through the apostle saying: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and he does that. When he does that he sees clearly if he made an intelligent consecration that this is exactly what God will approve, as the apostle says in those very words. Such a presentation is holy, acceptable unto God. The individual has gone far enough to prove he is acceptable to God when he makes such a consecration, and that consecration, so to speak, clinches the matter, or as here represented, it is that portion of the armor which becomes fixed or fastened with a girdle. Yes, just as surely as one thus makes a consecration, it not only fastens his justification to him when his justification becomes vitalized, but it authorizes him to defend and serve the truth, serve the great Author of the truth, the great Captain of our salvation. Hence this is a very important part of the armor, as every piece of the armor is of necessity. I trust, dear friends, that we have all been endeavoring with all our powers as much as in us lies to secure the breastplate of righteousness.

However, it is not merely a matter of justification by faith, or perhaps we might be permitted to say, not merely a matter of being vitally justified. There certainly must be something additional to that even after that point. That is sometimes called crystalization of character. So the apostle goes a little further in speaking of this breastplate. He doesn't merely call it the breastplate of righteousness, but he says, take the breastplate of faith and love. The individual who is thus clothed upon with the armor, with this breastplate, has not only the assurance, therefore, that he is right with God, but that he is growing stronger and stronger in the Lord. As we read in Eph. 6:10: "Be strong in the Lord and the power of His might." We are to seek thus to be continually strong and more strong until we have thoroughly prepared ourselves, and indeed, as we go fighting on, fighting the good fight of faith.

It would not be perhaps a wise thing for a soldier even in the ancient times, when, though thoroughly clad with all the panoply of war, for him to just start out at a given time and keep on going with the armor as originally put on, for no doubt the enemy strove to have a means of destroying that armor as they do at the present time. Indeed they did have a very effectual means in the fiery dart that would pierce the ordinary armor. They would in those days just as in these days, invent some sort of armor and the enemy would invent something to pierce or destroy it. Just as today we build battleships and great engines of war and then go to work to build other munitions to destroy that which was thought to be invulnerable. And so it goes. It is a matter of warfare as between inventors very largely, and scientists, as well as between men on the field. Amen.

Discourse by Bro. J. A. Meggison. Subject: "THE SANDALS"

OUR feet represent our walk in life, our conduct. What do we wear shoes or sandals for? To protect our feet from injury. Sometimes the road is rough and rocky, where sharp points would enter the feet and cut them up so that we would not be able to walk very far nor very fast. So then the sandals help to protect our feet from injury, so that we can walk faster and cover more ground in a given time. Now applying this to our walk or conduct in life we are told that God has provided this part of the Armor (for it is called the "Armor of God") so that we might be protected from many things in the pathway of life, which otherwise would injure our ability to make progress.

The apostle tells us that these sandals are the *Preparation of the Gospel of Peace.* The gospel of peace, the good news of the coming kingdom, the kingdom of peace, over which the Prince of Peace reigns. The kingdom which will bring peace to the broken hearts of all the poor sin-sick world, who have been waiting with longing, for the manifestation of the sons of God, with the hope that they also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

But what is meant by the *preparation* of the gospel of peace? This always puzzled me. I could have seen what was meant if it had been stated "the sandals of peace," or "the sandals of the gospel of peace." But what is meant by the *preparation?* We hear a great deal these days about preparation, and preparedness, and the thought in the minds of all is that we must prepare for war in order that we may have peace. We also remember also that the Lord told his people to prepare, in fact has warned the whole world to prepare for the coming judgment day, for all men would there have to give an account of what they had done in the present life, a reward for good deeds, and a measure of punishment for wilful evil deeds, which had injured others. Some have prepared one way and others another way. But these sandals will furnish *a special kind of preparedness in conduct; the preparedness which the spirit of the gospel of peace gives to those who need it.*

The Lord tells us in Heb. 12:14: * * "follow peace with all men." Rom. 14:19: "Let us therefore follow after the things which make for peace." Psa. 34:14: "Seek peace and pursue it." In Luke 1:79 we are told: "The dayspring from on high hath visited us—to guide our feet in the way of peace." These texts give us the thought that in our walk in life we are to seek for the things which make for peace, not to be strife breeders, but to be peace makers. Our Lord said, Matt. 5:9: "Blessed are the peacemakers for they shall be called the children of God." So then we can follow peaceful methods of telling the truth to people, not try to brow-beat them, not to try to hammer the truth into them, nor tell it in such a way as to make them think that we know it all and they know nothing. But rather we are to agree with them in as far as we can, let them know that we are glad that they see certain things clearly, and then suggest gently to them parts of the truth which are related to the things which they can already see, a question form being the most effective. The Lord did not ask us to believe all the truth at once, but fed us little by little as we were able to receive it. He spoke the truth in love to us and for us, and we are to do the same to others—to watch for some way we can tell it to them so they can see it, that they might have the happiness which we have.

Then let us not discuss the faults of others, or be busy-bodies in other people's business, for these things will gender strife. The apostle tells us: "Foolish and unlearned questions avoid, knowing that they do gender strife." (2 Tim. 2:23.) "Pray for the peace of Jerusalem, they shall prosper that love thee." (Psa. 122:6.)

Let not our conduct be such as will irritate others, but rather seek to avoid things which annoy others, be careful and thoughtful. Practice the principles of the kingdom which we preach, seeking always the good of others. We are told to be "Urgent, in season, out of season." (2 Tim. 4:2.) That is to speak the truth at opportune times. "A word in season, how good it is." Do not thrust the truth upon people when their minds are manifestly not ready for it, wait till a more opportune time.

By thus wearing the sandals of peace we will be able to tell much more truth to people and to do much more good. We will make faster progress ourselves, and help others more. How beautiful upon the mountains are the feet of them that bring good tidings, that publish peace; that bring good tidings of good, that publish salvation; that saith unto Zion, thy God reigneth." (Isa. 52:7.) Let us prepare ourselves, then, with the conduct of peace, and help others to prepare also, and wear these sandals always, for they will never wear out.

Discourse by Pilgrim Bro. M. L. Herr. Subject: "THE SOLDIERS OF CHRIST"

THE helmet of salvation represents the intellectual or philosophical appreciation or understanding of the divine plan. Apparently it was less necessary in the past than now: but now, in the "harvest" when the adversary is furiously attacking the truth and turning everything scientific and educational into a weapon of destruction,—now the helmet is indispensable. And now and only is it provided, in such size and such shape that the humblest soldier of the cross can put it on. The Lord has held back the attacker within the bounds where the shield of faith would serve as protection; but now the whole armor is supplied; and not too soon for the need of the faithful. "The Watch Tower publications are, we believe, being used of the Lord to the thorough equipment of the faithful—intellectually, as well as otherwise." (Note page 658, Studies 6.)

In the military equipment of the past the helmet was an important part of the armor. It was the protection for the head, both from sword-thrusts, from darts and from any missile. The head represents not merely the understanding, but the *will.* In the head resides the executive power, the government or control of the entire being. If one is wounded in the head he is weakened in will-power and is unable to control his body properly. As we are considering the spiritual interests of the new creature it must be evident that the protection of the head is a most important matter to the new creaure in Christ Jesus. It was the plan of God that appealed to our intellect and led us to will and to do the Father's will. As the conflict with our foes increase the danger of yielding increases. Should our will swerve from the divine will we would seek a way to reason upon the matter in harmony with our will and divergent from the Father's will. It is for this reason that we need above all things to have our will protected by a clear positive understanding of the divine plan with our reasoning unbiased by the deceptive sophistry of self, just as the Roman soldier was protected by his helmet.

The first essential is a clear comprehensive grasp of the ransom, that Jesus Christ, by the grace of God, tasted death for every man. A clear comprehensive, intelligent grasp of this truth makes absolutely impossible the adversary's errors concerning the immortality of the soul, the state of the dead and the blending of natures, human and spiritual. It protects against the assumptions of spirits who disguise themselves as men who have died and who claim to live after death. If Father Adam lost human life then he no longer lives anywhere. "The earth hath He given to the children of men." If by man came sin, then by sin came death. "The wages of sin is death." "In that He (Christ) died for all, then were all dead." (2 Cor. 5:14.) The completeness of the resurrection can be comprehended only as we have an intellectual grasp of the loss sustained by Father Adam. All who have a clear knowledge of these essentials of the doctrine of the ransom must realize what a protection it has been to us to have a clear intellectual appreciation of these essential and fundamental truths. The more we study the plan of God, the more wonderful things we come to know.

"And still new beauties shall we see,
And still increasing light."

The Lord has still been pleased to furnish through the Watch Tower publications a complete furnishment. Those who have been faithful in making themselves familiar with the grand truths presented in the order that the Lord has been pleased to reveal them, have found themselves thoroughly furnished unto every good work. More than furnished, they are protected against error. Once the arrow of doubt, or the venomous poison-darts, designed to spread spiritual contagion, were not so frequent. The shield was then ample protection for the head, the heart or for any part endangered. Now the poison-arrows are very abundant. They seem specially aimed at the head, the will. Could only Satan succeed in wounding the will he would have succeeded in overthrowing the control and of substituting his control. Think of it! One who has once known the liberty of Christ coming under the control of Satan. Surely it would not then be the general control that Satan exercises more or less over the whole world through ignorance and blindness, it would be a designed or wilful acquiesence with the evil, depraved will.

Let us not overlook what the will of an enlightened, spirit-begotten one is. It is not an infant moved by various changing impulses merely.

The will of the new creature is intelligent intention. It springs spontaneously from a heart in absolute alignment with the will of God. It delights to conform to the Father's will. It has no divergent desires. In this condition of heart the presentation of these truths in their symmetry, completeness, beauty, orderliness and amazing nicety and exactness finds welcome and it merely needs the statement to appeal to him. He has moreover an eagerness, an intellectual hunger to apprehend it and make it his own. And why this eagerness? Why the eagerness of the Roman soldier to provide himself with a strong helmet? He wishes it to be so enduring that the most powerful sword-thrust will be unable to cleave and no arrow or dart be able to pierce. And does not a clear comprehension of the truths represented in the Questions and Answers, presented in the Watch Tower for April 1, 1916, on "The Ransom-Price and its Application," gives us this protection? I would not be so uncharitable as to state that inability to fully comprehend the nice distinctions here presented would be evidence of heart-in-harmony with the will of God. I am aware, from frequent lessons before a number of the classes, that many of the dear devout friends have not as yet mastered these questions and answers. I would not take this as evidence that their wills prefer some differing thought for I know some who are very anxious for help to grasp each distinction with exactness. But I should very much fear for any brother or sister who would urge that the clearer statement of this matter in recent Watch Towers differs from our pastor's clear pesentation of the divine plan in Studies 5. Do not understand me to announce that I conclude that such brethren or sisters have evil intention in so doing. I assume that they might do this with a certain kind of honesty of intention, but to my mind it is an exceedingly dangerous procedure. It seems safest to hunger and thirst for the help that the Lord provides The Lord's arrangement is a protection for the holy will of the new creature in Christ Jesus just as the helmet of the Roman soldier was a protection to his head. But it is the only kind of a will it will protect. When the child of God ceases to be in complete harmony with the will of the Lord he will need a different kind of reasoning to suit his change of will. If the soldier should find his head enlarged, he would need to discard his old helmet and get a new one. If we should overestimate our own reasoning ability we would be quite sure to discard the provision made by the Lord through The Watch Tower channels and have a reasoning all our own If we discover in ourselves any disposition to do this let us be warned of the danger. We may not realize that our head has enlarged. Medical science, recognizes at once that such enlargement is disease and never once welcomes it as a sign of special advantage. It is a sure indication of trouble and should be dealt with as such. Take for instance the claim that the price of man's redemption was when our Lord ascended on high to make the presentation of the merit in the presence of the Father. Were this accomplished then the possibility of a deposit that would stand as a credit of merit securing the church during her trial-period would be nullified. There would be no protection for the Church and we would be obliged to stand in our own righteousness. Since we are unable to do perfectly the very best we could do, would cover our flesh as well as tattered rags would cover our bodies. To those of self-sufficient heart this would not disturb him. The proud heart seems pleased to boast that he has attained great liberty when he thus crucifies his own sins, misquoting and misapplying many precious scriptures.

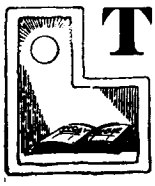
But how precious to us is this truth that the Lord placed to our credit in Christ a sufficiency of merit to cover (provide judicially) for our unintentional flesh-weaknesses. Because of this, "If any man (in Christ Jesus) sin (unintentionally through Adamic weakness) he has an Advocate with the Father, Jesus Christ the righteous." (1 John 2:1.) What a strong enduring helmet of will-protection is this truth? The adversary's darts intending to wound our will-energy and thereby break down the government of our lives by divine truth, comes with a shaft of scorn. "See how you have failed," says the accuser. The failure was not because of disloyalty to righteousness, but plainly, clearly through inherited flesh-weakness. Even this we seek to fortify by the grace sufficient supplied by the divine promises What a protection against the complete disheartenment that the adversary seeks to accomplish. "It is God that justifieth, who is he that condemneth?" (Rom. 8:33, 34.)

But what calamity to our spiritual interests should the poison dart of self find entrances. Immediately our head would swell and we would need another helmet. "O yes, we get good things from the Watch Tower, BUT"—and we have grown by the appreciation of the helps divinely provided.

One trick that the adversary employs is to have us feel a greater condemnation over failure to obey man's will than deflections from the will of God. It is right and proper that we "Render unto all their due." (Rom. 13:7.) Render therefore unto Caesar the things that be Caesar's, and unto God the things that be God's. (Matt. 22:21.) Nominal Christians suffer more remorse over divergence from men's laws than from disobedience to the law of God. Satan seeks to have the new creation come under such a censure. In the countries at war, conscientious persons are persecuted because they will not follow the popular sentiment: "Kill your enemies" and are obedient to the divine law: "Thou shalt not kill." Few consider the violations of divine law who are exceedingly careful to conform with great exactness to every human requirement, not discerning the difference. Those who have the divinely provided helmet are able to discern the differences of things. While never overlooking the duty we bear toward the will and wishes of our fellow-man yet we ever place a higher estimate upon the will of God. Like Peter and John we say, "Whether it be right of God to hearken unto you *more than unto God*, judge ye." (Acts 4:19.)

How our helmet of clear knowledge of the ransom protects our head, our will. Many are disheartened, discouraged when in endeavoring to do the Lord's will they find themselves counter to the will of man. If not properly informed they are in danger of conscientiously deeming themselves worthy of all the condemnation and dishonor that wilful men may see fit to hurl against them. How many today have lost all will-power by a mountain of shame that hopelessly burdens them. Not because they have violated the will of God, but because they have come under the disapproval of assumptive, self-willed men, whose will is law and who desire that their will shall be done on earth as it is not done in heaven. The divine law clearly shows that only Jehovah's will is to be recognized as law. That man is out of harmony with that law and needs to be brought into harmony with the divine will. Fallen sin-inclined, self-centered, assumptive man is not worthy of an advocate. His cause deserves no advocacy. Only those in harmony with God's will and whose imperfections are provided for by the recognition of *righteousness* in the imputed merit of a perfect Redeemer's can claim, "We have an advocate with the Father." Sinful, self-willed man will need at-one-ment through a Mediator provided in Christ Head and Body soon to be perfected. It is said that the serpent always seeks to protect its head. Is not this one way in which we may be wise as a serpent? Shall we not see that our head, our WILL is ever protected by the helmet that the Armory of Jehovah provides?

Discourse by Bro. Daniel Toole. Subject: "THE SWORD"



TAKE the sword of the spirit which is the word of God." The sword is the word of God. Paul to Timothy said: From a child thou hast known the holy Scriptures which are able to make thee wise into salvation thru faith that is in Jesus Christ. For *all* scripture is given by inspiration of God and is profitable for doctrine, for correction, for reproof, for instruction in righteousness (instruction in the way to become righteous) that the man of God may be-(come) perfect (in character and thus) thoroughly furnished unto all good work." Yes, *all* Scripture is *profitable*. It seems difficult for God's people to realize this. They are inclined to be satisfied with too little of the truth. Even Bible students are guilty in this respect. At least many of them.

To teach Israel that they need to understand and obey the whole truth, God had to give them some severe experiences. "And He humbled thee and suffered thee to hunger and fed thee with manna that he might make thee know that man doth not live (secure a fitness for eternal life) by bread alone but by *every word* that proceedeth out of the mouth of God." (Deut. 8:4.) Please do not expect to be a final victor in this warfare unless you keep taking to your understanding every word of God. "All these things happened unto them for an example, but are written for your admonition," that *we* might know, realize now that *we* can not be fitted for the kingdom, but by taking heed to every word that proceedeth out of the mouth of God.

"*Take* the sword of the spirit which is the word of God." This would mean read it, study it, meditate on it. That would be the only way we can take it. Read and study the whole Bible. It is all written for your instruction. Read and study the helps God has provided. Pray to God that you may get the true meaning. Pray that God will help you to avoid useless subjects and questions. Listen, "Neither give heed to fables and endless geneologies which minister (stir up) questions rather than Godly edifying which is in faith." (1 Tim. 1:4.) "But *avoid* foolish questions . . . . and contentions about the law, for they are unprofitable." (Titus 3:9.) Lots of God's people are employing their minds with questions for which there is no answer in the Bible and yet they have studied and comprehended very little about the nature and character of God and Christ; have never had their faith by the study of His works as recorded in the Bible; have studied very little into the life and spirit of Jesus, whom they are supposed to follow, and their minds are comparatively empty regarding God's precious promises and how to obtain them thru prayer. Let us seek the very milk and meat of the word.

Yes, you *will need* the *strong meat* and strong meat is for those who have their senses (mental faculties) exercised (quickened developed) to discern (distinguish) between good and evil, (truth and error.) (Heb 5:11-14.)

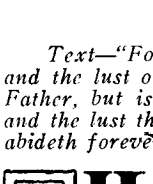
The more you use your mind in the study of God's word the more you will develop your mental powers so you can understand more difficult truths. "And for this I pray that your love may abound more and more in knowledge and all judgment, that ye may approve (distinguish) the things that are excellent, that ye may be sincere and without offense in the day of Christ." (Phil 1:9, 10.) Oh, may you take the word, read it, study it and meditate on it day and night. It *is* the sword of the spirit.

But *how* is the word of God, the sword of the Spirit. We answer: "The spirit here referred to is God's holy invisible power or agency called in Jno. 14:26 the "Comforter," or helper, which Jesus promised to send. He said in Jno. 14:16 that this comforter or helper would abide with us forever. When we fully consecrate and exercise the proper faith we receive this Holy Spirit or come under its influence or power. (Acts 5:32, Gal. 3:14.) This Holy Spirit begets us as new creatures in Christ Jesus. But that is not all. This Holy Spirit, or power of God, remains with us, to assist us in properly understanding the Scriptures (Jno. 16:13-15, 1 Cor. 2:12.) The Moly Spirit does still more. It helps us to remember what we learn, or rather brings it to our remembrance, when we need it to help us fight our battles. (Jno. 14:26.) Example: We may have learned that God will not permit us to be tempted to evil doing more than we can resist. (James 1:14, 1 Cor. 10:13.) We may have forgotten this. Some day we may be under severe temptation and we think it is more than we can resist, and are about to yield. God sees this and thru His Holy Spirit or power abiding with us, *brings to our* remembrance what we have learned, namely, that God *will not permit* you to be tempted *more* than ye are able to resist, and therefore you are able to resist all the temptation God permits. With this knowledge brought fresh to your mind you continue to resist successfully until you are an overcomer. Now can you see how the word of the Lord was the sword of the spirit; can you see *how* the holy, invisible, ever-present power of God helped you in your battle by using the word of God as its sword? Can you see if you had not understood that God would not permit you to be tempted more than ye are able to resist, the Holy Spirit would not have had a sword with which to assist you? Can you understand now why the Lord would say to you *take* the sword of the spirit, which is the word of God?

You may be seeking a better acquaintance with God and you may be about to give it up in discouragement when the Holy Spirit brings to your remembrance the passages you had previously read and understood. "I *will be found* of *you* in the day ye seek me *with all your heart.*" (Jer. 29:13) and "Without faith it is impossible to please God, for he that cometh to God *must believe* that He is (exists) and is a rewarder of those who *diligently* seek Him." (Heb. 11:6.) With these passages brought fresh to your mind you revived your drooping faith, you doubled your diligence and determination, sought God with all your heart and found Him increasingly day by day. Can you see now still better why you must become familiar with the worth? Can you see how it is the sword of the Spirit? "Take, *take*, TAKE the sword of the spirit, *which is the word of God.*"

Discourse by Bro. M. L. Herr. Subject: "OUR ENEMIES"

Text—"For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of the Father abideth forever." 1 John, 2:16, 17.



HOW specific is the language of the dear apostle of our Lord in his statement that this most powerful enemy of all of our new creature interests is not of the new life from our Father, but is of the world. Precious indeed to us are all of our new creature interests, all that has come to us of our Father. Every holy joy that we know because of the truth that we have received of God is to multiply, increase and abound. All His gifts are permanent and only increase in blessing. This is not true of anything that is of the world. It is a painted toy; beautiful when seen at a distance but having no intrinsic value. It may indeed bring a momentary pleasure, but it has no duration. How different are all those satisfying experiences when we do the will of our Father. Could the joy of a little gratification of fallen qualities in our flesh compare with the enduring joys of doing our Father's will? It is indeed agreeable to our flesh to deceive ourselves into thinking that we are superior to others and that a great gulf exists between them and us. But can this pleasure compare with the joy of doing the Father's will in speaking the timely word of comfort to a heart, hungry and longing for the truth? Can it compare with the still greater joy of revealing the love of God in acts of mercy and tenderness toward those to whom the gifts of the Lord properly belong?

In a Bible class which a brother was conducting the question of a specific definition of pride arose. Various suggestions were made, but none entirely satisfactory. Finally the brother leading the meeting turned to a blackboard on the wall and laconically wrote: "I."

Great big "I"; little "u." This expresses the idea of pride perfectly. The comment of our text in our I. B. S. A. Bible is: "Exultation over those in humbler walks of life." It is not pride to appreciate abilities and attainments possessed by us. It is not pride to be aware of our possession of powers that others do not have. It is the exultation over others that constitutes pride. The accident of birth; the present unequal distribution of the things of this present life, but some in possession and others in dispossession not always on the basis of merit, but often by merest accident of circumstances. This fact gives room for an assumed importance on the part of some over others not so fortunate. To some this is a great source of pleasure. They take great delight in recounting their advantages over others not so fortunate.

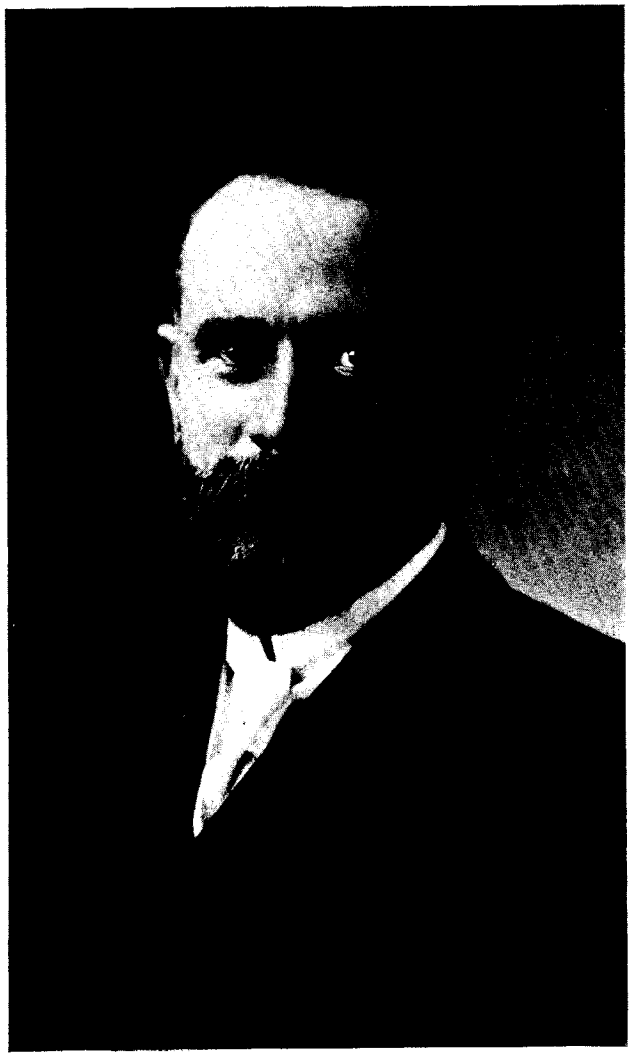
The rich, fertile valleys of the plains where dwelt the people of Sodom and Gomorrah were far superior to the barren uplands surrounding. The rich vine-dressers of the plains took great delight in laughing at the poor, ignorant shepherds of the mountain country, making sport of their simple speech and habits. It was a great satisfaction to them to mimic their boorish ways and ignorance of refined custom. But how shallow was such pleasure. The seeming ignorant shepherd was the intellectual superior of the rich land owner a dozen times. Ignorant indeed of the tricks of finance and of the ways of polite custom, polished to hide corruption in the heart, the pure-hearted and lofty-minded shepherd possessed astronomical knowledge that the patrician never dreamed could be known. Is it not plain that the pride of the people of Sodom was greatly to their disadvantage? Pride is always a disadvantage. It is our heavenly Father's purpose to make this fact so evident that eventually no creature in heaven or on earth will ever permit motives of pride to actuate him. This will be one of the lessons perfectly learned before the establishment of everlasting righteousness.

We began by taking the position that pride is our enemy; that it has been always an enemy to every creature who ever permitted it to find a place in his heart. Now let us see if this can be unequivocably proven. The first record that we have of pride in the heart of any of God's creatures was in Lucifer, "Sun of the Morning." This was one of God's most beautiful cherubim. "Lifted up because of his beauty." (Ezekiel 28:17.)

The words "lifted up" would seem to have the thought of exaltation in heart, in his own estimation, above others. This led him to an untrue estimation of himself. Nor has this been altogether to his advantage. The office of the cherubim in some sense relates to covering, it would appear. (Ezekiel 28:14.) "Thou art the anointed cherub which *covvereth* and I have set thee so." While we might not surely know just what this office represents, we do know that the function of covering plays a most important part in our organism. The hair of our heads for a covering, so especially abundant in woman, represents a most important office, shielding, protecting. The most important organs of the body are covered and protected so they may perform their designed functions. The membranes, the seat of the life of the body, are the coverings of the organs that they enclose. When we place a seed in the ground we are very careful to cover it with the warm, moist earth that the principle of life may find its normal environment and spring forth into complete development. The roof over our house is a covering as is the wing of the mother-bird over her little ones. We read, "He will cover thee with His feathers, and under His wing shalt thou trust."

"Cover my defenseless head,
With the shadow of Thy wing."

With only this one passage of scripture, suggesting the possible office of the covering cherub, we catch a glimpse of the possibilities of joyful service to his fellow-creatures, that was open to this exalted being had he not lifted up his heart by pride to the assumption of an office to which he was not invited by the heavenly Father. The heavenly Father had no reason to request his assistance in governing mankind. He was thoroughly competent to perform this office Himself, for in Him inheres all authority. But the Father had appointed him a service, which if joyfully and faithfully rendered, would have brought him the eternal gratitude of all of God's creatures, receiving blessing at his hand. But what joy it would have brought him to have remained obedient. What a never-ending fountain of blessing would the memory of faithful obedience have been to him. What blessing to many of God's creatures. But he opened his heart to pride, and from that moment his downfall began. How evident is the forecast of the scriptures. "Pride goeth before destruction and a haughty spirit before a fall." (Proverbs 16:18.) Ezekiel 28:17 states "Thine heart was *lifted up.*" To really take an advanced position would be thoroughly commendable. All should have the laudable ambition to advance from lesser to greater attainment, but all sudden rise to power and position without a legitimate right thereto is generally the



result of pride in the heart and in no degree the result of attainment. The result of this unwise course is clearly stated in the words: "Thou hast corrupted thy wisdom by reason of thy brightness." Have not all mankind, to the degree that they have followed a similar course, experienced great loss in so doing? "Professing themselves to be wise their foolish heart was darkened." (Romans 1:22.)

Must not all creation ultimately learn that only the wisdom that inheres in the Father is wisdom. All else is costly expediency—always disadvantageous.

How different in every experience was the course of the faithful loyal logos. "Who being in God's form did not meditate usurpation to be equal with God." At no time was his heart "lifted up." He found no greater aspiration than to be loyal to the Father's will. Proper ambition is essential to every creature. To be devoid of a purpose is to be devoid of energy. The very essence of joy is the motive and purpose that gives life its impulse. It was the joy of the son to be in obedience to the Father "I was daily His delight." Does not every son of God realize this same delight in doing the Father's will? As the Father found him obedient and faithful in the work of creation He extended his privileges, finally opening before him the pathway to a higher nature. While it is true that this pathway lay down through the dark

valley of the shadow of death, yet it led upward to the heights of joy such as only beings of a higher order can know.

But let us very particularly observe: Not once in all that son's experience was pride a factor in the attainment of exaltation. There are those who think that the person without some measure of pride is at a great disadvantage. The course of the Father's son is a living witness to the fact that this view is a misapprehension. Pride is only and always a loss—disadvantage. It leads to weakness and never to power. It defeats the very object that it desires to attain. It is always and only an enemy. It is the Father's purpose to have all of His creatures realize ultimately that so awful are the results of even for a moment to give the heart over to pride that none will ever in all of the eternal ages to come, even consider such a course. Yet now so universal is this spirit of exaltation over others that such assumed to be inferiors that it is the very keynote of human ambition. What government on earth but was organized out of the very impulse and motive of pride. Even the republican governments take a positive pride in the assertion "WE THE PEOPLE." It is back of all man-created religions and religious systems. It lies at the foundation of all educational systems. The very warp and woof of the social fabric is formed of it, including the home. It lies behind the surgeon's knife, the sculptor's chisel and the artist's pen. Alike the artist and the artisan find in pride their most powerful inspiration. Do we wonder that Greece and Rome found little in the religion of Jesus to interest them? What a rebuke were his counsels and what a contrast. "He that is greatest among you let him be the servant of all."

The lofty dignity of our heavenly Father is so supervising the affairs of men that they are not wholly hindered in their proud course neither in government, finance, religion, medical practice, science, or any department of their plans. Men are given every opportunity to accomplish all that they proudly assert that they will do. He will not establish his kingdom by a conquest against the kingdoms of this world. After men by their arrogance, pride and self-assertion shall have failed; having done their utmost and having made acknowledgment of failure THEN shall the Most High set up His kingdom which shall never end. Great indeed will be the contrast when the kingdom of Christ will reveal what blessed results will follow when every man is given his true estimate and none are lifted into advantage and prominence undeservedly. That there is a right standard of honor and of exaltation is evident, both from the Father's promises and from His promotions. Of the son it is written: "Wherefore God also hath highly exalted him and hath given him a name that is above every name that at the name of Jesus every knee should bow and every tongue confess." (Philippians 2:9, 10.)

Let it be carefully noted that our Lord is given this exaltation at the hands of the Father. It was not necessary for him to aspire to that which was never given him. All who know our heavenly Father know that no good thing will He withhold from them which walk uprightly. Pride never did and never can gain an advantage. Pride is always a disadvantage. Must not the time come when this is plain as daylight to every creature in all of God's universe? It is needless to aspire. From the hand of divine goodness and fatherly care every blessing that is best is sure to come. All that the human heart can ever desire will come to mankind in the completed and perfected condition that the earth restored will bring. Nothing will be wanting; nothing left out. Could the Church but catch a glimpse of the glory to be revealed it would give such an incentive to faithfulness as to assure overcoming. But it has pleased the Father to test each member of his body by calling them out of the world at a time when the supply of blessings are comparatively meager and when the glorious things to come are as yet grasped only through the exceeding great and precious promises. It is because of this that the disposition to aspire is peculiarly susceptible to the wakened ones since it offers a delusive present reward. The heart awakened has a hunger peculiar to its new longings. Unless one is thoroughly in earnest there is great danger that the heart shall be moved from its moorings and one become ensnared in the alluring prospect presented by the Adversary. On this point we have the beautifully expressed counsel of Studies, Vol. 1, page 193: "The few good things possessed even under the present reign of evil and death so captivate the human nature that we need special help from God to keep our eye and purpose fixed on the spiritual promises."

But is it not evident who will be thus ensnared? Just as surely as we become self-centered just so surely will we become "lifted up." As long as we are little in our own eyes we are not in this danger, but as surely as we become some great one and as surely as we come to despise others just so surely are we in grave danger of opening our heart to pride and self-sufficiency. Pride is most positively the enemy of the new creation. It is in no sense a part of the new creature, but it is nevertheless the enemy of the new creature. To entertain it even for a moment is to greatly endanger the new creature's interests. It subjects us to just the danger we would risk did we take an enemy into our secret counsels. And what a terrible enemy pride becomes when it enters the heart of a new creature in Christ Jesus. Begotten from above to newness of life such have the superior mind of the loftier spiritual estate. These have developed to some degree in righteousness having sacrificed as typed in the great copper altar and washed as pictured in the great copper laver. Their outward life, purified by the truth, makes such specially susceptible to pride. Because of their outward righteousness and because of the works that they have, by divine grace, been permitted to accomplish, should the heart at this stage diverge from the holy divine will, it would be sure to find an anchorage in pride, self-sufficiency, arrogance. It was the divergence of just such a class in the early Church that developed the great apostacy, the mystery of iniquity foretold by the prophets and by the apostle. In Isaiah 28:1 we read: "Woe to the crown of pride to the drunkards of Ephraim, whose glorious beauty is a fading flower which are on the head of the fat valleys of them that are overcome with wine." In verse 3 we are told: "And the crown of pride, the drunkards of Ephraim shall be trodden under foot."

Can we hope that any becoming intoxicated with the spirit of self-sufficiency can develop the character prepared for the kingdom? O dear brother, sister, shall we not waken to a full realization of what it would mean to us were we to be thus ensnared? We may feel safe and strong, but let us never forget that entrenched in our flesh is a mortal enemy. Pride interwoven with every fabric of our humanity, which forms the basis of our new creature life. It is only as we keep this wide distinction defined, and separated between our downward inclinations in the flesh and the pure holy desires of the spirit that we are safe.

There is but one safeguard. "Walk in the spirit and ye shall not fulfil the desires of the flesh." Let us, dear brothers and sisters, day by day, so earnestly, so faithfully, so zealously live this holy life of the spirit, the new creature life, that it may completely absorb all of our energies. The city of the plains destroyed by fire from heaven, a type of the destruction of the incorrigibly wicked, is thus described in Ezekiel 16:49: "Behold this is the iniquity of thy sister Sodom: pride, fulness of bread and abundance of idleness was in her, neither did she strengthen the hand of the poor and needy." Are we not in danger of making doctrinal faithfulness the only thing we carefully guard, when as a matter of fact our greatest danger is that we should fail to keep the heart with all diligence since out of it are the issues of life? The heart is the will. Only as the impulses of the new mind prompts us to loving service can we hope to safeguard our interests as new creatures.

Toward the close of the civil war a regiment of soldiers who had completed their term of three years' enlistment were returning from the front to be mustered out of service. Their hearts were overflowing with joy at the thought that they were soon to join their loved ones at home. They had not seen their faces for three long and weary years. All about them their comrades in battle had fallen on the field, but amid all the dangers they survived. Their hearts were exultant at the thought, and their vigilance was measurably relaxed. Of this the enemy was observant as they pressed eagerly ahead failing to remain within the lines of safety and the protection of the main body of the army. After they had gotten sufficiently beyond the lines of defense, the enemy came down upon them suddenly taking them captive to languish as prisoners of war. These never reached the home to which they had come so near. What a sad fact to contemplate. Is it not exactly descriptive of some of the Lord's dear people? The insidious enemy, pride, is entrap-

ping some who are almost home. They have run well for many years and now in very sight of the goal of attainment, they are getting beyond the lines of safety and protection:

Shall we not in full realization of this keep our hearts so abounding, so overflowing with the love divine that there will be no possibility that our enemy, pride, will find any unguarded place? Abundance of idleness is the downfall of many a new creature. Activity, ceaseless employment of every power, will prove a sure protection.

But what then is the attainment, the character element that directly offsets pride and its assumption? It is undoubtedly the possession of actual value or merit. As pride is based upon a lie humility is based upon the truth. We do not need to deny that we possess character, attainment or ability in order to be humble. So little is real humility understood that many seem to think that we must lie concerning our abilities or attainments in order to possess humility. There is indeed such false humility, but it is not an outward form employed to cloak pride in the heart? No true child of God should be deceived by such perversion. Honesty, truthfulness is violated by such a procedure, for it is self-evident that anything based on a lie is not God-like. Our Lord and the apostles never falsified concerning their attainments and abilities in order to appear *very* humble. The fact that true humility is often associated with adversity has led to an incorrect conclusion concerning the nature of humility. One need only contrast the relative experiences of pride and humility to discover why the humble sometimes are called upon to endure adversity. It is absolutely impossible for a proud heart to endure adversity. Since, as we have seen, pride is based on a false value the least measure of adversity reveals the nature of the foundation and all of the assumptions of pride come to naught.

The proud heart builds his house upon the sand. "And the rains descended and the floods came, and the winds blew and beat upon that house and it fell: and great was the fall thereof." (Matthew 7:27.) But the humble only prove their strength by adversity. "And the rains descended and the floods came, and the winds blew and beat upon that house and it fell not, for it was builded upon the rock. (Matthew 7:25.)

The Lord may prove a humble character by dealing with him as he was pleased to deal with His son. Had the grandeur, loftiness, dignity of our Lord's character been merely assumed he never could have stood the test of the experiences that followed Gethsemane. The ignomy, shame, humiliation represented in the spitting upon, buffeting, mock-trial, only reveal the grandeur of his character. Contrast the adversities of the proud of earth.

"Truth crushed to earth shall rise again,
The eternal years of God are hers.
But error, wounded, writhes in pain;
And dies amid her worshippers."

How could anything *assumed* endure such a test? You hold in your hand two bright coins. One is solid gold and the other guilded alloy, of very common metal. The alloy is the brighter of the two. Subject them to acid test. How quickly you make evident which has the assumed value and which the gold. Only the humble can endure adversity. This is why it pleased the Father to "Put him to shame;" to permit so great a degree of adversity as to lead men to "esteem him smitten of God, and afflicted," as though he had sinned. Only one whose character was not assumed but genuine could endure such adversity. He could be even "numbered with the transgressors" and prove his worthiness of exaltation.

Some of us know a beloved brother whose genuineness of character has stood the test of half a century. We have seen him stand unmoved; "Amid the scorn of those who little know and love the Lord."

Shaft after shaft of bitterest invective; foulest accusation such as only depravity could frame, has ceaselessly poured against him with such merciless persistence, and at times such overwhelming power, as though it must devour him with its burning tongue of flame. Does not the fact that he has endured and continues to endure through weeks and months and years demonstrate to angels and to men that no character, structure built on lies could so endure? Only the rock of eternal truth can stand such test.

What then is humanity? It is a character built on truth and righteousness. It needs no trumpet call to sound its worth. It can afford to be obscure and despised and even rejected for a time. It can be even trampled upon and its rights violated. It can be proclaimed as vile and worthless—the filth and the offscouring of the earth. But when God's due time shall come He shall bring forth thy righteousness as the light and thy judgment as the noonday. (Psalms 37:6.)

"Servant of Christ, stand fast amid the scorn
Of men who little know or love thy Lord;
Turn not aside from toil; cease not to warn,
Comfort and teach, trust Him for Thy reward;
A few more moments' suffering, and then
Cometh sweet rest from all thy heart's deep pain.

Have friends forsaken thee and cast thy name
Out as a worthless thing? Take courage then
Go tell thy Master; for they did the same
To Him, who once in patience toiled for them;
Yet He was perfect in all service here;
Thou oft hast failed. This maketh Him more dear.

"Self-vindication shun; if in the right
What gainest thou by taking from God's hand
Thy cause? If wrong what dost thou but invite
Satan himself thy friend in need to stand?
Leave all to God; if right, Hell prove thee so;
If not, He'll pardon; therefore to Him go.

All His are thine to serve: Christ's brethren here
Are needing aid in them thou servest Him.
The least of all is still His member dear,
The weakest cost His life-blood to redeem.
Yield to no "party" what He rightly claims,
Who on His heart bears all His people's names.

Poems of Dawn, 148.

Discourse by Bro. A. H. MacMillan. Subject: "FIGHTING THE GOOD FIGHT"

TODAY we are discussing our welfare from various points of view. Brother Herr has spoken to you about our enemies, such as pride and various other ones we encounter along the Christian way. It is my lot to have the subject of "Fighting the good fight" to consider at this time. Now, we want to divide the subject into several points so that we may make it a little easier. We wish first to read a few verses from the Heb. 12 and then proceed to analyze the subject: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us (in the original language it reads: "Let us engage with patient endurance in the contest set before us") looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

The first consideration in the discussion of this subject is what class is here requested or commanded or encouraged to fight this good fight? We know full well that the apostle was not talking to the world of mankind in general. He was speaking to the consecrated in Christ Jesus. The new creatures in Christ are the ones here addressed. Some one might say: "Are we new creatures now, and in what sense can we as new creatures fight this good fight?" I think some of the brethren are confused on those points and fail to see the proper line of demarkation between the flesh and the new creature. I will briefly give you what I understand to be the composition that makes up the new creature at the present time. A creature is composed of four parts: An organism, a will, a mind, and a character. From this point of view we are three-fourths actually new creatures right now. We have a new mind,

as Paul clearly states in 1 Cor. 2:16: "We have the mind of Christ." Secondly, we have the will of God, for God's will has become our will. Thirdly, we have a new character in process of development. We have these three parts of the new creature in a most absolute and accurate sense. The fourth part, the organism, is not yet new; we are perfectly aware of the fact that we have still the old flesh as a medium of this new creature. Nevertheless, we are actually new creatures in Christ but we have the old organism as the tabernacle of the new creature. As new creatures we are invited to fight this good fight.

What is the good fight? In speaking about the matter in the last chapter of second Timothy, Paul says he fought a good fight. Many friends read that over in a casual manner and conclude that Paul never made a mistake, and that he was a gallant soldier of the cross. But he never said he fought *a* good fight. In the original language you will find the thought to be *"the* good fight"—quite a different statement from the other statement. The good fight we understand to be a warfare against the world, the flesh and the adversary. That is the fight that Paul engaged in and that is the fight that Paul fought and that he was fighting when the Lord called him to his reward.

Now how are we going to fight this good fight? In the text I read the apostle gives us some splendid advice. He mentions certain prerequisites to fighting this good fight. He says: "Lay aside every weight and the sin that doth so easily beset us." There is quite a difference to my understanding between the weights and the easily besetting sin. The weights are not spoken of as sins. They are certain things that you and I are connected with in this world that in themselves are all right. For the unconsecrated man or woman they are decidedly to the advantage of the individual. But these are things that we are to lay aside as weights. For instance, one might belong to various clubs and political organizations and become a good man in the community, and it would be to your advantage. Why your name would be before the public, you would have many friends and acquaintances and you would enjoy life. But for the one running a race or fighting this good fight Paul says they are weights. Good, heavy clothing is splendid thing in the winter time. I was down here in Norfolk two or three years ago and had on a fur coat but I wouldn't have it on today. Heavy clothing is comfortable and necessary in cold weather, but if you were going to run in a race in hot weather you would lay aside the heavy clothing and put on a light slip in which to run. We are running in a race for a heavenly prize, consequently let us lay aside every weight.

"The easily besetting sin"—what is that? It is probably different in each one. As I understand it, the easily besetting sin would be your weakest point. You know a chain is only as strong as its weakest link. Now if you can succeed in overcoming your greatest weakness the Lord will be thoroughly satisfied that you will overcome all the others. That is quite reasonable. If you were lifting a safe up to a high building and you had a chain with one cracked link in it, after that cracked link had passed the block you would say it is all right. You will get it the rest of the way. That is why Paul makes special reference to the easily besetting sin. It is a splendid thing to know what it is. I have found it out, and if I can succeed on that point the prize is mine. You may know what your weakest point is. So then the new creature is the one that is in the fight. It is a good fight against the world, the flesh and the devil. We must prepare ourselves by laying aside the hindrances and weights and watching the easily besetting sin and proceed as the Captain did: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God" ready to help us.

The good fight is against the world, the flesh and the devil.

We want to take up the flesh first. Some of the dear brethren have arrived at the conclusion that we as new creatures must get the flesh up to a point of perfection in holiness. They are never going to do it. "Oh," they say, "Paul did it and he tells us that he is an example." What did Paul say? In the 1 Cor. 9 he said: "I fight not as one that beateth the air: but I keep my body under and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." You don't do that do you? No; and I don't. Well, how are we going to be overcomers? Paul said he did and told us how he did it. He said he did it through Christ who strengthened him. "I can do all things through Christ who strengtheneth me." He could; why can't we? There are few who can do it, but I can't. "Then," you say, "you won't get the prize." I haven't given up yet. I have taken the time to trace up the etymology of each one of those words in 1 Cor. 9:27, and I find the Apostle didn't mean what we read into it at all. He said: "I importune my flesh."

The same thought is given us in the case of the widow who went after the unjust judge. You remember that judge was a mighty man, courageous and didn't fear God or man, and of course he didn't fear this poor old woman. But the woman came in before him and we can imagine him saying: 'What are you doing in here?" She stated her desires but the judge refused to grant them. But the next morning she came again, and the judge would say: "See here, what do you want?" She kept on coming and the old judge looked her over, and if he was living in New York today he would say: "That old woman has got my goat. She just keeps tantalizing me. What do you want?" "I want you to do so and so." "I will do it. If I refuse to do it I will suffer more than if I do it."

"I importune my flesh." Paul didn't say he got him down there and never made a mistake. He said: "I importune it. The flesh is more mighty than I am, but I have more persistence than the flesh." "I keep my body under." Why? That it might become a better servant than at first. His body was a servant of sin and iniquity, but now of righteousness. We must make our flesh better servants. We realize the fact that our flesh is fallen and will not measure up to the standard set before us. Our standard is perfect; our flesh is imperfect. So the apostle said he was fighting day by day and did not say that he had gotten the flesh to a point where it didn't do him any harm. The flesh has many friends and the devil is its best and most congenial friend. The apostle says: "I fight not against the flesh alone, but against principalities and powers against the rulers of the darkness of this world, and against spiritual wickedness in high places."

Now, we have got some foes to consider. We have that flesh that is ever with us and is exceedingly weak and the things in the flesh that we are fighting are not the licentious appetites and tastes, but the good and esthetic things. And it is a fight the like of which was never before. The ancient worthies didn't have to fight that. During the thousand years' reign of Christ they will not be fighting the good things of the flesh. They will be getting those things as a reward for the efforts put forth. You and I are doing something that is contrary to human nature. It is one of the most striking things ever witnessed. We have got the flesh all the time. It doesn't need any stimulation by the adversary to get us to yearning for earthly things. He has got only to assist the flesh. He has got all kinds of things arrayed against us. Well then, don't you think we had better give up and say: "What is the use of fighting?" No. What have we got against the flesh? We have the spirit of God, the new creature, aided and assisted by the power of the Lord Jesus Christ, so much so that the apostle said: "Greater is He that is on our part than all that can be against us." So the apostle said in Gal. 5:17, that "the flesh warreth against the spirit and the spirit warreth against the flesh, and these are contrary the one to the other, so that *ye can do all things.*" That is what he said, was it not? Are you doing it? That is strange, is it not? Yes, it is strange, because it is wrong, for Paul never said that. He said: *"So that ye cannot do the things that ye would."* What are these things? You cannot walk up to that perfect standard he sets before us. The fact that you fight proves that you want to, and the reason we can't is because we have the flesh and its limitations and weaknesses to continually fight, and we have an imperfect organism that we are striving to get up to the perfect standard.

What did Paul mean when he said, "I can do all things?" Why, we see that he was talking about something very important when we read it over. Paul said certain people could eat all things, but I would like to see them eat cobblestones and brickbats and so on. I know how to come to a convention and have a great big feast like I had last night and go for the devilled eggs and ham sandwiches, and so on, not because I wanted to, but through Christ who strengtheneth me. There are certain things

that I can't do and there are certain things that you can't do, and don't think for a moment that you can, and don't let them make you think you can't win the heavenly prize, because you can. If you do, you are making a mistake there.

Well, I have got to thinking along that line a great deal for myself. I realize I have a great struggle on hand with my flesh and the adversary and those things associated with him. I know that you have also my friends. There is a warfare going on the like of which has never been witnessed before by the angels. I know there is a warfare going on at this very moment, if not in the very near future, and there will be a series of emotions that will rend your very heart. The adversary will seem to crush you down and you will think it is just as well to give up. But, no.

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous task will not be done
Till thou hast won thy crown."

Consider him the Lord Jesus, the Captain, "that endured such contradiction of sinners against himself lest ye be wearied and faint in your minds." I know sometimes I have gotten to the place where I would feel that there were wings on me and that I was just about ready to pick. Well, you know the Psalmist said: "Pride goeth before destruction and a haughty spirit before a fall." The fall wasn't very far away either. The old rascal came back and with about seven others like him with him and what could I do? Did I give up? No. Keep on fighting, fighting to the end. So you see, dear friends, Paul did not say, "I do all things that I want to with my flesh." Never for a moment. And I hope none of you will get such theories.

"I coerce, I importune, I battle with my flesh" that I may get it to be a better servant than it was when I began. Now you see the flesh will have to be brought into subjection. It will not get better, but the new creature will get stronger and stronger and it will hold the flesh in check. I remember some years ago I was up at my brother's home in Canada and he had a very spirited horse. He was afraid of him and didn't take him out of the stable; he would bring his feed and water to him and wouldn't come near him. I said to myself this will be some sport now to get that horse out and break him. I took him out and closed up all the gates so he couldn't run very far, and just as I jumped for the saddle the horse jumped from under me and I went sprawling on the ground. But after awhile I got on his back and got the gate open and away we went. I said, we are going somewhere, I don't know where, and I just let him go until I got my muscles somewhat exercised, and after working with him for a few days I got him where I wanted him. He didn't change a bit, still wanted to go, but I had got at him and could control him. So the old flesh is always on the job to destroy the new creature and the devil is there to assist. The new creature is on the alert to keep under the flesh and the Lord is with the new creature and the victory is going to be won. So you see, it is a warfare a fight unto death. There can be no compromise or possibility of defeat if we hold faithful unto the end. You may conclude there is no use to fight any more. You may say, "I am the loser in the battle." But don't get such ideas into your head. The Lord would not have called us if we could not win. He called us on one condition, and that was that we do the best we can. We will get the best of the flesh after awhile and the battle will turn in our favor if we keep on to the end. If you do your part and I do mine the Lord says He will do all the rest and we will win. We have the flesh, therefore, to consider as a terrible enemy.

In addition to that we have the world. The things of this world are very good and fascinating and attractive and appeal to us on every hand. I would like to have a beautiful home and an automobile and so on. These things appeal to us, and we must fight them and the only way to fight them is to go at it as the Lord Jesus did. How was that? The Lord gave them up. And what did he get in return? Glory, honor and immortality, heavenly things. We give up the things we can see, taste, smell and handle for the things we cannot see at all. Paul said in 1 Tim. 6:12: "Fight the good fight of *faith;* lay hold on eternal life," that is, by faith we lay hold on the precious eternal things and the things you cannot handle and see and taste and smell. So Jesus was able to neglect and overcome the attractions of this world because He saw the sureness of the heavenly things. When you and I get mixed up with the things of this world do you know where the trouble lies? We have lost sight of the heavenly things. We have ceased to meditate upon them and we have lost our hold upon them and are losing our faith, and thus the battle will go against us. By faith we have the prospect of the heavenly things and we lay down the things which we could now enjoy.

Then we have the adversary to contend with, the old lad with the black wings. He is at us all the time and he is not going to quit until he is bound for a thousand years, and then he will appoint somebody to represent him. "Consider Jesus who endured such a contradiction of sinners against himself." Why the adversary began the very moment Jesus came up out of the water and was anointed with the Holy Spirit. He followed him and dogged his path in a most bitter and relentless manner until the Master died on Calvary. You would think if he leaves you that he has gone away because he is discouraged, but he is thinking up some new schemes to entrap you with. He seems to have a supply of schemes and plans to lead us away. But we are not ignorant of his devices. The Lord has devised means to overcome him. Some brethren get discouraged along this line, and in this connection I want to mention two points.

Sometimes we have thoughts suggested to our minds that are so obscene and low and mean that we are terrified by them. We conclude that we are getting worse. Things that we wouldn't have anything to do with before we became Christians now come to our minds. Where did they come from? From you? No. From the adversary.

I remember one brother I was talking to along this line. He said: "Brother you took a load from my mind by that." He said: "I live away off in the country. When I began to read the volumes my wife seemed to be interested. She is changed now and bitterly opposed. She is determined that I will have no opportunity to read. I would get up at 4 o'clock in the morning to read when I knew she liked to be sleeping, but lo! and she was up a half hour after I got up, and always had something for me to do; but if not, she would go around humming some old tune, and she had a voice like a boiler and she made life miserable for me. And the thought came to my mind, I will get some 'rough-on-rats' and get her out of the way!" Did he do it? No. He was horrified. It was the devil that suggested that to his mind. There is no sin in being tempted, but yielding to temptation is where the sin comes in. If that brother had harbored that thought and got the "rough-on-rats" then he would have been guilty. There is the danger of the matter. But he repelled that idea, dissipated it from his mind and the adversary didn't bring it back. At times we might get discouraged by such things entering our minds, and if the devil can get us discouraged he has us where he wants us, and you will find a great deal of sorrow before you get through with the adversary.

So we have this fight on hand. The new creature against the world, the flesh and the devil. I don't have half so much trouble with the world and the devil as with the flesh. It is a strange kind of battle. The flesh is ever present with us. We have it to contend with every hour. But you see, dear friends, as Paul went over his experiences and spoke with such confidence it was all based on the fact that he fought this fight. He didn't say whether he made mistakes; he just said he fought the good fight. Are you fighting? "Oh," you say, "I have made a lot of mistakes." Certainly, but you are not going to lose because you made mistakes. The question is are you continuing in the fight? Are you at it now and will you be there when the Lord calls you? If so, the victory will be won.

Paul says: "I am ready to be offered; I am ready to go when the Lord calls me; I have fought the good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me in that day." Wasn't that a glorious message for that soldier of

the cross to leave when he was about to go to his reward? My dear friends, every one of us can say that if we have kept the faith. Let us keep it. We can all say we will fight the good fight and when the Lord calls us home we can say we have a crown.

"And not to me only, but to all them also that love his appearing," his epiphania, or the presence of the Master. Aren't we here and love his appearing? Some people do not. I had that impressed on my mind at Los Angeles during the debates between Judge Rutherford and Mr. Troy. I was talking with one of Mr. Troy's friends and asked him what he thought of the Lord's second coming. He said he had enjoyed the thoughts presented by Judge Rutherford, but when he came to that point to prove that in a certain sense Christ was already present to take over affairs, all the sweetness was taken away. I said: "What is so sweet in the doctrine of the second coming?" He replied: "When I will see the wicked in terror and calling upon the rocks to fall upon them that will be sweet." I said: "Brother Smith, it will be much better when the Lord comes to the world than you think. The Lord doesn't desire the death of any one; He would rather see all saved." Brother Smith won't see a whole lot of them in hell. I said: "Mr. Troy said night before last that these people who are looking for the millennium have a great scheme about this matter of the Lord's plan. They have a three story building. They are going to put the common people on the first floor, the Great Company class on the second floor, but put themselves on the roof garden. He said: 'I want to be on the ground floor.' Does that suit you, Brother Smith?" "Yes." "Well, that just suits you; you don't want to be with the Lord; you don't love the Lord's appearing. The Lord is here and a great work is going on and you don't love it. You will be on the ground floor, but not up in the sky parlor or roof garden," for says the apostle, there is laid up for me a crown of righteousness, which the Lord, the righteoussness judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

So, dear friends, as we thing about the matter of the whole warfare we have the matter set before our mind clearly—what the fight consists of, who are to fight, and what we are to fight for. The new creature is the one waging the warfare and the new creature has the flesh to use as a medium against the world, and the new creature has God on its side and the warfare is bound to be successful and we will win out and hear the Master's "Well done, good and faithful servant, enter thou into the joys of thy Lord."

Discourse by Bro. J. D. Wright. Subject: "CHRIST OUR PASSOVER IS SACRIFICED FOR US"

FIRST Cor. 5:7-8: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." We are to discuss apparently the Christian passover. The term "passover" itself, as doubtless you all know, is an illustration to the original passover instituted for the benefit of the Jewish people primarily, at least, so far as that people could discern. But while the Jewish people had a passover the real Christian people have a better passover. I mean to say at this point that Israel really only had one passover. Whatever they observed thereafter was not the real thing, but merely a memorial of the true—the original. We may consider the Jewish passover as a type, as a picture, a foreshadowing of something better.

The various sacrifices that the people of Israel were called upon to offer year by year continually must have become rather humdrum to them, especially to those Israelites who were inquiring into the reason for things. What could it all mean? They saw that when they were obedient and did the things that God told them to do in offering the various sacrifices, that His blessing followed. But just why? Why should they do one thing and not the other? Why should they offer a sacrifice at all? Why should they kill a lamb at a certain time or a bullock or a goat at a certain other time? What effect did that all have? Apparently many of them really got out of harmony with the whole arrangement, because they couldn't understand very largely. But nevertheless God gave them these things to do and expected them to do them if they would remain in obedience to Him and receive His blessing. Now, if they could have seen all the way through the ages down to the time in which we are living and could have had a glimpse of what we are privileged to see now no doubt it would have been comparatively easy for them to do many of the things they were called upon to do in that day. But that, of course, they could not. Things were required because God had in them a picture of what He later intended to do. They were shadows of better things to come as we now know.

I want to run over the original just a little, and meanwhile call your attention to some of the real things as we pass along. First of all God was intending to establish a separated people, a nation that would be separate from all other nations. Whatever in His economy He purposed to do in the future that was what He purposed to do just then. So He made known to the one whom He would use as Israel's deliverer something of what He purposed to do. There was His people, the seed of Abraham, in bondage in the land of Egypt. It was not His purpose to leave them there, even as it is not His purpose to leave the whole world in the condition in which it has been for 6000 years. He has something better in His arrangement for them.

So in working out this great scheme of economy, redemption, He had something in preparation for that people at that particular time. So He purposed to upbuild them out of that, and make them a separate nation. Moses was designated as the great deliverer, the one who would accomplish this work. He had some misgivings, as we remember, about his ability to do what the Lord seemed to be expecting of him, but the Lord cleared the way entirely so he could have no doubt as to whether God could accomplish what He was setting out to accomplish through him (Moses). Then in order to thoroughly establish Moses and the work that God was there beginning to do, He caused certain signs and wonders to be wrought in the land of Egypt.

You remember some of those signs and wonders. How that Moses went before Pharaoh on one occasion with his rod and threw his rod down on the ground when immediately it became a serpent. While some of the opponents of Moses and of God, of righteousness and truth, could do some of the things, that in particular, and some others, they could not do all. They therefore demonstraed that they were not gods, whatever signs they could accomplish. When Moses threw his rod down and it became a serpent, they also threw their rods down and they became serpents, but when Moses' rod swallowed up the others that put an end to their wonders. Moses' wonder continued to be a wonder, a sign, a sign not only that there was a God in Israel, but that Moses was His servant, through whom He purposed to do what He was then planning to do, in fact was then beginning to carry out.

We may mention that this Moses, as you have all learned in your studies of the Scriptures, was a type in some sense of the greater deliverer that was to come in the future. God had not only planned the deliverance of his people of Israel from the land of Egypt, but He had a greater plan for the deliverance of not only Israel, but all mankind from the bondage of sin and death. He had not only planned to use Moses as the deliverer of Israel from Egypt, but He had planned a greater deliverer than Moses—the Christ, the Head of which would come to this earth from heavenly glory, the Body of which Christ would be made up from among fallen humanity, and through these would come out of Zion ultimately the deliverer who would turn away ungodliness from Jacob and through Jacob turn away ungodliness from all the families of the earth that would choose to be obedient, that whosoever would hear this great Messiah should be blessed and whosoever would not should be destroyed from among the people. Moses was therefore a type of the great deliverer of all mankind.

So when Jesus came into the world he began to work signs and wonders to prove that he was the one that Jehovah had appointed for the final deliverance of the human race. Not only did he perform signs and wonders in the land of Israel which was in some sense an antitype perhaps of ancient

Egypt—as at least one Scripture seems to indicate when it refers to "the place where our Lord was also crucified, which spiritually is called Sodom and Egypt." Various antitypical, symbolical names have been attached to the Israel of old in the days of our Lord and the fallen spiritual Israel in these last days. The two seemed to be coupled together. So in that land of Egypt, otherwise called symbolically Sodom or fallen Israel, the Lord wrought signs and wonders, thus manifesting the fact that he was the one God had chosen, and at the same time manifesting the fact that there was a God in Israel.

We remember at this point that while there was an old Israel established at the time of the institution of the original passover, God had in mind the establishment of a new Israel, a spiritual Israel, the nucleus of which was to be gathered out from among the old. This began when the Lord Jesus came into the world, when he began to work signs and wonders among the people, healing the sick, cleansing the lepers, giving sight to the blind, and raising the dead. He began to raise up a class that would be a nucleus to this new Israel that God purposed to establish and to be lifted from the earth and finally raised to the heavenly glory. From Rev. 7 we see that God's plan was the taking of the whole from the natural. So it is mentioned that 12,000 were taken from each of the twelve tribes of Israel that in all there might be twelve times 12,000 or 144,000. That was God's purpose. In other words, He purposed to have Israelites indeed, either natural transformed into spiritual, or Israelites after He had gone among the gentiles to find the material with which to make them. But the plan was on the basis of the Israelitish nation, the twelve tribes. So there the plan is indicated.

God purposes to have this as a separate nation. It is called a nation, a holy nation, a peculiar people, just as the original Israel was called a holy nation, a peculiar people.

I have mentioned the proposed deliverance of the original Israel. It was proposed that they be delivered out of that bondage. Not only so, but there was to be a particular deliverance of the firstborns of Israel, after which in due course the whole nation was to be set free, taken clear out of the land over the Red Sea, and started on its way to Canaan. This was a type we understand of the coming great deliverance not only of the world of mankind which is to come, but also of that which has partially taken place already and is progressing and will finally be brought to a finish, namely, the deliverance of that company which is in the Scriptures called "the Church of the First Borns whose names are written in Heaven." In connection with the original passover or passing over—and perhaps we might think of this passing over as a reference merely to the passing over of the firstborns. But it brought Israel to the point where the whole of the nation might pass over the Red Sea, the Red Sea representing in some sense the second death. The time will come, the time has come in the case of the Church of the First Borns, where there is an opportunity to do one of two things; either pass high and dry over the second death and not be hurt of the second death, or to fall right into it as did the Egyptians in the midst of the Red Sea. Later on there is another time to come when there will be opportunity for the world of mankind of profiting by the sacrifice of Christ or this great passover and be saved with an everlasting salvation, or falling in the Red Sea. The faithful will pass over. The unfaithful will fall and be finally destroyed. There might be a hint of a representation there perhaps of the passing through the thousand years of the millennial reign of our Lord when the whole world of mankind will pass through into the valley of decision, even as Israel when the waters divided passed down into the trough of the Red Sea, passing over dry shod, Pharaoh assaying so to do with his hosts, Pharaoh himself representing the adversary and his hosts, who thought to pass through also and purposed to overtake the Israelites and destroy them, for though Pharaoh had had a number of signs and wonders in Egypt, various plagues, the last of which was the slaying of the first borns all over the land, from Pharaoh on his throne, to the lowest in the dungeon as well as beasts, when all this happened it seemed to wring the heart of Pharaoh and all the Egyptians so that they were glad to let the people go, but in spite of that Pharaoh relented again and got his armies ready to pursue the Israelites and if possible bring them back and place them in servitude again or destroy them altogether. So when the sea divided and the people passed dry shod into the trough of the dry sea Pharaoh attempted to do so also.

It was a representation, whether it was intended to represent or not this feature, it is a fact any way that during the thousand years' reign of Christ there will be nothing of Satan's power that would be privileged to come near to the marching hosts of God as they pass along the highway of holiness. The adversary will not have any power for the thousand years.

So as Israel passed across the Red Sea there was the pillar of cloud by day and the pillar of fire by night. When necessary the pillar of cloud or fire went from before them and stood behind to be a protection from the foes of Israel. Thus Israel was permitted to fearlessly pass through and with safety land on the opposite side. When the last Israelite had passed over then the waters were called to come again as before and the hosts of Pharaoh were destroyed. This might represent that when the faithful hosts of God's people in the time to come have thoroughly passed over, passed beyond all probability of falling into the second death, have stood their test well, the enemies of God and righteousness, all the army of Satan, will be overwhelmed in the trouble that will destroy Satan and every other opposing force.

Now by way of establishing this and giving the people something to think specially about, and especially to give us something to think about and make application of now, God had required of this people of Israel that they offer a sacrifice in a certain way. A lamb, either a lamb or a kid, was to be taken from among the flocks and it was to be shut up until the 14th day and then killed in the evening. This lamb, we understand, is a type or figure of that great one who nineteen centuries ago was proclaimed by John the Baptist as the "Lamb of God that taketh away the sin of the world," the one spoken of in the book of Revelation as the "Lamb slain from before the foundation of the world," the one God had in mind through whom He would take away the sin of the world and who was pictured in prophecy as connected with God's plan from the foundation of the world. Well, this lamb that Israel was to take was to be killed and its blood was to be taken on the night of the 14th of Nisan, the first month to Israel, and sprinkled, as you remember, on the side posts and the top of the doorways of all the houses of Israel. Apparently the various houses of Israel were to represent the one household of faith, the house of God in this present time. The blood there sprinkled was to afford a protection not so much to all of the house, all of the people within the house, but to the firstborns that might be in the house. There might be more than one firstborn in a house. That is to say, some of the houses of Israel were rather small and could not dispose of a whole lamb. They might call their neighbors in since it would be required that the lamb be eaten. So properly their might be two or more first-

borns in a single household for that night. The firstborn would be protected. God explained that in that night when this thing would be accomplished He would send His angel, the destroying angel should pass over the land of Egypt and all of the firstborns of the land of Egypt, indeed all of the firstborns who were not protected by the sprinkled blood, would be destroyed, and the Scriptures show that from Pharaoh on his throne to the lowest in the dungeon including beast as well, were destroyed in that night. There was not a house anywhere where there was not at least one dead, and at midnight a great cry went up from the people.

The night has continued through this gospel dispensation. It is a night time. There is to be a time sometime in this part of the age or within this age when there is to be a great cry go up. I do not know whether that time is now or not, but certainly there is a great cry going up in New York City and elsewhere. I do not know if it is the flower of the children that is being taken with infantile paralysis or not. Certain it is we are living in a time when there are varous influences at work that are destroying humanity. Thousands and thousands of children have been taken off with that paralysis. Other thousands, multiplied thousands, millions have been taken off by war, and other millions eventually are yet to fall before the destroyer, whatever that destroying angel may be. It may be one thing perhaps or another. They are going to fall in death until finally no doubt there will be a great cry go up. They will increase the weeping, the sorrow that may endure for a night, but oh! the joy that will come in the morning which is not very far away we believe.

So the faithful Israelites paid attention to what the servant of God did then. By this time they were ready to listen to the servant God had sent because various things had been done to emphasize the fact that Moses was the servant of God. When he told them to sprinkle the blood upon the doorways they did it, and those that did were saved or at least the firstborns were saved for that night. This also refers, we believe, to the Church of the firstborns of this present dispensation. Not actually the firstborns from among the people is the Lord taking out from among the nations to be his peculiar people at this present time. Nor was it actually the firstborns from among the people of Israel whom the Lord intended to take and serve the rest of the people at that time. I do not know whether there is anything intended to be typical here or not, but it has looked to me sometimes as though there might be. That is, after the firstborn was saved and the thing had been accomplished, the Lord required of Moses that a transfer should be made; that the actual firstborns should be sort of traded for the tribe of Levi, and that that tribe was accepted as instead of the firstborns. So as instead of the actual firstborns from among humanity God is looking out for those that would suit His purpose best, perhaps not the best in every particular, but He is looking out for those that will suit His purpose best whether they are actual firstborns or not. They will be first in point of honor and suitability. So from His standpoint the people He is drawing to Christ and through Christ to Himself are really firstborns. They are firstborns also because the are to be born from the dead before the race of mankind. These firstborns are to be protected with the precious blood of Christ even as the firstborn of Israel was protected by the blood of the passover lamb. Christ our passover has been sacrificed for us. His blood becomes our salvation. His blood sprinkled, symbolically speaking, upon the doorposts of our hearts will secure for us salvation through him. We are saved in him. We may say as one of our songs has it—"Under the blood." In other words the blood of Christ our passover. Faith in this blood and a certain participation in connection therewith on our part will afford us the purpose of protection in his house, as members of his house, otherwise members of his Body, that we might have the protection of his merit, the robe of his righteousness.

The flesh of the sacrificed lamb was to be broiled, roasted and eaten by the people with bitter herbs and unleavened bread. This represents the fact which was figuratively stated by our Lord to the people, especially to his disciples, when he said: "Except ye eat the flesh of the son of God and drink his blood ye have no life in you." The Israelite was to eat the flesh of this lamb. Just so the antitypical Israelite is to eat by faith, or partake by faith, of Christ and his merit and obtain life thereby.

Further, the Israelites at the time of the institution of this passover, the original passover, were to be ready to move at a moment's notice. The lamb was to be killed and the flesh thereof roasted. Each Israelite was to have himself thoroughly clad, has staff in his hand, his shoes on his feet, every portion of his clothing adjusted, and then he was to eat this passover in haste, for this is the Lord's passover. He was to be ready to go just as soon as the notice was given. I guess they had ample time to eat the passover, but they were to do it in haste, get it done and have it all over with before morning. In fact, it seems they started before morning, started in the night. Now this represents the fact that God's present Israel must be ready on a moment's notice, ready to go, ready to obey. They are to have their sandals adjusted, staff in hand, already clothed with the garment of righteousness and understanding from the start that they will be pilgrims and strangers in the earth whither they are now required to remain for a time. So that is the state in which you and I are—pilgrims and strangers.

But as they ate of the lamb thus ready to start their journey whenever notified, they had mingled with their feast of lamb bitter herbs as well as the unleavened bread. The bitter herbs represented the persecution that every true spiritual Israelite must have to encounter before passing through. As the apostle says: "If any man will live godly in Christ Jesus he shall suffer persecution." It may be more severe or less severe, but we can depend on the fact that we shall find persecution. If we do not find men and women eager to do the persecuting part of it, we will certainly meet with the adversary somewhere and he will attend to business. Whether somebody in this present world is sufficiently stirred up to give us persecution or not the adversary can be depended upon to give us a little, and some of us could not stand, perhaps, what the adversary alone could give, and that might be enough for me. But the Lord has authorized us to be glad and rejoice. "Blessed are ye when men shall revile you and persecute you, and shall say all maner of evil against you falsely for my sake; rejoice and be exceedingly glad, for great is your reward in Heaven." This was represented, we believe, by the bitter herbs. Then there was the unleavened bread. This St. Paul says in connection with our text represents sincerity and truth. We are neither to have old leaven nor any leaven, nor the leaven of malice or wickedness, but the unleavened bread of sincerity and truth. So all these spiritual Israelites are of this class.

Now it is said in that very night, the night in which all this was done, the destroying angel passed over and all of the firstborns of Egypt unprotected were slain. In that very night also the firstborn of Israel was saved. In this very night, therefore, when there is so much darkness that covers the earth and gross darkness that covers the people and so much sickness and sorrow and pain and death dying and crying, and so on, while weeping endures for the night, in this same night the Lord's firstborns are being passed over. Despite the sorrow and dying and crying, the turmoil and distress that this earth knows, these firstborn ones may have joy and gladness. They may rejoice and be exceeding glad, because they are not, as the apostle otherwise expressed it, children of the night, but children of the day. We walk as children of the day and rejoice as such, knowing that a greater day, a more blessed day, is yet to come. So while the destroying angel passed over in that very night, while it was a dark night, a dreadful and terrible night to those who were unprotected, it was not the same kind of a night to the faithful Israelites, because the firstborn was saved. Darkness might prevail without and the great cry go up from the enemies of God and His people, but it would not be the same with the faithful Israelites whose firstborns were saved.

Israel then took their flocks and herds and all other effects and belongings, even to the kneading troughs without dough in them, gathered them up and off they went as soon as notified to go. So whatever belongings we have or had in the land of Egypt, in this present world, things that were of real use, we must gather it up, take it up quickly and go, and there are some things that we can take, that which can be used. We will not stop to mention them.

The Lord's people of the present time, all the Church of the firstborns, while delivered, yet they are not first delivered. Apparently this whole age is a night. It will require the whole age to deliver all of these firstborns. It may not take so long for the deliverance of a few, of one but it takes the whole age of 1900 years to deliver the whole company of the Church of the firstborns.

We should notice this: That when the people departed

PILGRIM BRO BARBER AND FRIENDS
PILGRIM BRO. JOLLY AND BRO SMITH MERIDAN CON.
BRO MAGNUSON LOISELLE AND DeCECCA
PASTOR RUSSELL IN AUTO
PASTOR RUSSEL
BRO. PIERSON AND MAGNUSON
BRO VAN AMBRUGH
PILGRIM BRO. MAC MILLAN
BRO JOLLY WRITING IN MANNA

"Snaps" at Newport Convention

from the land of Egypt they apparently departed in very good spirits. God had delivered their firstborns. The destroying angel had destroyed the firstborns of Egypt. Israel had passed out from among the people and were well on their way. The Lord guided them in the right way, of course, but they came right up between two mountains with the Red Sea before them. Now, what could they do? They thought they were delivered, but they were not delivered. They were only partially delivered. After all, was there a will-o'-the-wisp that they had been following? Pharaoh and his hosts were at the rear. Were they after all to be destroyed? This may represent the fact that the Lord's firstborns while they start out very well, they may find themselves in what appears to be terrible difficulties, almost imminent destruction, with the Red Sea or the second death before them, with insuperable difficulties, mountains on either side, and with the raging enemy, "your adversary that goeth about seeking whom he may devour," at the rear pressing on. What shall be done? I imagine too a great many of the Lord's people—I would so imagine from little experiences I have had myself—that when some of the Lord's people reach a point such as that they wonder whether or not they might as well give up. Indeed I heard some say they almost wished they had not started. Like the Egyptians, would that they had died in Egypt, rather than be brought into this desert. Why didn't we stay under the lash of the taskmaster than to be brought out here and killed in this canyon or driven in the Red Sea to be drowned. So a dear sister said to me several years ago: "I don't know, Brother Wright, whether I am going to succeed in this race or not. It seems sometimes I am not, for the more I try to succeed the less success I have. It seems to me I am going to fall into the second death. Something says you had better stop now. If you go on you add sin to sin, and you had better stop now than to go in some other direction." She was afraid of the second death, afraid of the Red Sea, that is to say.

Well the people cried to Moses. Moses cried to the Lord. The Lord said to Moses: "Speak unto the people that they go forward." And Moses spoke to the people by the authority of the Lord. Tell them to go forward. They went forward and the Red Sea divided and they passed over dry shod. So, dear friends, I know of nothing better than that to say to the spiritual Israelite. If there seems to be difficulties on either hand and a relentless foe and enemy at the rear, the second death apparently in front, the only thing to do is go forward and trust in Him that gives the order and no doubt the sea will divided.

As Brother Russell points out, that this is to be a very important part of our salvation anyway, triumphing over the second death, the antitypical Red Sea. We are passing right over it, so to speak, and are not being hurt of the second death.

I will not have time to say anything about the memorial of this. The subject is not the memorial anyway, but rather "Christ our Passover is sacrificed for us." If we appropriate it, make proper use of it, it will finally bring us safely across, bevond all possibilitv of being affected by the second death, represented in the Red Sea.

Now when our Lord Jesus was here nineteen centuries ago he observed perhaps the last authorized memorial passover with his disciples. They found a covenient place and there the passover was prepared as it was called, but it was really only a memorial. As I mentioned a moment ago, that one observed in Egypt was the only real passover. At that time the destroying angel *really* passed over Egypt, that angel *really* destroyed the firstborn, that destroying angel *really* was prevented from destroying the firstborns of Israel when he saw the blood upon the doorposts and the lintels. The people *really* killed the passover; they *really* ate of the lamb with the bitter herbs and staff in hand and shoes upon their feet, and they *really* took up their effects and got out of Egypt. They were *really* in bondage in Egypt. But that which followed year by year down to the days of Jesus was not so real. It was only a figurative reality. While they had a real lamb and bitter herbs and really had staff in hand and shoes upon their feet and ready to go, they had no particular place to go and did not go. They were carrying out so far as possible a memorial. It was a memorial of the fact that they were delivered at that particular time from the land of Egypt and the house of bondage. So the Lord observed the last authorized passover memorial. The Jews still carry it on and the Lord doesn't interfere with it, but so far as His arrangement is concerned He made an end of it back there. The Jewish people do not carry out the passover arrangement anyway. They just use a chick I understand instead of an animal. But the Lord observed that memorial, and in the same night after the supper he instituted what we call the last supper or the sacrament, but which we recognize as a memorial, not a memorial of the original, but of Christ our passover to enable us to remember what the Lord has done.

Christ's body was broken as the antitype of the slain lamb. The Lord took bread and gave it to his disciples, and said: "Eat; this is my body broken for you. As often as ye do this do it in remembrance of me" (it was a memorial or remembrance.) Likewise also He took the cup and gave to His disciples and said, "This is the new testament in my blood; this do ye as often as ye drink it in remembrance of me." That is as far as our Lord could go with the memorial. He had many things to say to his disciples, but they could not bear it then. They had heard him say at one time: "Except ye eat the flesh of the Son of Man ye have no life in you," but they could not understand it and many stumbled at it. So likewise he said to his disciples once: "Are ye able to drink of the cup that I drink of?" They did not know what he was referring to—possibly to the literal cup. He didn't explain fully in reference to that. He left the explanation of this more to the Apostle Paul apparently. Not until after Pentecost was this feature "meat in due season." So when the apostle began to teach the early Church he called attention to this cup of blessing for which we bless God and this loaf for which we give thanks also, and he says: "Is this not the communion of the Body of Christ?" Or a common participation with our Lord? Yes. This was the apostle's way of expounding further this memorial. Not only was Christ our passover sacrificed for us, but if we would have a part with him in his coming glory, we must be sacrificed with him, and the act of eating the bread is meant to be a symbol of the fact that we are willing to be broken with him, and our act or willingness to take the cup is a symbol of the fact that we are willing to have our life blood shed with him. As the apostle expressed it: "If we be dead with him we shall also live with him." Hence we are urged to present our bodies a living sacrifice, holy, acceptable unto God. There is only one way in which the presentation of our bodies a living sacrifice could be holy and acceptable unto God, and that is by presenting them primarily to our Lord Jesus as our Advocate or Representative. In other words we come unto Jesus. "Come unto me all ye that labor and are heavy laden and I will give you rest." And if we come thus to him and he receives us, then the Heavenly Father will receive us, and if any man come unto Him He will in no wise cast out. Such a sacrifice will be holy and acceptable unto God and our reasonable service. May the Lord's blessing be upon us continually as we seek to have a part with our Lord in his sacrifice to the end that we might have a glorious part with him in his kingdom.

Discourse by Bro. R. H. Barber
Subject: "THE CHURCH'S SHARE IN THE SUFFERINGS OF CHRIST"

WE feel, dear friends, that the Lord in His providence has given us a very important subject this morning—"The Church's share in the sufferings of Christ." That is, your share and my share, in the sufferings of Christ. I wonder if we realize what this means? What are the sufferings of Christ? What does this suffering accomplish in us and what value does the Heavenly Father place on these sufferings? These are questions that we hope by the Lord's favor to bring to your attention this morning to clarify if possible, because our experience is that many of the dear friends do not properly understand this matter—"The church's share in the sufferings of Christ."

First, let us see if the Bible tells us that the church is to share in the sufferings of Christ. We want to read a very few of the many Scripture texts. There are a great many of them. We couldn't take time to read them all. We will have to read only a few.

Second Cor. 1:57, 7. Paul addressed this letter to the

Church (you and I, dear friends). He says: "For as *the sufferings of Christ abound in us,* so our consolation also aboundeth by Christ." Verse 7: "And our hope of you is steadfast, knowing that as *ye are partakers of the sufferings* so shall ye be also of the consolation." You see here, dear friends, our consolation and comfort in Christ is dependent upon our share in the sufferings of Christ. Hence it must be a very important matter to know what these sufferings are so as to share them.

We find the Apostle Paul tells us again in 2 Tim. 3:12: "Yea, and all that will live godly in Christ Jesus *shall suffer* persecution." So we see the necessity of it. Again in 2 Tim. 2:12: "If *we suffer with Him* we shall also reign with Him." We see again the necessity of the sufferings. Again in Rom. 8:17: "If children then heirs; heirs of God and joint-heirs with Christ if so be that *we suffer with Him.*" We are to share the sufferings of Christ. Then we find this same thought is presented to us again by the Apostle Paul in Phil. 3:10: "That I may know him, and the power of his resurrection, and *the fellowship of his sufferings,* being made conformable unto his death." Again this is called to our attention in Heb. 10:32-34: "But call to remembrance the former days, in which, after ye were illuminated, *ye endured a great fight of afflictions;* partly, whilst ye were made a gazing stock both *by reproaches and afflictions;* and partly, whilst *ye became companions* of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." You see here the apostle tells us that the opposition sometimes comes upon us directly and sometimes because we are made companions of them that are so used. And then again in this verse it refers to them as taking joyfully the spoiling of their good name and good reputation—your influence and everything else that you have. The devil will try to spoil everything that we have that we consider of any value, and because of our loyalty to the Lord and because of our service to the Lord, all of this persecution comes under the head of the sufferings with Christ.

Then we find this called to our attention again in 1 Pet. 4:12-13: "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice, inasmuch as *ye are partakers of Christ's sufferings,* that when his glory shall be revealed ye may be glad also with exceeding joy." You see again the necessity for the sufferings with Christ. Think it not strange that these sufferings of Christ come upon you, but on the contrary rejoice in them, because when his glory shall be revealed ye shall be glad with exceeding joy if you share them. We find, dear friends, the Scriptures put a great deal of stress upon the thought of sharing in the sufferings of Christ.

Now, what are these sufferings? I remember a few years ago I was trying to explain to an elder sister of mine the difference between the sufferings of Christ and other sufferings and after I had taken a great deal of pains to make the thought clear I was astonished to hear her say: "Well, I guess I have suffered as much as anybody. I had the toothache all night the other night." But what are those sufferings? We find numbers sharing in Adam's suffering and death. We understand the sufferings of Christ are contrasted in the Bible with all those sufferings Father Adam brought upon the race, such as the toothache and sciatica and everything else you might think of. All of these are Adam's sufferings and not the sufferings of Christ. We want to get this thought clearly before our minds. We might, however, modify that statement. If we had the rheumatism, for instance, and inherited it from our ancestors, that would be Adam's suffering, but if in our service of the Lord we brought that rheumatism upon us that suffering might be the suffering of Christ. Why? Because we might have avoided it by serving in Adam's house. If in the service of the truth you were compelled to get wet and had the toothache under such circumstances we might call that the sufferings of Christ. But if you laid around the house in a lazy way with the toothache and rheumatism that would not be the sufferings of Christ.

What are the sufferings of Christ? Let us look at the dear Master. All of those rebuffs and sneers and jeers and taunts and criticisms and persecutions that come upon him as a result of his loyalty were the sufferings of Christ, and so far as the Bible reveals he never had the toothache at all. So we must get associated with him in such a way that we will have the same experiences that he had.

Let us call attention to a few texts that refer to this: In 2 Tim 1:8 the apostle speaks of these sufferings as *"the afflictions of the gospel."* Ah! they come because of our love and service of the gospel.

In 1 Pet. 3:13-18, the apostle calls our attention again to it: "And who is he that will harm you if ye be followers of that which is good? But and *if ye suffer* for righteousness' sake *happy are ye."* Ah! how many go around with long faces because they suffer for righteousness' sake. I remember once being in conversation with an old brother who had a good many sufferings, but you know every bit of suffering that came upon him nearly broke his heart. In this case he had been called upon to deliver a funeral sermon. During his talk an old friend of his went out of the room and then misrepresented him to others. The misrepresentation hurt him so badly that he harnessed up his horse and went eight miles to rectify it. He said with tears in his eyes: "Why did you tell that terrible slander about me?" And, of course, the anger of that man only increased and he got more rebuffs than ever. He told me about it with tears, and I said: "You consecrated to endure those things and count them all joy, and you are not willing to endure them." Notice this text: "If ye suffer for righteousness' sake, happy are ye." Oh, that brother wasn't happy under those conditions. "And be not afraid of their terror, neither be troubled." Then it speaks of our Lord: "For it is better, if the will of God be so, *that ye suffer* for well doing, than for evil doing, for *Christ hath once suffered* for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive in spirit." And then he continues: "By which also he went and preached unto the spirits in prison." So we see, dear friends, our Lord Jesus died the just for the unjust. He was put to death in the flesh and the apostle connected that up with our sufferings for Christ's sake. These then are the sufferings of Christ.

Again notice 1 Pet. 4:14-19: "If *ye be reproached* for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified." Did you ever think, dear friends, that these sufferings of Christ upon you glorifies God? Ah! not if the tears stream and we murmur and find fault. They do if we can rejoice in them and do our part in bearing these sufferings of Christ as we promised we would do. "But let none of you suffer as an evil doer or busybody in other men's affairs." You know we find more suffering in the classes along the line of this last suggestion than any other kind—busybodying! Oh so much of that! Some of the dear friends think that the Lord has placed all the burden and responsibility for getting every one of the class into the kingdom upon their shoulders and they start out to carry that burden and they get themselves in trouble and they have the whole class in trouble as a result. "Wherefore let them that *suffer according to the will of God* commit the keeping of their souls to him in well doing, as unto a faithful creator." Notice this, dear friends. If we suffer according to the will of God, what shall we do? Take affairs in hand and straighten them out. No. No. Commit the keeping of our souls to him. Leave that to the Lord Jesus Christ, and he will overrule it to work out several purposes —one in us, and another in the accomplishment of His plan.

We notice again in 1 Pet. 2:20-21: "For what glory is it if when ye be buffeted for your faults, ye shall take it patiently?" Oh, I tell you if we are buffeted for our faults that is not suffering for Christ. "But if, when ye do well, *and suffer for it,* ye take it patiently, this is acceptable with God." Here then is the sufferings of Christ brought to our attention very clearly.

We notice again in 1 Cor. 12:26: "If one member *suffers* all the members *suffer* with it." That is another beautiful feature of it. They are all mutual. Every one must share these sufferings and if they do not they will not be of the Body beyond the vail. So we must share these sufferings of the Body of Christ.

Now we ask a question: What is the purpose of these sufferings? Why are these sufferings necessary? What good do they accomplish? Here is a beautiful field of thought. First let us notice the purpose of these sufferings in connection with Jesus.

Heb. 5:8-9: "Though he were a son—" And he had been a son in his prehuman existence, all that time, and during that time he did the things that pleased the Father, but there was no suffering attached to it. He was always loyal, faithful and true, but no sufferings were connected with

it. But now the Heavenly Father had in store for him the divine nature, far above what he had before, and in the divine arrangement no one can have that nature except those tested by sufferings, and no class have that honor except Jesus Christ and his glorified Body. God had a race of beings who had the angelic nature without sufferings; so with the cherubim and seraphim, but the divine nature is so much grander that God has decreed that no one can have it except they have it in this way. "Though He were a son yet learned he obedience by the things *which he suffered.*" He had always been obedient, but not through suffering. So you see the one that can be obedient through sufferings, with the devil against you and the world and your own flesh, that is a far grander test of loyalty and obedience than can be given in any other way. So the Father intends to test all in this way. "And being made perfect—" How was he made perfect? Heb. 2:10 tells us. It tells us there that he was made perfect *through sufferings*. So then these sufferings had the designed effect on the Lord Jesus Christ of perfecting him. He had always been perfect. He could not be made any more perfect, but he hadn't been perfected through sufferings. It had not been decided if he would be loyal through sufferings.

Now here is the same purpose in sufferings for us. Ah, it would be so much easier for us if there were no sufferings. That is exactly what the Great Company class try to do. They try to follow in Jesus' footsteps and avoid suffering, and they are going to miss the reward. So we are enduring these sufferings and then having learned obedience through the things which we suffer we too can share in his resurrection.

There is another reason why we share the sufferings of Christ. God purposed to commit to the Christ the work of rescuing the world in the next age. What a glorious work, too. Who is going to be rescued? All of God's enemies, all murderers, thieves and scandalmongers and haters and so on that ever lived on this earth, and that includes all those nice people who claim to be servants of righteousness and truth at the present time, but who are not. Those are going to be left over and be dealt with as God's enemies, and if they are God's enemies, they are our enemies, and God purposes to turn them over to us, you and I. If those ministers of evil had not been permitted we would not be fitted for that work, We must be perfected in love.

Love is made up of a great many elements. Patience is one of them. The Lord knew we would need patience. So He has been trying us, testing us through sufferings. He knew sympathy would be needed and He has tried to draw out your sympathy so you can deal with them along that line. He knew you would need to be gentle, and so He has tried you through suffering for gentleness. Gentleness, patience, meekness, sympathy, forbearance and the forgiving disposition are all elements of love. And God is proving us now in love, and the ministry of evil is the best and surest and eventually will be seen to be the wisest method God could think of to do this work. So the sufferings of Christ are preparing us to deal with the world in the next age and it is also the way by which we can attain that prize of the high calling beyond the vail. It develops our character and fits us for our work.

Now, in order that we may clearly bring this matter of the sufferings to your mind, we thought we would bring to your attention what our Pastor brought to our attention in respect to the three bodies of Christ. The Bible tells us there are three bodies of Christ. We use the term "body" just as the Methodists would in speaking of the Methodist body. They speak of the body as those people whom God accepts as Christians. Now, let us see the three bodies.

One of them is up beyond the vail and consists of 144,000. We will call that "the glorified Body." The other two bodies are this side of the vail. What are they? One of those bodies we will call "The justified Body" and the other "The consecrated Body." Now, "The justified Body" is made up of the justified humanity of everyone in this Gospel Age who has made a consecration. Just the moment they consecrated, presented themselves living sacrifices, our advocate imputed his merit that makes them perfect and acceptable and fully justifies them. What does justification mean? It means to be sinless in God's sight, not actually so, but reckoned so. So then this work of justification is a work God does for us. We could not do it for ourselves. We could not justify ourselves by keeping the law or by any good works we could do. So God has provided a wonderful way for bestowing upon us this grand gift, justification—something that lifts us up out of the horrible pit of degradation, and we are counted as Jesus was, holy, harmless, undefiled and separate from sin.

Now justification applies to our flesh, and just the moment the Lord leads us by His providences and experiences up to the point where we see consecration and say, Here I am, and present our bodies, the Lord accepts that consecration, begets us with the Holy Spirit, and we have the twofold relationship. We are members of that justified family, the Household of Faith, and consequently members of Christ in this respect. Jesus accepts this justified humanity as his flesh. Did you ever think of that? Read 1 Cor. 6:15: *"Know ye not that your bodies are the members of Christ?"* If you have made this consecration, if you have received this completed justification, if you are in that condition where "there is therefore no condemnation," then your bodies are members of Christ and it is the Christ in the flesh. From Jesus' day, from Pentecost clear down to the present time, Christ has been in the flesh here upon the earth, and we believe there are two hundred or more of them in this room today, members of Christ in the flesh here. Well, in that very same instance God begot the new creature and there were the same number of the spirit-begotten class on the earth and from the day of Pentecost to the present time every one who has consecrated and been begotten of the spirit has been counted as members of Christ, as new creatures—members of Christ as justified humans and as new creatures. The one refers to our humanity; the other to our new being, spirit-begotten being. So we have these three bodies, the justified, the consecrated and the glorified Christ. It is from the consecrated members of the Christ this side of the vail that God is finding those 144,000 that will constitute the glorified body beyond the vail, and after that there will be also a Great Company class left behind who did not run so as to obtain.

Why are there so many more on this side than beyond? Suppose there were ten million this side the vail, ten million justified and ten million consecrated. Why are there ten million here and only 144,000 over there? Oh, the Lord had tried you and you and your and you, and He found one faithful one. That, dear friends, ought to make us stop and think. That is the scriptural presentation of the matter—a Great Company class of foolish virgins. They shed tears over their lot upon the earth and esteem the leeks and onions and garlic of Egypt worth more than that prize. That is why there is a Great Company class that look back and shed tears over what they have left behind.

So we see the two bodies, the same number in each; all of those that will be of that Little Flock, the Great Company and the second death have been members of it.

What did God justify us for? What did He bring us to this condition for? Ah! everyone who would be in the kingdom must suffer with him; must present something a living sacrifice. What? Your *bodies* a living sacrifice, holy and acceptable. And our bodies were not holy, but God did this work to make them holy so He could accept them. Every one of that company must be sacrificers.

Well, this justified human body is what we present in sacrifice and then the Lord begets us as new creatures and counts the flesh dead, and that is what is called "the old man." Some refer to the "old sinful man," but the Bible speaks of this old man as the one sacrificed and the new man as the one that is begotten. We count the old man dead, but it is not. I have heard a good many ask: "Are we dead now? Is the new creature only alive?" Only yesterday somebody asked me: "Is it really true we are dead?" I said: "We are kicking around here a good deal, aren't we?" (Laughter.) It is only a reckoned matter. Well, then, this old body that is consecrated to death has made a covenant by sacrifice? Does that body sacrifice. Oh, no! That is the last thing that body would do. What does the sacrificing? Our High Priest does the sacrificing. He feels these persecutions, those rebuffs and taunts and sneers and jeers, He feels the consuming of that sacrifice and he wants us to keep it bound upon the altar. So every experience that comes to us the Lord Jesus tells us that if we keep that sacrifice upon the altar he feels that experience. There is not a thing befalls his saints without his knowledge and consent. "All things shall work together for good—" For whose good? For the good of the flesh? No. For the good of the new creature.

We remember it says in the Bible that the world knows us not. Oh, but the world knows us according to the flesh. I can go into every one of your communities and they will tell me everything about you and I will guarantee you that it will not be commendable either. But the world knows us not as new creatures. Go out and tell your friends that you are two creatures, an old one that is dead and a new one that is alive. They would have a lunacy commission come around and take care of you.

Well, now, this body of flesh that is justified, is justified to be a fit temple for God's Holy Spirit. 1 Cor. 6:19: "Know ye not that your body is the temple of the Holy Spirit?" God would not permit His Holy Spirit to dwell in an old, unjustified body. The world knows all about us, and you know it is this Body of Christ in the flesh that endures all the sufferings, all the rebuffs, all the sneers, all the taunts and opposition and persecution. That is the one the world aims its shafts at. When they crucified Jesus it was not as a new creature; when they spit in his face and jeered at him it was not as a new creature, it was the flesh they saw. And so it is with you and I. All the sufferings of the Christ come upon this Body of Christ in the flesh. In the past they nailed some of the Lord's saints to the cross. Oh, they crucified the justified humanity that was counted dead. The Lord permitted it, too, as a necessary part. Some have been burned at the stake. Some have been sneered at. Some have been torn limb from limb. Some have had wrong stories told about them. They tell a little fib about us and then we are hurt. Does that hurt belong to the new creature or to the flesh? Does the new creature suffer? "We glory in tribulations." "Count it all joy." Can you do that according to the flesh? I guess not. When they persecute the flesh it means that the tears will come. It is only the new creature that rejoices. We also realize that this is one of the witnesses of the spirit that we are the sons of God. Notice the text in 1 Cor. 10:16: "The loaf which we break is it not the communion of the Body of Christ?" Are we members of that one loaf as new creatures? Oh, no. We are not members of that loaf as new creatures. We are counted in with Jesus as members of that one loaf and broken according to the flesh. All the sufferings of Christ come upon the flesh, and the flesh is consecrated to death and the flesh of every one who has made a consecration must perish. The flesh of the Little Flock, the Great Company and the second death class must perish. The flesh of one class perishes voluntarily, the others involuntarily against their wills. But the flesh of every one must perish.

I know some of the dear friends think the Great Company are going to be human beings. I found one sister who spent a good long time trying to convince me that the Great Company class were going to be human beings, but they are not going to be human beings because they made a covenant by sacrifice, and they cannot take it back. Why? Because the Lord will hold them to their bargain.

So, dear friends, we can see what the sufferings of Christ come upon. Why do they come upon us? Because we have made a sacrifice? Our rights or interest in Father Adam's estate. They did belong to us because Jesus redeemed it and as members of the race we would have a right to it. We could have all the canary birds we would want and bring them up to perfection and not need cages to put them in either. And then we could have all the flocks and herds and so on that we want if we would live on during the millennium upon this earth. We could have so many neighbors and cousins and relatives and uncles and aunts living in the perfection of the human nature. That would be glorious. But our Heavenly Father says: "I have something better for you. If you want to sacrifice your rights and interest in the future in respect to these earthly blessings and win glory, honor and immortality, all right, make such a covenant." We think that is giving up a great deal, but when we awake in his likeness we will be satisfied. It is going to be exceedingly, abundantly above all that we could ask or think. "I will not let you see it; you must take it by faith. Everything shall work together for good. I will overrule so that it does." So in confidence we place our all in the Father's hands.

Now then, the Father says: "I will just test you. I will see if you meant that covenant when you made it. Or whether you will just cling to the earthly things and let your relatives and neighbors hinder you from carrying out your sacrifice and demonstrate that you did not mean it." That is what the test is now. And so the Bible comes to us with a suggestion: "Redeem the time." Buy back all you can and don't spend any more time cultivating flowers and having birds and so on than is absolutely dependent upon us. And so the Lord looks down and sees us denying ourselves. Sinful things? No. But denying ourselves those things that are right to the natural man. If He sees us denying ourselves right things He sees that we mean it. And then He sees another with the fear of man. "What will people say if I do this? It will hurt my business. I can't go to that convention; I will have to stay at home, for my practice would suffer." The Lord sees that such love these earthly things better. They made a covenant and didn't meant it. You see why persecution is necessary. Just as natural as it can be. God needs to test your loyalty to your covenant of sacrifice. When we first accept of the truth our neighbors call us fools, but after awhile they will settle down in a rut and when they meet us on the street they will be very kind and greet us, but never talk religion. They will say: "You are all right, but I don't like your religion." And they will have a look of sympathy for us, and pity, pity, pity. Oh! how they pity us! But after awhile they get their eyes open and then they will be ashamed; conditions will be exactly reversed.

It seems to me that these three bodies are pictured in the Tabernacle. We find it pictured in the Court, Holy and Most Holy. I will read from Tabernacle Shadows:

> "The posts which stood in the 'Court' and upheld the white curtains, represented *justified believers*—the 'Court,' as we have already seen, represented the justified condition." Page 113.

We have been looking at it as if all the consecrated were in the "Holy" and only the justified class in the "Court."

> "The posts * * * represented the justified condition. * * * But although made of wood they were set in sockets of copper." Page 113.

What did they represent? The justified condition. Those posts of wood set in sockets of copper represented the justified condition, and no one is fully justified *until he is fully consecrated.* The same kind of people that are in the first Holy are in the court. They are begotten in the Court as justified humans.

Now then, what do we find in the Holy? Why the posts in the Holy were still of wood, but covered with gold. They represented our standing as new creatures.

> "The white curtain, which sustained by those posts, formed the 'Court,' well illustrated the same justification or purity. Thus, justified ones should continually hold up to the view of the world (the 'Camp') the pure linen, representing Christ's righteousness as their covering." Page 114.

When did they get that covering? When they consecrated. So those in the Court represented by those posts are a class who have made consecration, and God has put the robe of Christ's righteousness upon them, and they are represented as Justified humans. Now the next:

> "The silver hooks, by which the posts held up the curtain, were symbolic of truth. Silver is a general symbol of *truth.* The justified believers, represented by the posts in the 'Court,' can thus really and *truthfully* claim that Christ's righteousness covers all their imperfections." Page 114.

You see, dear friends, those in the Court are fully justified. You are a post when fully justified—not before. Now, then, you go into the Most Holy, and how are these posts? They are covered with gold, but set in sockets of silver. Now see those posts: The justified Body, the consecrated Body, the glorified Body. The suffering Christ, the dying Christ, and the other, as new creatures, be fitted for a place in the kingdom.

Well, let us notice another thought in this connection: 1 John 3:16: "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren." Now what are our sacrifices for? Are we sacrificing in the interests of the world today? In one sense, yes. In another sense in the interest of the brethren. We are laying down our lives for the brethren. What do we tract our town for? To see if we can find one grain of wheat. If you go out on a hot day to tract it is in the interest of the brethren. When you deny yourself the comforts of sitting by a good fire on a cold day or sitting under the shade on a hot day and go out and distribute tracts, or deny yourself a little sleep in the morning to study and prepare your Berean lesson, what is it for? To edify the brethren. So in this sense all our sacrifices are in the

interest of the brethren. We love the brethren. The Lord gets together the strangest people with idiosyncrasies and peculiar make-ups, and He says to us: "Love them" And love is shown by service.

Oh, there are a great many who will greet us with smooth and honeyed words, and yet they will do mean, underhanded things. Yes; they are in the classes too. Do they love you? No, sir. They do not love. The one who has the love of the Lord will lay down his life in service for the humblest ones and for the worst ones to get along with. The love that the Lord is looking for is the love that will pursue when others forsake you even though true friends. Will truth friends forsake us? Yes. I have seen it. Paul said to certain ones in his day: "The more I love you the less I be loved." That is true today. But Paul kept right on and continued to love them by serving him.

There is another sense. God has decreed that a new covenant is to be sealed and the sacrifice of Jesus and the 144,000 joint-heirs are counted as one great sacrifice covering the Gospel Age, and their blood is counted as one blood that will sprinkle the new covenant and the world will get blessings, and God has arranged that the blessings will not come until the last one has finished his sacrifice.

We come to the proposition of the sin offering. How many cannot understand the difference between the ransom and the sin offering. Ransom means a corresponding price We are told that our Lord came down to earth as a human being, and Jesus as a human being was a ransom for all. The ransom sacrifice was the sacrificed life. After our Lord gave himself as a human being to be a ransom for all it was necessary to present himself in the presence of the Heavenly Father. More than that, when Jesus gave all that he had in death he secured the price. Now the sin offering feature means how that price was used after it was secured. How was it used? How has it been used in this Gospel Age? We are told that it was deposited and the merit has been imputed to the Church at the present time. It has not been applied to the Church. If it had been applied to any it would mean that Jesus had paid over the price, but he has not paid it over. He guarantees to the Heavenly Father that he will find 144,000 persons who will carry out their covenant and so sealing the new covenant make it operative to the world. How? He imputes a sufficiency of his merit to each one who is faithful, and possibly one out of twenty or a hundred are faithful, but when he finds the 144,000 that he became a guarantee for, the deposit is paid over. Did he not apply it to any during this age? No. He imputed something. He indorsed their note. The Lord put his indorsement on our covenant and he could indorse it because he had a credit in the bank. That was the sin offering.

We notice another thing. What became the ransom in the type? The bullock. Who offered the sin offering? The priest. Then the man Jesus you see was the sin offering. The man Jesus gave himself and Jesus the new creature became the antitypical priest and there began to make the sin offering. On Calvary he committed his spirit to the Father for a deposit. He left it as collateral in the heavenly bank so he can indorse our notes. And so later on after the Great Company and second death class are taken away the deposit will be free and can be applied to the world.

Ransom means price. Sin offering is how you use the price. The Church shares in the sin offering. Jesus by imputing his merit makes us acceptable. God did not need us, but oh! by His mercy and love He gave us the privilege of being a part of the sin offering for the world of mankind. We do so by making the covenant by sacrifice and we are added to the Lord Jesus. We are all one sacrifice. And when it is all completed he will sprinkle it on the altar. So in this sense our sacrifices are on behalf of the world. Isn't it a glorious privilege? I can think of nothing any grander. We are told that the angels desire to look into these things. And I just imagine as they see us trying to take our place and finish this work, I just imagine that if we were unfaithful they would be glad to get that crown.

So, dear friends, let us hold fast that we have that no man take our crown. May the Lord bless us all and help us see more clearly the distinction between the ransom and sin offering, and the great privilege of suffering with Christ, and may these sufferings work out a glorious inheritance with the Lord Jesus. May the Lord bless you.

Discourse by Bro. Paul S. L. Johnson. Subject: "THE RANSOM PRICE"

THE text that we desire to use for this afternoon is found in 1 Tim. 2:6: "Jesus Christ gave himself a ransom for all men." The most important doctrine of the whole Bible is the doctrine of the ransom. The whole plan of God rests upon that as its foundation. It is the center of every doctrine. It is the hub of the great wheel of the plan of God. Out of this one hub all the other doctrines radiate in various directions in that wheel. Not to understand this doctrine is a calamity indeed. To understand it is a great blessing. It is impossible to understand the Bible scheme of salvation which embraces the vicarious atonement unless we can understand the place that the ransom itself has in this.

The entire ransom is not our subject; rather the limitation of the subject to the term "the ransom price." We notice in the first place the *antecedent* of this ransom price. The Bible indicates the antecedent of it in what Father Adam did and the effects of what he did. Father Adam, created in the image of God, on the human plane, had all the rights that pertained to perfect humanity. God gave him the right to have a perfect body with perfect life, the privilege of generating a race with perfect life, the privilege of living, of having the right to live, and the privilege of controlling as its ruler this earth and all that are in it. These blessings were subject to certain conditions—the condition of obedience.

There was a covenant implied in the relation of God and Adam and as long as Adam maintained his part of this covenant that long God would continue him in all his rights that He gave him as a present at his creation. The life rights are, therefore, all embraced in those things that Adam was given as a present, but as a conditional present. He might have them so long as he was in harmony with the condition upon which they were bestowed. Father Adam did not fulfill that covenant. He chose to disregard his Almighty Friend and Provider and prefer his wife instead. And, therefore, preferring his wife instead he plunged himself into sin and lost his own right to life, his right to a perfect body and life, lost his right to generate a perfect race with perfect life, lost his right to enjoy perfect conditions and to rule over this earth. Thus all his rights he had forfeited because of his sin.

His rights were taken from him as far as rights were concerned, suddenly, but the use of them were permitted to him in a measure limitedly until little by little, more and more, they were wholly removed from him in death. Thus he no longer had the right to life, but yet God gave him the privilege of living a little while. It was a living death, however, that Father Adam had.

Now this condition which Father Adam entered into, the forfeiture of all he was and had, his being, his right to that being, his right to live in that perfect being, his right to propagate a race with the right to life, his right to rule over the earth, all of that being forfeited, the race was with him in that forfeiture and thus lost all the rights it would have gotten from him had he remained true. Thus this condition that Father Adam entered into was the antecedent of the ransom. Such a condition had to enter in. Thus we have briefly pointed out Father Adam's sin bringing on him the forfeiture of all his rights as the antecedent of the ransom.

Now we want to look a little while at the *cause* of the ransom price. There was a first a *requiring cause*, and that was God's justice. The justice of God required a ransom price, if God were again to deal with the race from the standpoint of salvation. God's justice having properly sentenced man to death, it was just the thing to expect that man should make up or there should be that made up which justice required before God could deal with man. The justice of God being just, it would have been unjust in removing the sentence without meeting the requirements of justice, and, therefore, the justice of God required the ransom. We read of this, for example, in Rom. 3:25-26: "Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justified of him which believeth in Jesus." Examining this

passage we see that it was the justice of God that required the sacrifice of Jesus, the ransom, if He could forgive sin.

Then there was the *planning cause* of the ransom, and that was the divine wisdom. For example we might cite 1 Cor. 1:23-24: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Thus he is shown to be the concentration of God's wisdom with regard to man's salvation in his sacrifice when he laid down the ransom price.

Then there was the *moving cause* in the ransom price, and that was the divine love. We are not to think it cost God nothing, for He Himself furnished it in giving up His son, and that which impelled the Father as the moving cause thereto was His marvelous love, that great love of God which emptied Heaven of its dearest treasure. It was this that prompted our Father to do His part toward the ransom. Thus we read in Rom. 5:8: "But God commendeth His love toward us, in that while we were yet sinners Christ died for us." John 3:16 is another passage to the point: "For God so loved the world that He gave His only begotten son that whosoever believeth in him should not perish, but have everlasting life."

Then there was an *efficient cause* of the ransom and this was God's power as it is operated through the Holy Spirit in our dear Redeemer. We find this stated in Acts 10:38: "God anointed Jesus to Nazareth with the Holy Spirit and with power." This power of God acting in our dear Redeemer enabled him to lay down his life as the ransom.

Then we might call attention to a *meritorious cause* or the *instrumental cause* of the ransom. This was our Lord Jesus' obedience. That which made it possible to give the ransom was an obedient heart and, that could say in the language of the prophet: "I delight to do Thy will, O my God; Thy law is within my heart." And of this we have testimony in Rom. 5:19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Thus our dear Redeemer's holy obedience maintained faithfully unto death was the meritorious cause of the ransom and made it possible. What he laid down had a genuine merit and was made available for mankind. Thus we have pointed out what the Scriptures show us to be the cause of the ransom. In the first place was God in His glorious attributes, His wisdom, justice, love and power, each working in a different way—the justice of God requiring it, the love and God moving it, the wisdom of God planning it and the power of God effecting it. And the obedience of Jesus the instrumental cause.

Now, let us look closer to the ransom price itself. The Bible sets the matter before us under decidedly commercial terms. It sets before us a creditor, and this is Jehovah. It sets before us a debtor, and this is Adam and his race. It sets before us a friend of the debtor who is willing to provide for the debt so as to free the debtor. The fact of the matter is the debtor made himself utterly bankrupt. He forfeited all he had, and not only for himself, but for his descendants. So here was the creditor holding the debt. Here was the debtor having surrendered himself up with all he had, all his rights, and here was a friend of this debtor who was willing to substitute all his rights, his right to life, his right to propagate a race to life his right to rule over the earth, his right to have perfect human existence with perfect conditions, willing to surrender his in offset to the others and thus make it possible to free the others. Now, that is the way in which the Bible presents the matter. It is presented, therefore, under the terms of a commercial transaction. That is indicated in the theme we have—"The ransom *price*."

We are aware that there are people who object to this idea of a ransom price, but we are aware of the fact that the Bible again and again lays stress on this and puts the whole possibility of our salvation on that ransom price. Had there been anything wrong there would have been a total failure in what God started to do. There is an utmost necessity to see this, therefore.

Now let us call attention to how in commercial terms the Bible refers to this matter. In the Greek language there are a number of words that are used whereby God indicates this transaction before our mind. The one most frequently used in verb form is "agorazo" and means literally "I buy." It is derived from a noun, "agora," which means "market," and "agorazo" means "I buy at a public place." The idea of a purchase is involved in that word. Now we call your attention to the fact that this is used repeatedly in the Bible. For example this is stated by the apostle in Cor. 6:20 and 7:23 (same language in both verses): "For ye are *bought with a price;* therefore, glorify God in your body and in your spirit, which are God's." He doesn't state in this connection what that price is but he states the fact that God's people are purchased. Then in 2 Pet. 2:1, treating of certain ones who had once been God's people and then made shipwreck of everywhere, repudiated the ransom, he uses the following language: "They even deny the Lord that *bought* them and bring upon themselves swift destruction." Thus again we are told that certain ones were bought.

In the book of Revelation we have a number of occurrences of this same word. It has been translated in these passages of Revelation by the word "redeem." We prefer the word "purchase" because the word "redeem" might have another meaning.

The first of these occurrences is in Rev. 5:9, 10: "Thou has *redeemed* us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests and we shall reign on the earth." Now here we are told a purchase was made. We are told what the means of that purchase were. We are told that it was by means of his blood. "Thou has *purchased* us to God by thy blood." Now, you notice this passage does not say all are bought. It simply says that certain ones are bought. "Thous hast purchased us OUT OF"—out from among. All the world has not yet been purchased. The purchase price is laid down for everybody, but it is made available so far only on behalf of certain ones, that is, the Church, those who are given by God the privilege of becoming kings and priests.

Then in Rev. 14:3 we find this expression: "And they sang as it were a new song before the throne and before the four beasts and the elders, and no man could learn that song but the hundred and forty and four thousand which were *redeemed* from the earth." Then in the next verse the fourth: "These are they which follow the Lamb whithersoever he goeth. These were *redeemed* from among men, being the first fruits unto God and to the Lamb." So certain ones are bought out from among the race of mankind before the rest and these are the ones referred to in these passages. There is not a passage in the Bible that tells us so far that the world has been bought. The purchase price is laid down but it is not God's time yet that the world be bought. The only ones reached so far by the atoning blood of Jesus is the Church.

The Bible also uses this word "agorazo" in a compound —"ex-agorazo." "Ex" means "out of" or "from among." We have two occurrences of this word. In Gal. 3:13: "Christ hath *redeeemd* us (literally, "bought us out") from under the curse of the law, having become a curse for us." Now this shows us how it happened—by a substitutionary arrangement. He has bought the Jewish brethren from under the curse of the law. Now you notice he does not say he bought all the Israelites. He has bought *us*. He has bought us out from under the curse of the law by becoming a curse for us.

Then again in Gal. 4:4, 5 the apostle makes this statement, using the same word (ex-agorazo): "when the fulness of the time was come God sent forth His Son made of a woman, made under the law, to *redeem* them that were under the law,"—to buy out them that were under the law. The law is spoken of here as having them inclosed within it, and he bought them out from under the law, "that we might receive the adoption of sons."

There is still a third word the Bible uses in this connection. This third word is "lutroo." It is from this word "lutroo" that the word for "ransom" is derived—"antilutron." "Lutroo" occurs three times with its meaning. In Luke 24:21 we read as follows: "We trust that it had been he which should have *redeemed* (lutroo) Israel." The word means "to deliver on the basis of a price." What the Israelites thought to be the price would be a great war by which they would be delivered from the Roman yoke, and the disciples gave expression to that thought to Jesus. "We had trusted that it had been he which should have *redeemed* (delivered on the basis of a price) Israel."

Apostle Paul also uses this same term in Titus 2:14: "Who gave himself for us that he might *redeem* us from all iniquity (that he might deliver us on the basis of a price from all iniquity), and purify unto himself a peculiar

people zealous of good works."

Apostle Peter likewise gives us this testimony on this point in 1 Pet. 1:18, 19: "Ye were *redeemed* (lutroo—delivered on the basis of a price) not with gold or silver, but with the precious blood of Christ as of a lamb without blemish and without spot." Here again that the price was his blood or life is indicated.

There is still another word the Greek language uses—"peripoieomai." In Acts 20:28 the apostle gives us this expression in speaking to the elders of the Ephesian church: "Take heed therefore unto yourselves and to all the flock over which the Holy Spirit hath made you overseers to feed the Church of God which he hath *purchased* with the blood of his own" (not "by his own blood" as the authorized version has it but "by the blood of his own"). Here we are told again that a purchase was made and we are told what was given as the purchase price. We are told it was the blood of the Son of God, or life of Jesus.

In Eph. 1:13 and 14 the Apostle uses this word in the form of a noun. "After that ye believed ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the *purchased possession.*" "Peripoiesis" is the word here used. Thus we find in all these Scriptures one and the same thought before our mind—that there was a business transaction, a purchase made, a price given, something bought, and that there was one from whom it was bought, the Father, there was one to be bought, and there was a third one to do the buying. The one to be bought was Father Adam and the one who was to do the buying was our Lord Jesus.

Now friends, having in a general way shown that the Scriptures set forth this matter of the ransom as a business transaction, a purchase being made, we desire to look at the matter a little more in detail and seek to set forth the matter as strongly as we can in proof that the ransom price is a *corresponding price.*

Now that is implied in the etymology of the word. The word "anti-lutron" as we find it in our text is a compound word. It is a preposition and a noun compounded. "Lutron" means "price" and "anti" "instead." "Anti-lutron" is "a price instead of," "a corresponding price." We have the same word or we have the two words occurring in a compounded way in Matt. 20:28: "The Son of Man came * * * to give his life a ransom (lutron-anti) for many," a price instead of many, a ransom for many, a price corresponding to many, a price equal in value to many, the whole Adamic race.

Now then the price was simply this, friends. Father Adam forfeited all of his rights, his rights to life his perfection, his perfect abode, his right to propagate a race with the right to life, his right to rule perfectly over the earth and what was in it. He forfeited all of that. Thus we see he forfeited himself with all he was and had and hoped to be as well as his race. Now an exact equivalent is what the ransom price means. Jesus was a perfect human being. As such he had a perfect body and perfect life. As such he had the right to live as a perfect being. He had the right to propagate a race with the right to life. He had a right to rule over the earth. There was an unborn race in his loins corresponding to the unborn race in Adam's loins. New Jesus lays down in the ransom all of this as an exact equivalent of what Adam had thus forfeited. Divine justice is enunciated in this language: "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot," and we might add "a perfect life for a perfect life." And since Adam had given up all these rights an exact equivalent had to be given to satisfy justice. Less would not and more could not, for justice could not be satisfied with more than the actual amount any more than with less, and, therefore, we find that the one who gave up the ransom was not a god-man, but was a man. But he was not an imperfect man. He was exactly the same kind of a man and in the same condition that Father Adam was, and thus he became the "anti-lutron." The unborn race in his loins would be a substitute for the unborn race in Adam's loins; Jesus' perfect being would be a substitute for Adam's perfect being; Jesus' rights would be a substitute for Adam's rights; both being absolutely equal. He gave a corresponding price, a ransom, an "anti-lutron," a price instead, something exactly equal to the other. A cherubim would have been too much, an imperfect man too little. It required a perfect man that had all the rights God had given the perfect one.

Now, we want to give you solid Scriptural proof that that exposition is a correct one. The word itself is a proof of that, i. e., the etymological meaning of the word. No one can deny the proof of this, not only the meaning of the word itself but here these texts from Timothy and Matthew show us the nature of the price.

Now, brethren, in addition to that proof we desire to give you ten facts from the Bible that prove the same thing, that this is exactly what the ransom price is, a corresponding price, an exact equivalent, no more, no less, than the debt.

(1) The first of these facts is this: *Equal THINGS were given for the debt.* Thus, for the first man a man was given. For the perfect man a perfect man was given. For the rights of the first man the rights of another perfect man were given. For the first soul an equal soul was given. Now we want to point out from the Scriptures that each one of those thoughts are correct. The Bible assures us that Father Adam was a man, and that required that the ransom be furnished by a man. Thus we read of this in 1 Cor. 15:21, 22: "For since by *man* came death, by *man* came also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive." Thus we are shown that a man was given for a man. In the following passage we will see that it was a perfect man for a perfect man, and the rights of a perfect man for the rights of a perfect man. In Heb. 2:7-9 we have the following: "Thou madest him a little lower than the angels." In the preceding verse the Prophet asks: "What is man that thou art mindful of him, or the son of man that thou visitest him?" He is asking for a definition of "man." What is man? What is Adam? I will give a definition of Adam: "Thou madest him a little lower than the angels." The first man Adam was made a little lower than the angels. Now then he shows certain of his rights, his rights to perfection and the rulership over the earth: "Thou crownest him with glory (image of God) and honor (likeness of God)." Adam was created in the image of God and just as God was ruler over the universe the first man was made in His likeness the ruler over the earth. Thus then we have it stated: "Thou madest him a little lower than the angels; Thou crownest him with glory and honor and didst set him over the works of Thy hands. Thus the first man Adam had these rights given him, the right to be a man, a perfect man, the right to rulership and life.

Now then, in verse 9 the apostle calls our attention to the fact that all these things that Adam was and had Jesus was and had. In the 9th verse we read: "But we see Jesus who was made a little lower than the angels," made a human being. What kind? Sinful like us? No, but just like Adam. He tells us why he was made lower than the angels. For the suffering of death. Jesus was given the same rights that Adam had—"crowned with glory and honor." Now he tells why that was, and we see it gives the ransom thought: "That he by the grace of God should taste death for every man." He was made exactly like Adam in order that he might take Adam's place and undo what Adam did for himself and race, through the ransom purchase. Then Adam was called a human soul and Jesus was called a human soul, and as the one had surrendered his soul so Jesus had to surrender his soul. We read therefore, for example, Gen. 2:7: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Then in Isa. 53:10: "When thou shalt make his soul an offering for sin." Then the 12th verse: "He hath poured out his soul unto death." Then in the Greek of Matt. 20:28, a passage we have already had, he uses that term "soul," though it is given in English by "life." "The Son of Man gave his life *(soul)* a ransom for many." Thus, then, we find he gave exactly what Adam had to forfeit—equal things therefor. And that is the first argument we give in addition to the etymology of the word, the first fact we would advance in demonstration of the fact that the ransom is a corresponding price.

(2) The second argument is this: *That equal PARTS were given.* In the one case a perfect life had to be given up and a perfect body, and so in the other case a perfect life had to be given up and a perfect body—equal parts. That Adam had a perfect life we have already proved. That Adam had a perfect body we have already proved. That we find stated in the words connected with his creation in Gen. 2:7: "And the Lord God formed man of the dust of the ground (here we have the body), and breathed into his nostrils the breath of life (life force), and man

became a living soul." So the parts of which that soul consisted, a perfect life and body, united. Now then, Jesus, according to the Bible, had to give equal parts in order to make a corresponding price and that we find was done. The language is in Matt. 26:26-28. There are other passages, but this will prove it: "And Jesus said, 'Take, eat, this is my body, and he took the cup and gave thanks, and gave it to them, saying * * * * this is my blood * * * * which is shed for many.'" Thus He gave His body and His life. Thus then we see equal parts were given, the perfect life of one was substituted for the other, and the perfect body.

(3) That brings us to the third fact: *The same sentence was endured.* Or to put the matter in another form, the collection of the debt in the one case was through the process of death, and the making available the price for the payment of the debt had to go through the same process —death. There are many who do not understand this matter of the penalty for sin. Many have thought it was eternal life in torment, and with that thought they have concluded that the ransom price could not have been paid because Jesus did not endure eternal life in torture. We must accept their argument if the premise is correct. But the Bible tells us that the penalty that Adam had pronounced upon him and endured was death, no more, no less. Thus, for example, we read God's statement of the case in Gen. 2:17: "In the day that thou eatest thereof, thou shalt surely die." The speaker (God) considers a thousand of our years as one of His days, and Adam died in one of those days. And when God pronounced the penalty, He made this statement to Adam as we find it in Gen. 3:19: "Dust thou wast—" In English it says "art"—it should be "was." "—and unto dust thou shalt return." That is, he would go into extinction, into death. The Bible repeatedly gives the same thought. For example in Rom. 6:23: "The wages of sin is death"—not eternal life in torture. Again in Ezek. 18:4 and 20: "The soul that sinneth, it shall die." Thus then, in these Scriptures we find death is the penalty. From that standpoint we see Adam had to pay his debt through the process of death. Thus he had taken from him all his rights. Jesus in furnishing the ransom had to go through the same process to make the same rights available to the race, and, therefore, we find the Scriptures tell us everywhere he bore our penalty. Take Isa. 53. In almost every verse from the 4th on this is stated: "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all." In verse 8: "For the transgression of my people was he stricken." In verse 10: "Thou shalt make his soul an offering for sin." In the verse 12 these statements are made: "He poured out his soul unto death, and he was numbered with the transgressors." Paul epitomized the whole Scriptural tettimony on this point in 1 Cor. 15:3, saying: "Christ died for our sins according to the Scriptures." Thus then, these passages show us that in providing the ransom Jesus had to go through the same process as Adam did when he gave up all the rights he had. Death was the process through which both had to pass, and that demonstrates again the ransom price.

(4) That brings us now to a fourth fact that demonstrates the same thing. *Justice is satisfied by the ransom price to the degree that it was violated by Adam.* And that again demonstrates the corresponding price as the ransom price. Why? Because justice is unbending. It requires an absolute equivalent for the debt. An eye for an eye, a tooth for a tooth, nail for a nail, life for a life, a perfect life for a perfect life, perfect life rights for perfect life rights. There can be not the shadow of a difference. Now then, if we can demonstrate that what Jesus did brings satisfaction of justice that demonstrates a corresponding price and the ransom price therefore is a corresponding price. Thus we find this stated in a number of Scriptures. For example, in Rom. 3:25, 26, a passage already quoted: "Whom (Jesus) God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare; to declare, I say, at this time his righteousness, that he might be just and the justifier of him that believeth in Jesus." Thus then we find here that God's justice is set forth as being satisfied, that He can remain just and still justify the sinner that becomes of the faith of Jesus. We have this same thought presented to us in 1 John 2:2: "He is the propitiation for our sins (the satisfaction of our sins), and not for ours only, but also for the sins of the whole world." Then the same apostle in the same epistle (4:10) gives the same idea: "Herein is love, not that we loved God, but that He loved us and sent His son to be the propitiation (satisfaction) for our sins." Thus then the Bible sets forth the thought that justice is satisfied by what Jesus does. Now then, inasmuch as the law of justice is this, that an absolute equivalent must be given for the debt, it shows that the ransom is a corresponding price, and the price that is furnished by our dear Redeemer is one exactly equal to the debt.

(5) That brings us to a fifth fact: *As Father Adam's sin made us inavailable for communion with God, so Jesus' ransom makes the whole race available for communion with* God. One of the things that Adam had to endure was his separation from his Creator. God refused to deal any more with him. He was a rebel. Now then, we find that what Jesus does makes it possible for the race to come back into fellowship with God, and that, therefore, shows a reversal of the inavailability of fellowship with God to an availability of fellowship with God. 2 Cor. 5:19: "God was in Christ reconciling the world unto Himself." Making the world available. The reconciliation of the world will be in the next age. God was in Christ reconciling the world unto Himself, "not imputing unto them their trespasses." Thus we see again that our dear Redeemer's sacrificial death is a corresponding price from that standpoint that it reverses the world's inavailability of communion with God to an availability of communion with God.

(6) That brings us now to a sixth fact that the Bible gives that demonstrates the same thought: *The doctrine of justification by faith upon the Church now and the doctrine that by and by the world will have freely cancelled from it the Adamic condemnation and be brought back from the tomb free from that sentence.* We do not state that as justification by faith, because justification in the next age will be by works. But they will be free from the Adamic sentence the moment the ransom is made available for them and they are brought back from the tomb. The cancelling of sin is applied by faith and the imputation of Christ's righteousness is applied by faith now. In the next age they will have instantly the severance of this penalty from them, but they will gradually come to a righteous condition by works. However the two things appear at both times—the forgiveness of the Adamic sin now and then. Now it is on condition of faith. Then without any condition as soon as the ransom is applied. Let us point out a further justification feature now as the point that proves this. As a thing that must precede faith justification we must have a condemned race unable to save itself. If the race were uncondemned there would be no need of faith justification. If the race could save itself there would be no need of faith justification. It is because the human family is lost and undone, utterly incapable of doing anything that would commend itself to God, that a faith justification has to be arranged for the Church now and an immediate cancellation of Adamic sin for the world by and by. Notice how the Scriptures state these thoughts that none of us could come back to fellowship with God by our own works. Of the most favored of the race it states they could not, and certainly not any of the rest of us. We read, for example, in Rom. 3:19, 20: "Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." And if the most favored were condemned by the law, of course the rest would be condemned, and thus every mouth is stopped by that one fact though not all are under the law, and thus the whole world is condemned. "For by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin." It convicts us all as being guilty and therefore no justification for us. So then that is the first proposition for faith justification. There must be a race condemned, and therefore unable to save itself, and that would, therefore, make it necessary that one would come as a substitute for the race, bearing the penalty for the race, supplying merit for the race so that some of the race might get justification, and that is exactly what is stated in 2 Cor. 5:21: "God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Thus here he shows that our Heavenly Father sent forth His son as a

sin offering, that son not being guilty of any sin. Had he been he could not be a sin offering. And then he tells us the design of it, that we might be the righteousness of God in him. Thus then we see that the ransom sacrifice stands here connected as the middle point between our condemned and lost condition and our getting justification by faith. The sacrifice of Christ stands there as the means necessary to bridge over this condition, and it does afford us faith justification. We find in the following passage this thought, and it shows, threrefore, that faith justification is a fact that demonstrates the same thing—that the ransom price is a corresponding price. Rom. 3:21-26. The Apostle gives a lengthy argument on this point. Having stated that the law is the knowledge of sin, he adds: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The law in its sacrifices, the prophets in their statements gave witness to the fact that there would a righteousness God had arranged for that would come without the works of the law. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe." Now here he shows how it comes. It is a righteousness God has provided for. He has done it through faith in the Abrahamic promise and made it available for all that will become of the faith of Jesus. "For there is no difference, for all have sinned and come short of the glory of God (a perfect character, which is meant by the glory of God)." The fact of sin is a universal one. "Being justified freely by His grace through the redemption that is in Christ Jesus." Now here is a passage which shows that we would not have our justification vitalized until we are in him, that is, by consecration. Then he shows how God's justice is satisfied. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just and the justifier of him who is of the faith of Christ." Thus we see running through the same fact the same line of argumentation that the justice of God is satisfied and the price paid. In Rom. 4:2-8: "What shall we say concerning Father Abraham? He believed God (his faith) and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not (does not perfectly fulfil the law), but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin." Paul in Rom. 10:4 gives us the same thought: "For Christ is the end of the law for righteousness to every one that believeth." He puts an end to it for believers, not for everybody. And then in 1 Cor. 1:30 he gives us the same thought: "Who of God is made unto us (among other things) righteousness." Then in Phil. 3:9 the same idea is given: "Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

So then, friends, we see that as a sixth fact demonstrates this doctrine of the ransom price, the Bible doctrine of justification by faith and what will occur somewhat like it in the next age. When the ransom is applied for them then the race will be freed from the sentence and come back from the tomb without being under the condemnation.

(7) The seventh fact: *The fact that through our faith justification we have now peace with God.* Paul says in Rom. 5:1: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

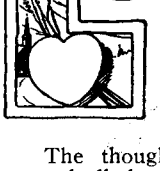
(8) The eighth fact: *The Lord Jesus thus becoming our covering, his righteousness being imputed to us, his ransom sacrifice availing for our acceptability before God, makes us acceptable as sacrifices.* Thus he makes our humanity in God's sight just like Adam's in his perfection, reckoning to us all the rights Adam had, the right to perfect life and to rule over a race with the right to life. Thus we see there is reckoned to us all those things and that make us acceptable for a sacrifice. Thus in Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, *holy, acceptable.*" Holy and acceptable—those two terms show this is the case.

(9) That brings us now to our ninth fact: *That all the sacrificing through which our humanity goes, every service performed through it, is acceptable to the Father through the merit of Jesus.* This we are told in 1 Pet. 2:5: "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up sacrifices (not referring to our consecration in the beginning, but to the offering up of it), acceptable to God by Jesus Christ."

(10) Now the tenth point that demonstrates the same thing, that the ransom price is a corresponding price: *The ransom price guarantees for the whole world that it will get all that Adam lost if it obeys in the next age.* We have this stated in Rev. 21:3-5: "And I heard a voice out of Heaven saying, Behold the tabernacle of God is with men, and He will dwell with them." Fellowship will be restored between God and the race just as between Adam and God before his fall. "And He will be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold I make all things new." Why? Oh, because of that tree of life that shall be yielding its fruits, twelve manner of fruits twelve months of the year, all the time, for the race of mankind. (Rev. 22:2.)

Oh, brethren, this glorious ransom doctrine has not been put by God in an uncertain way. So strongly established has it been, so has it been presented as the core, the center, of the Bible, that everything of the Bible revolves about it. These ten things are the main things in the plan of God, and all built upon this precious doctrine, and this doctrine is that the ransom price is a corresponding price to the debt. God grant us to always have the blessing of this ransom. Amen.

"JESUS PAID IT ALL" by Bro. J. A. Meggison



JUDGING from the way these subjects are laid out, I do not understand that it was the intention that I should tell how the ransom-price would eventually be paid for all, but rather that the intention was that I should show what occurred in connection with the ransom at Calvary. So I will confine my remarks to what occurred then and the things which led up to it.

The thought that we wish to impress is that Jesus secured all the price which justice could require, and that he secured it for all men.

Now what was the requirement of justice? It is stated as an eye for an eye and a tooth for a tooth, a life for a life. (Ex. 21:23-25.) The Bible statement is that the present distress and sin came upon men thru the disobedience of one man, Adam, the father of our race. God in the beginning gave him a perfect body, a cell structure which was perfect, no cell in the whole body imperfect, but everything righteously inclined. With this God gave him complete control over all things on the earth, all fish, all birds, all animals, everything that is on and about the earth, and told him to fill the earth and subdue it. Thus Adam had universal dominion and perfect life as long as he obeyed God. When he disobeyed God declared a death penalty upon him, not one of eternal torture, eternal life and consciousness in torment, but eternal loss of life on any plane or in any condition, and all that went with life, his wide dominion, his fellowship with God and the holy angels. All was lost for him and his race, as we read—"By one man's disobedience sin entered into the world and death as a result of sin and so death passed upon all men, for that all are sinners." (Rom. 5:12.)

We see later that God gave to the Jewish nation an opportunity or offer of life in the old law covenant. He told them that if they could do the things commanded in that law that they would live and not die, for: "The man that doeth these things shall live by them." Lev. 18:5; Rom.

10:5, told them that he would bless them in the fruit of their land, in the fruit of their body, give them control over their enemies and restore their fellowship with God, that they would return to the days of their youth, and live in youth as long as they should obey. No one was able to keep this law covenant, as we read: "God looked down from Heaven upon the children of men to see if there were any that did understand, that did seek God. (And then he tells us what he found.) Every one of them is gone back; they are altogether become filthy, there is none that doeth good, no not one." (Psa. 53:2, 3.) And the wise man said: "There is not a just man on earth that doeth good and sinneth not." Eccl. 7:20.)

When Jesus came, begotten of God, with God as his Father, and not Adam, he too was perfect; holy, harmless, undefiled and separate from sinners." (Heb. 7:26.) And during his 30 years of life before his baptism he kept every jot and tittle of the law. On one occasion he challenged the Pharisees—"Which of you convicteth me of sin?" (John 8:46), and none of them could answer a word for they knew he had not sinned. Therefore all the promises of that law became his. "All the promises of God are in him yea and in him amen," (2 Cor. 1:20) he won them all. What did this mean? It meant that he was king of earth, and the only one who was such a king, that every fish and fowl and animal were at his bidding, the earth was his for he had won it. Beside this he had the assurance of life and youth as long as he should obey the law.

Now what did Jesus do with the right to the earth and to life? In Heb. 10:5-7 we read: "Wherefore when he cometh into the world he saith: sacrifice and offering Thou wouldst not. In burnt offerings and sacrifices for sin Thou has had no pleasure but a body hast Thou prepared for me. Then said I—in the volume of the book it is written of me—Lo I come to do Thy will O God." There he gave himself and his life rights as a human being to die as a ransom for all mankind. He yielded up all, and laid it on the altar of justice; his right to human life; his right to the dominion of earth; his right to marry and fill the earth and subdue it. This took three and one-half years to actually carry out this covenant of sacrifice till he was actually dead. He yielded up his life in healing diseases and teaching and doing good. Then we remember that on the cross God exacted of him the last penalty for sin. God withdrew his fellowship from him and left him in that darkness all alone. This alandonment of him by God brought forth that agonizing cry: "My God, my God why hast Thou forsaken me!" He had been able to endure it when many of his disciples left him because he told them some truths hard to believe, and many went back and walked no more with him. And when he spoke to his disciples telling them that all of them would forsake him that night in the garden of Gethsemane, and leave him alone, yet he said the Father would be with him therefore he feared not. But now the Father had left him and there was none to comfort him, and the darkness and gloom and loneliness and sorrow broke his heart and he died. It was true as Isaiah had foretold: "The Lord hath laid on him the iniquity of us all." So Jesus paid the full penalty for the sin of Father Adam, took his place in death, giving up forever his human life rights. But the new creature Christ Jesus was raised the third day and lives to die no more.

He died for all. "Jesus Christ by the grace of God tasted death for every man." (Heb. 2:9.) "Who gave himself a ransom for all to be testified in due time." (1 Tim. 2:5, 6.) "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." (1 John 2:2.) "He was that true light that enlighteneth every man that cometh into the world." (John 1:9.) Thus every one of Adam's children who had a conscious separate existence from the mother will receive that enlightenment and have an opportunity to gain everlasting life.

Now what was accomplished on Calvary? We see that Jesus there secured the price for the whole world, he laid it down, but he did not pay it to anybody then, not apply it for anyone then, he had not deposited then. When he arose he had that price in his possession to be applied as the Father had planned. Now the other speakers will tell you about the deposit of this price, and the application of it, and the payment of it, until all shall be bought, both man and his earth, by this precious blood of Christ.

"THE DEPOSIT OF THE RANSOM PRICE" by Bro. J. A. Baeuerlien

WHAT is a deposit? Some of you folks who are fortunate enough or unfortunate enough to have some money may know what a deposit is. If you have more money than you need you make a deposit of it. A deposit is a sum of valuables put in a place for safe keeping. There are different kinds of deposits. Some of you may check out from your deposit as you will. There are other deposits that you will have to give a certain notice of the time in which you expect to draw that money. This deposit about which we wish to talk is a time deposit. There is only a certain time in which it will be withdrawn.

A deposit is a valuable thing. What is it that is deposited in this subject we are discussing? We find that back at the time of the creation of man he was created perfect and given the right to eternal life under perfect conditions and would have been permitted to continue in this way had he proved faithful and loyal to the Heavenly Father. But because of his disobedience, disloyalty he was taken out from under those perfect conditions and condemned to death, and, therefore, lost this most valuable thing, his right to perfect human life. Now, the Lord Jesus, on the contrary, leaves his heavenly glory, comes to this earth, is made a human being in order that he may win or earn this right to a perfect human life, and this he does under the law covenant. He kept the law covenant in every detail. He was absolutely loyal and obedient to the Heavenly Father, and, therefore, wins this right to a perfect human life. This is what we believe to be the deposit. This is that valuable thing. This is the thing we like to think about being in safe keeping for the purpose of releasing it to mankind, that which they lost through the one man Adam. It gives one a great deal of satisfaction to know we have a deposit, because if you have a bank account, if you see anything you wish to have, a nice suit of clothes, an automobile, if you have enough money, all you have to do is to write out a check and get it, and if you don't write it out you have that realization to know that you are wealthy.

For instance, take the wealth of Carnegie or Rockefeller. They can go anywhere, and the fact that they have great wealth is a great boon to them. And so WE have a great deal on deposit. The knowledge of the fact we have eternity before us, because that deposit of the right to perfect human life is in safe keeping. The Lord Jesus won this right to perfect life as a human being. And what did he do after he completd his course on earth? He ascended into the heavenly courts for us. He placed that deposit in the hands of justice for safe keeping to be used for a certain purpose, and in the Lord's plan and providence He wishes to have associated with him a company of beings to dispense these life rights. In order to develop and bring about this condition, the Bride of Christ, they must be released from sin and condemnation. So this is the next step in order. They are held in death and burdened with the weight of sin. They have been condemned to death, and justly so. So the first thing the Lord does is to impute that merit in the hands of justice on behalf of the bride of Christ.

This merit or deposit cannot be divided. It is applied as a whole. It cannot be in any way partly released. It cannot be divided or used for any other purpose except to be imputed on behalf of the bride of Christ. Because God cannot accept the bride of Christ in their present condition, for they are sinners, and therefore this deposit is used to cover the weakness of this bride of Christ in order to develop them as such.

Suppose one of the members of the bride of Christ would say: "Here, I want my blessing here on earth. There is the deposit, the right to a perfect human life. I want to enjoy my blessings here." If they would utter that they would break their covenant, for their covenant is to give up the earthly blessings, to lay aside those blessings, in order that they may be associated with the Lord Jesus in using that deposit for the blessing of all the families of the earth. So they cannot make any use of it other than that it is there for. It is to cover their weaknesses and blemishes that they may

appear spotless and white in the presence of the Heavenly Father and develop and be completed as the bride of Christ. Just as soon as this bride is completed this merit reverts to justice. Here we have again the deposit untouched, whole—the right to a perfect life on the human plane.

So it is taken again and used on behalf of the world of mankind to bring them over the highway of holiness back to that from which they fell. So this is the purpose of that deposit. It is for the purpose of giving to the world of mankind restitution blessings. The Lord Jesus doesn't need that right to perfect life here on this human plane. He didn't come here to gain that for himself or his bride. He came to lay down his life, to win that deposit for the blessing of all the families of the earth. And it is to be used for that, and it is also imputed to the Church to cover their weaknesses and blemishes. It cannot be used any other way. It cannot be used for the blessing of the Church with earthly blessings, but that the Church may have fellowship with God until they are completed and then that merit will go back to justice and be ready for use for the blessing of all the families of the earth.

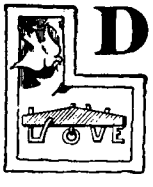
So we see it is a great satisfaction to know that there is that deposit for the blessing of all the families of the earth, because there is no other desires in our hearts greater than that—that all the families of the earth might be blessed. There are no other conditions under which we could be happy except to know that God in His great plan has made provision for every human being. Even though we possessed all those wonderful conditions and were acceptable to the Lord ourselves, the fact that others are dying and condemned would bring unhappiness to our minds.

And so there is a great deal of satisfaction in knowing there is a deposit for the blessing of all the families of the earth, a deposit that can be used to develop a bride to be associated with the Lord Jesus. The Jewish people labored to get these wonderful blessings that lift us up out of sin and death. These blessings do cause us to rejoice; because though the Jewish people labored to get them, they were not permitted to reach this condition. The deposit was not yet placed with justice. The Lord had not yet died and ascended in the presence of God for us. Therefore, they never reached this condition and enjoyed the blessings we enjoy, because the law covenant which was made with them was weak through the flesh, in that they had an imperfect mediator. Because of his imperfections Moses was hindered from presenting himself a sacrifice to counteract the condemnation over the heads of the Jewish people. He was an imperfect man and an imperfect sacrifice is not acceptable to the Heavenly Father. But this imperfect mediator was a type of the greater mediator, the Lord Jesus.

So the Lord Jesus comes as a perfect man, presents himself a sacrifice, wins the right to a perfect life on the human plane, takes it, places it with justice, deposits it there, and later uses it for the blessing of all the families of the earth. This is our hearts' desire as we have already stated.

We are sure that all those who are blessed with the knowledge of God's truth some time in their life wished they could do something for fallen humanity. Here is their privilege—to help use up that price for the whole world of mankind. Whoever fails to take advantage of that deposit will never again have an opportunity for eternal life. They will have one opportunity to be brought back to the plane of human perfection, to enjoy the life rights the Lord bought for them and by his depositing it with justice. It belongs to the Lord Jesus—not the Heavenly Father. It belongs to the Lord Jesus because he was faithful and loyal to the principles of righteousness, and is, therefore, entitled to it and is going to use it in harmony with God's plan, and that is, to release the world from sin and death and bring them back into covenant relationship with the Heavenly Father.

Discourse by Bro. Alex M. Graham. Subject: "THE IMPUTATION OF THE RANSOM PRICE"



DEAR FRIENDS, you have just heard how that our Lord made a sacrifice of his human life, and that while he thus sacrificed his life as a man, he did not surrender his life rights. The brethren who have already spoken have made this matter clear to our minds, I am sure. How that these life rights were deposited, as our brother has just explained to us very carefully, to be used in the blessing of the world of mankind, bringing them out of sin, out of darkness, bring them out from the condition of alienation from God back again into a condition of fellowship with God. Because of sin mankind has lost their sonship, but since Jesus has thus secured the price and has made it a deposit, in due time he will apply this merit of his now on deposit and then they all will be restored once more to sonship. That work belongs to the millennial kingdom which is still future. But we realize before this work of bringing the world of mankind back into harmony with God, back to sonship, can be fully accomplished that there is another feature of God's plan in process of fulfillment during this Gospel Age, that God has been gathering out of the gentiles a people for his name, to be the bride of Jesus Christ, to be the seed of Abraham, to be thus associated with him, as the Scriptures indicate, in the glorious work of bringing these blessings to mankind.

Now, the Lord has made this deposit of his merit. All the virtue was in the Lord's deposit of the merit. Now, what does he propose to do? We are given to understand that our Lord, so to speak, mortgaged or embargoed this deposit. We know in the case of a mortgage it is held for a limited time. In the case of a mortgage of a building it is held for a number of years, three or five or a hundred years as the case may be. And so then in the case this mortgage, this embargo, is held for only a limited time. This embargo or mortgage is limited to the Gospel Age, and when that period has passed away, the time has been fulfilled, the mortgage must be paid back, the embargo lifted. And so at the proper time, when all is accomplished that Jesus desires to be accomplished by placing this embargo, then, just as in the case of the mortgage will be lifted, the embargo renewed and this value merit of Jesus will be available, unimpared, ready to be applied on behalf of the world of mankind.

Now then dear friends, during this Gospel Age Jesus has mortgaged or embargoed this deposit in the interest of his joint-heirs, in the interest of his bride. We all recognize that the whole world was lost in sin, and that we too were sinners as others, that we had no standing whatever with God, that we were "without God and without hope in the world." We differed in nothing from the rest of the world. We came to the place where the gospel message, the message of God's love reached us. We are made aware of the fact that there is an opportunity to come back to God, to make approaches toward God, and that this opportunity comes during this Gospel Age, and comes to us because Jesus has offered himself, his humanity, as a ransom and laid it down to be used on our behalf. We become aware of these facts and realized that God had arranged that Jesus should die for us, and that as soon as we accept his ransom sacrifice he would justify us, "justified by faith." And in using this term "justification," we will use it in the sense of being made right. We realize that no one is right, but while we are not right, we are very sure no one of us is absolutely depraved, but that we all have some things of value, although there can be no merit attached to these things we have because they are more or less imperfect; but we have some things that are valuable. We have some physical strength and vigor, we also have some of the moral qualities remaining with us, more or less deranged and vitiated by sin; nevertheless we have these things, but they are not sufficient. There can be no merit in them, because they are imperfect. And from this imperfect standpoint Jesus come to our aid and he imputes a sufficiency of his merit to that we already have, thus making it valuable, of some use, and we can, therefore, present it to the Lord, because now it is made right by the imputation of the merit of Jesus Christ, and thus we are made just or justified, as the Scriptures call it, "Justified by faith." "Therefore, being justified by faith, we have peace with God," and having this peace with God we can approach God.

Now, without this imputation of the merit of Jesus we could not approach God at all. We could not have any standing with Him or approach Him in prayer, but because of this imputation we can approach our Heavenly Father and offer ourselves to Him, not in our own merit or strength, but through the merit of the Advocate that God has arranged for us, who takes us in charge and presents us to the Father

because of his merit attached to us, and being presented to the Father we are given to understand that God accepts us and begets us as sons. Having been justified by our faith and accepted of God, we may now do some little sacrificing on our own part, and this sacrificing that we do, therefore, is acceptable to God because we have had this merit applied to us. Without it our sacrificing would not be of any value. And the fact that we have been begotten and accepted of God as sacrifices is proven in the conditions that we find about us, namely, that there is opportunity offered to us to make some sacrifice of our time and talents and whatever we have that is of value.

Now then, dear friends, sometimes this matter of the imputation is spoken of as a robe. It is presented with that thought, as a robe that covers all our imperfections and that places us in a condition of perfection before the Lord, purity before the Lord, the Lord not seeing the imperfection that is underneath the robe, but seeing rather the robe upon us, our justification by faith. This will make us right because of our faith in the ransom sacrifice of Jesus, and what a precious thing it is. How glad we are. And the Lord tells us it is our business having received it to keep it unspotted from the world. We are to do our best to keep the spots off by our own efforts, but when spots do get there we have an Advocate with the Father, Jesus Christ the righteous, one who still is able to apply that blood so that the spots may be removed from time to time. The Lord enables us to hold this condition of justification with God by freely applying his blood through Jesus Christ our Lord. And so, having this freedom toward God that we may come at any time and approach boldly the throne of heavenly grace and find grace to help in every time of need. And then, dear friends, we are so glad that the Lord makes it clear to our minds, that we are not to expect to reach perfection in the flesh. We would be overpowered with that thought of reaching perfection by our own efforts and fail altogether. But God's word assures us that Jesus continues to be our Helper and blesses us in giving us a clear appreciation of what He has done for us and is continually doing for us.

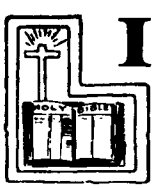
Because of this imputation of the merit of Jesus our imperfect work is acceptable before God. We could not do perfect works or work out one thing perfectly. We are continually aware of the fact that the best we can do is far from perfect. And so our works are made acceptable to God because of this work of Jesus Christ. And how glad we are and what a gracious God we understand our Father to be, to present us with such a wonderful robe and such wonderful provisions to keep us clean and accepting of our works from time to time, what we are trying to do in the way of righteousness and holiness, working out good things in our minds day after day, and He graciously accepts our imperfect efforts because of this imputation.

We made a sacrifice in a certain sense when we gave up all we had at the very beginning. That is, we did what the apostle says, "I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." So then we did this, but additional to that we find opportunities all the way along to do little sacrifices for the Lord. They do not amount to very much, but the Lord permits that we should do these things. These little sacrifices are in the interest of the Lord's work, in the interest of the Lord's people, in the interest of the Lord's truth, in the interest of the entire plan as God has been giving us the privilege of seeing that plan. And these little sacrifices from day to day are acceptable to our Heavenly Father because of the imputation of this merit. And how thankful we are for that indeed, that this is so. How glad we are to make these little sacrifices. How glad we are that these privileges are ours and how sad we would be if they were not accepted of God, but we can realize that they are accepted of God, and accepted as a loving evidence of our desire to please Him and be in harmony with Him, because the merit of Jesus Christ has been applied to us.

And so, dear friends, in some respects the thought of this imputation is one of the most precious things, one of the most precious gems of all the gems we have, the one that brings the most of happiness and joy to our hearts. It brings it close to our hearts, an individual understanding and application of the matter, and so God has been pleased to give us these wonderful blessings of justification, accepting our consecration, our imperfect work, our sacrifices, because His merit imputed to us. And then we are to understand very soon now, we know not how soon, but pretty soon, this work of using the deposit in the interest of the church will soon have been brought to an end. Soon the last member of the Royal Priesthood, soon the last member of the bride of Jesus Christ, soon the last member of the Body of Jesus Christ, will be brought in and will have made their calling and election sure, will have used their share in this glorious provision that God has made, and that particular work of this Gospel Age will have been done. Then the object for which the merit of the man Jesus which he deposited in the hands of justice and embargoed, having been fully accomplished, the mortgage will be lifted, the embargo raised, the value in the hands of justice, one more unincumbered, there will be a new and fresh application of this on behalf of the whole world of mankind.

Dear friends, let us appreciate what God has done for us. Let us take it to our hearts. Let us see how valuable it is, and how inestimable is the value that attaches to this imputation of the merit of Jesus Christ to ourselves. Let us use these glorious privileges that are ours, and if faithful unto death under the guidance of the great High Priest, faithful in permitting Him to sacrifice us, lay us down, in the bye and bye, when the glorious time comes for the blessing of the world, not only will we have these blessings we enjoy so much now, but we will have also that great and wonderful blessing of being accounted in as a part of that great High Priest that will bless the whole world of mankind during His Millennial reign.

Discourse by Bro. W. J. Thorn. Subject: "THE APPLICATION OF THE RANSOM PRICE"



I AM sure, dear friends, that we rejoice to know that God's plan is progressing so wonderfully, and as the features that have been mentioned have come to pass, have been carried out in such a wonderful way by Jehovah and through his dear son, we are assured that the rest of the plan will surely be completed, and thus the apostle assures us, the Church, that we may come boldly to the throne of grace, feeling assured that we may have grace to help in every time of need.

We have seen then that the ransome price has been laid down and how it has been deposited with divine justice, and that a share of that which has been there is being imputed to the Church, the members of Christ's Body, and now we come to the *application* of that ransom price. I am going to call your attention to a few words given us by St. Paul in Heb. 9:21-24:

> "Moreover, he sprinkled with blood both the Tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without the shedding of blood there is no remission. It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us (or as the Emphatic Diaglott renders it, on our behalf)."

While reading these verses I was reminded of that beautiful poem we have in the Tabernacle Shadows called "The Tabernacle":

> "What lone, mysterious abode is this,
> Surrounded by a wall of spotless white;
> By day an altar in the wilderness,
> A silent watcher on the plain by night?
>
> "Who dwells within its consecrated vail,
> To secular and alien feet denied?
> "Who dwells within its consecrated vail,
> Sprinkles the blood, by 'bulls and goats' supplied?
>
> "Think you that He of name omnipotent
> Required for naught these oft-repeated rites,
> Or gratified mere vanity by scent
> of incense broidered robes and altar lights?

"Nay, verily! The curious tapestries,
The vessels wrought of silver, copper, gold,
The ceremonious modes of sacrifice,
All "better things" of gospel times foretold.

"And happy he whose reverent gaze discerns
What 'types and shadows' could but dimly trace;
His offering on the golden altar burns,
He solves the mysteries of the 'Holy Place.'

"Upon the blood-stained mercy-seat he reads
Atonement sealed by him who went before,
And from the open heavens the Father speeds
The riches of his love and grace to outpour."

We understand, dear friends, that the ransom price represents the valuable thing that is offered, the blood or the death of Christ. And the sin offering shows the manner in which the ransom price is applicable or effective to the cancellation of the sins of the whole world. I think we have a very beautiful illustration of this in Lev. 16. You have all read it no doubt very carefully and therefore it will not be difficult to call to remembrance what we have read there. We notice that on the typical day of Atonement there were two offerings made, called "sin-offerings." One was the bullock and the other was the goat. But the offering of the day was the bullock itself. It was very fat and must have made a very rich sacrifice as it was offered, and that bullock represented our Lord Jesus. And in the type Aaron represented the new creature of Christ—Christ as a new creature. The bullock represented the perfect humanity of our Lord.

We are told that that bullock was offered as a sin offering by Aaron for himself and for his house or household. In the antitype the thought would be that Jesus made an offering of himself for the members of his Body, and for his household, represented by the tribe of Levi. We can see that our Lord Jesus, as the antitypical bullock, as the ransom sacrifice his offering would have been sufficient on behalf of the sins of the whole world. We do not wish to imply, however, that the bullock represents the ransom price. We understand that it does not. But nevertheless it represents the offering our Lord made to divine justice.

We find that God has a special feature of His plan to accomplish during this Gospel Age, the last more than 1900 years, and that is, God designs that His dear son shall have a bride, and this bride is sometimes called the Church of Christ. It is also called the members of Christ's Body. And in order that these might share in his glory they also must share in the sufferings of Christ. And the condition upon which these may attain to these glorious heights is that they shall suffer with Christ. As the apostle says: "If we suffer with him we shall also reign with him." So that the path to glory is through suffering in order that these might demonstrate their worthiness and loyalty to the Lord and at last attain to the glorious condition as members in the Body of the High Priest. And so we read in order that the picture might be carried out a goat was chosen—two were brought to the door of the Tabernacle. Lots were cast upon these and the goat upon which the Lord's lot fell was to be the Lord's goat, thus indicating that it didn't matter to the Lord who would constitute members of the Body of Christ, that is, so far as their individuality was concerned, but that He would find a certain class and that these who would measure up to the requirements, no matter who they might be, if they measure up to the requirements, then they would be of that class represented by the Lord's goat, and would be privileged then to sacrifice with Christ, and at last to attain to full membership in His Body.

But we read a peculiar thing, that in that second offering on the day of Atonement it was offered on behalf of the sins of the people. What people were these? Undoubtedly the other eleven tribes. And yet we do not understand that the Lord's goat atones by itself for the sins of the people of the world, but rather that this sacrifice is a part, as it were, of the sacrifice of Christ, counted in with him, and that it is his blood. It is not the blood of the goat that is valuable, but it was the blood of Christ shed for the sins of the world. But this shows the Church's share in the sin offering, the Church's share in the sufferings of Christ, if so be that they might be glorified with him.

And so this sin offering shows the application of the ransom sacrifice in a most beautiful manner. As yet, we understand, the ransom sacrifice is left unappropriated as far as the world is concerned, but a share of the merit is appropriated to the Church in order that she may be acceptable to God and accounted worthy to reign with Christ. We find moreover in the type that the blessings to the people could not come until these two offerings had been made, and that the blood of each had to be presented in the Holy of Holies. When the antitypical day of Atonement is over the blessing will come to the world of mankind.

As we come to understand these features of God's plan surely our hearts go out in gratitude to the Lord to think what wonderful arrangements He has made not only for the Church, but also for the world. Blessings will come to the world of mankind in God's own due time, and so we rejoice in this. Shall we not indeed render thanks to God? I tell you, dear brethren and sisters, we cannot appreciate too much the value of the ransom sacrifice, these wonderful features of the ransom sacrifice, its deposit, its imputation, its application, and the fact that the Lord is bringing these matters so carefully to our attention indicates we should study them carefully and make a close application. We should read and reread the April 1 Tower on the subject, and also the May 1 Tower where our dear Pastor illustrates the matter so beautifully.

In closing I think I will read a selection from the Watch Tower of November 15, 1909. It is under the title "Ransom POINTS to be Remembered":

"Whenever the word ransom is used in the Scripture it has the sense of ransom-price according to the Greek—a corresponding price, a sufficient price.

"Ransoming signifies the *application* of the ransom-price.

"Thus when we read that our Lord Jesus gave himself a ransom-price for all, the meaning is that his sacrifice, finished at Calvary, is a sufficient price to effect the ransoming of all mankind, if so applied or when so applied.

"Our Lord laid down his life; he died on our behalf; he gave our ransom-price into the Father's hands when he offered himself without spot to God. But the putting of that meritorious sacrifice into God's hands and the application of that merit to mankind are two different matters.

"The laying down of the ransome-price was finished at Calvary; but the application of it was not even *begun* for fifty days. Three days our Redeemer was dead—arising on the third day. Then for forty days he was with the disciples, appearing occasionally for their instruction. Then he ascended up on high, there 'to appear in the presence of God for us,' and promptly on the fiftieth day, Pentecost, the outpouring of the Holy Spirit upon God's believing and consecrated servants and handmaidens began.

"Pentecost was the proof that our glorified Lord had applied the merit of his sacrifice, had applied his blood as *our* ransom-price. Pentecost was therefore a proof that the Church had been *ransomed*—that the antitypical sprinkling of his blood by our great High Priest on the mercy-seat, or propitiatory, *'for* us,' had been accomplished, and that it was satisfactory to justice, and that our sins were cancelled. Thereupon the High Priest began at once his secondary offering of his 'members'—'living sacrifices, holy and acceptable unto God.' (Rom. 12:1.) This in the type was represented by the killing of 'the Lord's goat'—'The goat of the sin-offering that is for the people.' (Lev. 16:15.)

"That ransom-price all went for the atonement of our sins when the great High Priest appeared 'for us.' That ransom-price bought *us* (1 Cor. 6:20); but was applied for no others and blessings came upon no others. It is 'for all' (I Tim. 2:6), but *has not yet been so applied.*

It took all of that merit or ransom-price to make atonement for our sins—because it was so applied. It would have required *all* of it for even one man's release. It is because the penalty or sentence of death passed 'upon all men to condemnation,' through *one* man's offense or sin, that the *one* man's death can be applied for more than one man's release from condemnation. But whatever the number it is applied for, it takes it *all* to effect the release from condemnation.

"So then, the High Priest, having applied the *entire ransom-price* 'for us,' 'on our behalf,' for the blemishes or condemnation of those now accepted as *his members* and *his house*—the household of faith—it follows that he has no merit now remaining to apply for the world. The ransom-price which was sufficient for one man or for all men was applied only 'for us,' 'for our sins.'"

I am sure, dear friends, we have been greatly blessed by the talks on this subject, and my prayer is that the Lord will help us see this matter more clearly. Let us watch. Let us pray. Let us study it carefully.

Discourse by Bro. Paul S. L. Johnson. Subject: "THE OVERCOMERS IN EPHESUS"

UNTO the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks: I know thy works and thy labor, and thy patience, and I know thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlesticks out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the spirit said unto the churches: To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God."

We want to expound the text as well as apply it to conditions among God's people at the present time. The church in Ephesus was the first church, i. e., it symbolized the first stage of the Church of God. These seven churches that are addressed in Rev. 2 and 3, while existing in Asia, are used as representatives or pictures of the Gospel Church in its seven stages—not of the real church alone, but of the whole church, including the nominal as well as the real. The church at Ephesus was the first of these churches, and it covered the period during the life of the apostles and ended before the first century ended.

The word "Ephesus" means "first" or "desirable," and this church was the first church, and it certainly was the desirable period of the Church. The best conditions that obtained at any time in the experiences of the Christian church among all, generally speaking, that professed the name of Christ, obtained at this time, and for that reason she was not only first in order of time, but first in privileges and blessings, and was, therefore, desirable.

It was our Lord Jesus who addressed the church, and he tells John that he has a certain message to give to the angel of the church at Ephesus. This "angel" was the special teacher that God at that time raised up, to whom He gave His special message to the people. It is not hard to guess who that angel was, for one among the apostles was used as the Lord's mouthpiece, who labored more abundantly than the others and wrought more abundantly. A special message was delivered to this angel of the church at Ephesus. This angel was given an assurance that the message came from one peculiarly related to the angels. "Thus saith he that holdeth the seven stars in his right hand." These seven stars, as defined in the preceding chapter, represent the seven angels, the seven special messengers for each stage of the church. There is at the present time one of these angels also with the church. The holding of these angels in the right hand of our Lord represents that he is the one that supports them, sustains them, uses them, and works through them among his people, and, therefore, it is an awful thing for any one to work against these angels because he would be working against the Lord, and therefore, bound to come to grief.

Not only is our Lord here referred to as one that sustains the messenger whom he would use, but our Lord is further described as the one who walked in the midst of the seven golden candlesticks. That expression represents the thought that he was supervising the work of each one of these stages of the church. The work that goes on in the church is not a haphazard work. The work that is according to God's mind going on in the church is under the direction, supervision and control of our Lord Jesus. He is the one that manipulates everything in the church, and is walking amidst these seven golden candlesticks, which are defined as being these seven churches, or one great Church in seven stages, and represents therefore, his activity as the founder, the director, the guide, the teacher, the developer, the deliverer, the blesser, the upholder of God's people.

It was very necessary to begin the message to the seven churches with a description of this one in order that a proper respect and reverence might be given to what he had to say and direct among the brethren. Thus Jesus, having introduced himself to the messenger of the church at Ephesus in this language, proceeds to give some complimentary references. Our Lord first commends. His gentleness and his kindness and love in dealing with the church is shown. His great tact in not bringing reproof first is a good example to all who would work in harmony with God. He began by telling goods things of the church to this angel.

"I know thy works." And certainly the works in the church at Ephesus were great, for it was this church that spread the gospel in the beginning. In harmony with the Lord's arrangements they evangelized Judea first. Three and one-half years of arduous labor on their part sufficed to reach htose in Israel who were the most holy, and then the Lord's message went forth to the gentiles. First Cornelius and then still further to others in Samaria; then the eunuch of Ethiopia. Then the brethren went to Syria, and on to Asia Minor and Europe until they had reached the utmost confines of the Roman empire. The brethren worked not only to spread the message about them, but to develop their hearts. There was a work within them, therefore, and a work without that they performed, the work of preparing themselves and reaching as many as they could with the gospel message, and in this work they labored. The difference between work and labor would be this: Work is not necessarily associated with drudgery. Adam and Eve, we recall, had work to do in the Garden of Eden, but after the curse labor was added, that grating drudgery that eats up the vitality.

"I know thy works, *and thy labor.*" The brethren not only worked, but labored. Physical exhaustion seized upon them one after another so that weariness and painfulness marked their course. So He calls attention to the fact that he appreciated the brethren, not only for their works, but for their labor.

Then he calls attention to another good quality. "*And thy patience.*" The word "patience" as used in the Bible does not mean "long-suffering" as most people use it, but means "perseverance," "stick-to-it-iveness," "persistence," "steadfastness." There are two words in the Greek language that in English are translated by the one word "patience." "*Nupomone*" means "perseverance." "Makrothmia" means "long-suffering." Jesus in this statement calls attention to the fact that the brethren pushed right on, allowing no obstacles to hinder them in their determination to carry forward their Father's word and work.

He tells us another thing complimentary: "And canst not bear them which are evil." Now here is a good quality again. God's spirit is a spirit that loves righteousness, and also hates iniquity and will not endure evil doers beyond certain stages, and will act in long-suffering until further long-suffering would result in injury, and when that is the case long-suffering ceases, for as it is a virtue to manifest long-suffering up to the point where evil does not enter in, it is virture not to exercise it when so exercised it would result in evil. And so the Lord compliments them that when the evil workers would persist in their works the brethren did not allow them in their meetings. We have as an example of that in the man who married his stepmother in the Corinthian church, who was "delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." So in that particular they overcame. They didn't allow a love for selfish ease to hold them back in exercising proper discipline They didn't bear those that were evil, those whose persistent course in wrong doing would undermine the blessing and privilege and welfare of the church.

"And hast tried them which say they are apostles, and are not, and hast found them liars?" While the preceding clause refers to the loyalty and devotion to God's people in not permitting wrong doing to be practiced in their midst—weaknesses of course were condoned in long suffering, but when things would result in injury in the undoing of the good qualities that God would want in the Church, they no longer suffered it, but put it aside—so this clause shows they overcame in another respect. They did not allow false teachers to control them. In the early days there were some who claimed they were apostles and were not. The leaven of apostolic bishops worked in a very little way even at that time "The mystery of evil doth already work." And so some vainly aspired to be the equal of the apostles at that time, claiming they were speaking by inspiration. and they found that their cause and work came into opposition to the real apostles, chiefly the Apostle Paul. And so he had to vindicate his office. They were particularly what was called "Judeaizers," those that tried to make a mixture of the law and gospel. Paul wrote his epistle to the Galatians and the Colossians, particularly the former epistle, to refute that idea, and in the second chapter and in part of the first he gives eleven demonstrations of his apostolic office. Now, the brethren tried these that claimed they were apostles. There was a touchstone that would apply in every case. To the apostles alone was given the power of transmitting the gifts of the spirit. Now while others could preach besides the apostles, and work miracles and baptize, none had the power to confer the gifts of the spirit except the apostles, and this touchstone the brethren applied to those who claimed to be apostles, and found them liars, and did not subject themselves to these. The church in Ephesus was the purest of any stage of the whole church, remembering that these seven churches refer to those that profess the name of the Lord, the nominal as well as the rest. At that time there were some who were nominally Zion, but almost all were really Zion, and for that reason so much is said in commendation.

Jesus continues the statement and says: "And thou hast borne"—that is, hast shown long suffering. The brethren had long suffering with one another, with the weaknesses of one another, with the immaturity, with the lacks and the mistakes and failures. They had long suffering with their enemies who reproached and reviled them. Long suffering marked their course, and that was a marked degree in overcoming.

Then again he calls our attention to the fact that they were *patient*. After he shows that they did not develop a wrong kind, but a proper kind of forbearance, he repeats the thought that they did show perseverance. There were many things necessary for that. They had against them the whole Jewish priesthood, and when the message spread amongst the gentiles they had arrayed against them the vast number of the gentiles, and the Jews spreading false reports among the people and raising tumults and falsely charging them before the people—the brethren had to exercise that stick-to-it-iveness that knows no giving up. And that period had as one of its trying experiences the first great persecution that came against the Christians, and even the second, the persecution under Domitian. Nero persecuted the brethren most fiendishly. But in spite of being thrown into the sea and being made torches and exposed to the beasts in the arena, the brethren persevered, and to face these obstacles they had to have patience, and Jesus commends their overcoming in spite of these obstacles.

Our dear Redeemer further tells us: "And for my name's sake has labored." Again he calls attention to the fact that they labored. They evidently did a great deal of work and sacrifice, did it with toil, and not having the conveniences we have. As we ride from city to city in comfortable chairs and seats, and sometimes have berths in the Pullman cars when we travel at night, we can spend our time in resting. How much easier we have it today then they had it back there. There was much toil, there was much labor, and "for my name's sake," out of devotion to me, in harmony with my office, as participants with me in my office, and out of love for my name has labored, "and hast not fainted."

The dear Redeemer, after having given a lot of compliments (how tactful in that), as it were sandwiches in a reproof, and then adds in some more compliments. And that is how Jesus administered his reproofs. Beginning with compliments, and then a reproof, and then ending it, not with reproof, but with compliments. "Nevertheless I have somewhat against thee." The brethren might have become puffed up if he had nothing for them but praise, and being imperfect they could not stand to receive only praise. Jesus had something against them, and it was this: "Thou hast left thy first love." It was toward the end of the period that that burning love that the brethren had in the beginning of that period, that devotion that was strong and did not give up, that love that delighted in the truth and the blessings of the truth, and delighted in the Father and the son and the brethren and that took pleasure in laying down life unto death—that love toward the end of that Ephesian period of the church began to cool off, and for that he brings the reproof. "Thou hast left thy first love." The love that was in the first part of this period thou hast left.

"Remember therefore from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly and will remove thy candlesticks out of his place, except thou repent." Repent, therefore, quickly and do the first works. Repentence means a change of mind or procedure—"right-about-face." They had been marching in the right direction in the early part of the Ephesian phase of the church; then toward the end they began slowly to retrace their steps. Now they must face about and go in the same way the church in the early part of the stage had gone, full of divine love, hope, and obedience. This is what the Lord wants the brethren to renew. "And do the first works." The first works would be a repentance of this course, humbling of themselves, and humbly searching after the Lord's way of getting out of this difficulty. "Lest I come unto thee quickly and remove thy candlestick out of his place except thou repent." Now this thought of removing the candlesticks seems to be this: That the Lord would cause the Ephesian stage of the church to come to an end before it otherwise would come to an end. That is, He would have to cut the time off from that church which it might otherwise have run and let the second phase start in. That seems to be the thought of cutting off that candlestick. "Except thou repent." You see it is repeated here. The brethren back there needed repetition, for as Paul says, "For me to say the same thing often does not hurt me and is profitable for you."

Then Jesus having here given his reproof, gently, yet plainly, so the brethren would understand what was meant, continues the course he had begun, ending with a compliment. "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." Now then, this word "Nicolaitans" is a compound word. "Nicolo" in Greek means "to triumph," "to be victorious," to conquer," and "Loas" means "the people"—"Conquerors of the people," "lords over the people," "dominators over the people," "lords over God's heritage" is what is meant. Now early in the church that spirit of rivalry and desire to be first began to manifest itself. We remember that Jesus had a great deal to do in rebuking the brethren while he was in the flesh because of that spirit, and after Jesus passed away and after the apostles had become older, this spirit began to manifest itself more and more. There were high minded ones coming in and seeking to attain places of prominence in order to lord it over God's people, become as the rulers, and not the servants, and that spirit finally developed into the condition indicated by the Greek word "Nicolaitans." The clergy class were the Nicolaitans, and their deeds were a perversion of the gospel message and a corruption of the morals and condition of God's people at that time. Those things were hateful to the brethren in the Ephesian stage of the Church, and that was in commendation to them that Jesus said this, "That thou hatest the deeds of the Nicolaitans which I also hate."

Then Jesus ends with a general exhortation to pay attention to what has been said by the Spirit and then a promise to those that would be overcomers. "He that hath an ear, let him hear what the Spirit saith unto the churches," what the teaching is that is given to these churches. This was not addressed to everybody. It was addressed simply to those that had the ear to hear, those that were God's people, who had the hearing ear and could understand the deeper things. These Jesus counsels to give heed to the teachings given to the Lord's people at that time.

Now then the blessed promise with which he sought to encourage the brethren in Ephesus: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The overcomer then is the one who conquers self, the world, sin and error, who remains dead to self and the world as well as sin and error, and alive unto God, and develops in that condition Christ-likeness

while sacrificing his humanity. To the one who would so do the Lord Jesus gave the special promise of this text. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The paradise of God: The first paradise was in the Garden of Eden. There will be another paradise—the earth changed into a condition like the Garden of Eden during the Millennial Age. Neither of these two paradises are referred to in this text. This one is defined as *the paradise of God.* What is meant by that? We reply that the original paradise, the one in the Garden of Eden, is used as a type of God's abode. Paradise was a happy dwelling place, a sinless dwelling place, where life could be had and where the tree of life grew and as such was used as a type. First typical of the world in the Millennial Age and its tree of life. Then secondly as a figure in this case (not a type) to picture forth God's dwelling place where there is another tree of life growing, and that tree of life is immortality. So Jesus here does not promise that the one that overcomes at the present time would eat of that tree of life that would be in the earthly paradise, but that he would share in the life powers that God himself in His home has for those that will be found worthy of the divine nature. In other words, this is a promise that he might have immortality. That is the tree of life that grows in the paradise of God, not in the paradise of man, in the happy home of God Himself.

So, brethren, we have given you a brief exposition. Now a brief application:

We can't apply this passage as it reads to the Laodicean church because the Laodicean church not only embraces the faithful, but the unfaithful, and we know that the Laodicean church is in about as desperate a condition as the church in any stage, and therefore the reproofs to the church of Laodicea apply to the church nominal particularly, and so we could not apply what was said to the church when very few nominal people of God were in it to the church of Laodicea, but we can apply this language to God's people who are living in the Laodicean period of the church, and we find a very particular aptitude in that application from the fact that the church at that time very largely pictured forth in the parallel the church at this time as well as the parallel likeness. And we find a striking parallel to what was said to the church then with what might be said to the church now. The church recognizes that our dear Redeemer is the one that has held the seven stars in his hand and recognizes there is one now being held in the Lord's hand, one sustained in the work of giving the meat to the household because he is in the hand, under the control and power and supervision and support of the dear Redeemer. He supervises all the affairs of the church at the present time, and when we look over the harvest field the marvels of the work demonstrate that Jesus has done it all. The various methods used were not of accident or of human origin. They were wholly the means and methods that Jesus arranged for the church and caused to be presented to the church providentially by the appointed channel.

Then, brethren, the same things can be said of the next verse: "I know thy works." God's people at this time have been doing work, in themselves to overcome self, to overcome the world and sin and error. They have been doing a work in the world, too, doing every good work in harmony with the Father's arrangements. They have also labored. The volunteers have labored unto weariness of body. Our colporteours have labored unto weariness of body. Our pilgrims have labored unto weariness of body. Our Photo Drama workers have labored unto weariness of body. And others have shared in this, some working very hard at secular employment so as to provide means in supporting the work and have labored unto weariness of body. It is true that the brethren have worked and labored and some have wrought themselves into nervous prostration.

"And hast had patience." These have had patience, too. We know that because the faithful have continued during these forty-two years to labor faithfully—forty years of the harvest, and now two years of the gleaning. They have labored faithfully and have been laboring to pull down the empire of Satan. They have been persevering in this labor and have been undaunted in this labor.

And so, dear brethren, they have not only labored, but have not endured "them that were evil." They have had long suffering with the weaknesses, faults, lacks and the failures until they would manifest an injury to the interests of the faith and then there would be discipline among the brethren. They have not borne them that are evil.

And they have done other things. They have tried by the apostolic words them that claim they are apostles and are not, the clergy class, the apostolic bishops, the pope and the guardian of the Catholic people as well as the bishops of the Episcopal church and of the Greek church and certain sections of the Lutheran church. They have been investigated by God's people and God's people have recognized they are liars just as the text says. You see Jesus didn't use the polite expression—"falsifiers." He used the plainer, the shorter word.

I think the next verse might be applied to God's people who have borne the heat and burden of the day. "Thou hast borne"—had long suffering. They have had long suffering with one another, with the weaknesses, lacks, faults, mistakes, failures that have been manifested among the brethren. Those who have had the Lord's spirit have borne and had long suffering, have quietly and unresentfully carried themselves.

"And hast had patience." We know they have persevered because they have continued unto this day in the presence of the most subtle kinds of trial. The trials have been more penetrating than the brethren had in the Ephesian stage of the church. They had the grosser sufferings, but we have had the more severe in the five phases.

1. The one along the line of evolution that had its aspects about **1874.**

2. Higher criticism that had its aspects from 1881 to 1884.

3. The one from 1891 to 1894, the one we might call the uniting influence which culminated in the Federation of Churches.

4. Then there was the agitation along the line of reform methods, to try to reform present condition of affairs, showing itself among the Lord's people from 1901 to 1904, especially along the line of woman's rights and so on that were sought to be introduced.

5. And then the great contradiction movement that had its beginning in 1908 and culminated in 1911 and even yet is heard to some extent.

The brethren had to face all these oppositions and the faithful have patiently persevered amidst these sharp trials that reached into the innermost core of the heart.

"And for my name's sake hast labored." Out of devotion to the truth and loyalty to God's cause, loyalty to the faith and the brethren, desiring to bless mankind now with the testimony and bye and bye with the kingdom blessings. God's people have labored as members of the Body of Christ and "have not fainted." The fact that these have remained unto this time demonstrates that they have not fainted.

Thus, brethren, the message of Jesus may be applied to the brethren at the present time. We are glad it can be applied. We do not apply it to ourselves as in self-laudation, but it was by God's grace and only by God's grace that we have been able to face the conditions through which the church has passed and remain loyal.

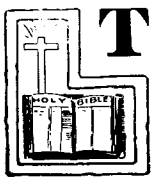
Now, brethren, I think the next thing, the rebuke that Jesus administered, has also an application now. And I have noticed more indications of such a rebuke particularly since 1914 since the Church did not go beyond the vail. There have been some brethren who have been slacking somewhat. I have noticed the tendency on the part of some at least to seek to feather their nests a little better than they did before October, 1914, to seek to do a little more "tenting" than they did, to seek to settle down to a home life, to seek to take things a little easier and see that business matters were a little better than they were before. I have noticed that there have been a few who have become discouraged and have slacked altogether, and a very few have given up the truth altogether. And so, brethren, this application at this particular time might not be amiss—that God's people are liable or apt to allow that first love to slack. Even though we did not faint from doing the work, we are now liable to slack, and, therefore, the message comes to us, we have forsaken the first love, and therefore an urgent exhortation to reform comes from the Lord. "Or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." And so, brethren, it is for us to repent, to amend our course that we might regain that first zeal we had before. Then, dear brethren, the Lord Jesus will shorten our term of probation if we do not, if this enzealment and arousing of this first love does not occur.

And then, brethren, God will commend the church at

this time for the stand against the Nicolaitans. God's people are particularly called upon to make a stand in public in demonstrating the clergy class and our work has particularly taken that course since 1914. And so, brethren, let us stand loyal in our opposition to the Nicolaitans.

"Let him that hath an ear hear what the spirit saith to the churches." Brethren, let us heed the message that God gives us now, and let us comfort our hearts with the glorious prospect held out before us by our Father. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The Lord grant immortality to all that are more than conquerors. Amen.

Discourse by Bro. Alex M. Graham: Subject: "THE OVERCOMERS IN SMYRNA"



THE record concerning the church at Smyrna is found in Rev. 2:8-11:

"And unto the angel of the church in Smyrna write: These things saith the first and last, which was dead and is alive. I know thy works and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death."

In each of these "messages" we have some things that are commendable and some things that are not so commendable spoken about the church at that particular time. In the case of the Church at Smyrna we have spoken some good things. The Lord remembered their works, calls to mind their tribulations and their poverty; also their riches, and then he tells them of the rewards he gives as a result of this faithfulness under these circumstances of tribulation, trial, and poverty. They are not to be hurt of the second death. They are to have a crown of life as a reward of overcoming. We would think, dear friends, that it would be quite proper to consider that the conditions embodied in each one of these seven churches could be brought down to the present time and realize that these represented opportunities for overcoming under certain adverse conditions that exist now as well as then. While undoubtedly these messages were specially to these particular churches and had a special application to them yet nevertheless we can bring the whole matter down to our own day.

The particular time in which the Smyrna church flourished we would understand was the time following the death of the apostles up to about the year 325. During that period of time the church endured some of the greatest tribulations that the church has endured during the Gospel Age. History records that there were ten periods of persecution during this time culminating with ten years of exceedingly severe persecution under Emperor Diocletian. They were to have tribulations ten days. Historically we might spend considerable time upon this period of the church, tracing their difficulties and tribulations and trials. We might call to mind some of the sublime instances of patient endurance under persecution. But it is not our thought this morning to do this. The thought that we get out of the study of the message to the Symrna Church, dear friends, is that of patience under suffering, patience under tribulations, under trial, and overcoming under trial, under tribulations, under conditions of suffering of some kind. The Scriptures everywhere give us to understand that we are called to suffer some things for Christ's sake, and in overcoming these we will have certain blessings and glories as a reward for continuing in them until the Lord shall say, "It is enough."

We have some tribulations come to us from time to time. I do not know what you think of them. I have often wondered how we should think of them. I have found some things going on in the world and wondered why the Lord's people have been called upon to endure them. Wondered what God designed to work out by these trials and troubles through which he asks his people to pass.

We are to learn the lesson of overcoming in the midst of tribulations and trials whatever they may be. Of course, we each know what tribulations we have borne. We know what the Lord has called upon us to endure. We know how faithfully we have endured, whether with patience or with more or less of complaint or faultfinding, more or less of the spirit of grumbling. We all know this. We can each ask himself the question. It seems to me that is the lesson we can draw from this period of the church so far as this matter is concerned, bringing it down to our own day. How many tribulations have we had? How patiently, quietly, how loyally have we borne them? Have we borne them in the patience of our Master? Or on the other hand, sometimes, perhaps more frequently than we wished we had, perhaps we had to confess that we have borne them with a spirit of faultfinding, of a lack of patience and the spirit of endurance, of a spirit of impatience and grumbling, murmuring at the condition of things God has been pleased to send into our lives. Some of us would be glad to consider that we have had no tribulation at all, nothing we could in the fullest sense of that word call tribulation. Sometimes we have suffered it seemed almost to the breaking point. If we have had such experiences and borne them with patience, then we can come in for the glorious reward here promised to this church at Smyrna and all God's consecrated saints.

And then not only does the Lord speak of their tribulation but also of their works that they had done. We too have had a work to do since we have come to a knowledge of the Lord and to a knowledge of the Lord's purposes. We have had something to do. Perhaps some of us thought we were going to work until October, 1914, and then we would cease work this side of the vail. We would have work to do on the other side, but not this, etc. And perhaps since that time we have weakened a little bit. Now have we? It is an important question. One of the things the Lord commended the church for was its works. We can bring that right down to our own time our own hearts, and lives, and selves. Did we do that? Did we feel that perhaps the bottom had fallen out of things and we didn't know where we were and groping around in darkness and wondering how things were going to come out and perhaps there was a great deal of shame attached to the fact we had boasted a great deal, at least spoken with great confidence about things which would come to pass at that time, and all the people around about us, our neighbors would know that our expectations failed, and we felt shamefaced perhaps and maybe felt we ought to get out of the lime light, as it were, and keep quiet. I think we realize as time goes on, if we did feel that way at all, we realize now that there is plenty for us to do.

It has been my own thought for a good while back that God has something *great* for us to do. I have seen that for a long time. I feel that the Lord did not leave us here beyond that time unless He had something great to do. He would not have permitted us to remain beyond the time it seemed to be proper to take us hence unless some great work was to be accomplished. And so, dear friends, *our* work is not yet completed. We have still opportunities. I know not how long we will have them. But I tell you we are to be faithful in the works. We are to be faithful in doing what we can do. And we are not to allow anything to hinder us in doing this work. You know you can make an excuse for not doing anything, for neglecting to do this thing or the other thing we might find. We can persuade ourselves that we are not competent, that we are not strong enough to do it, that it would wear our lives out to do it, unmindful of the thought that that is just what we covenanted to do. We can make these excuses. Perhaps we have made them in the past. I know not. I can only answer for myself. I am only suggesting these things for us. Perhaps we have said to ourselves, I am not strong enough, or somebody else can do it better than I.

Perhaps we have walked along the street, to make a simple illustration, and have seen somebody with a Bible, and perhaps we have neglected to go over and hand them a tract, because the spirit of fear got into our heart, and we lost an opportunity to do some work for Jesus that would have been a blessing to somebody. The Lord commended the work of this Smyrna Church. Bringing the lesson down to the present time, let us watch for the little opportunities

as well as the great opportunities. Not many of us can have great privileges—only a few are capable of properly using them. The most of us have but little small privileges because the most of us are of little small caliber. We are not able to accomplish great things for the Lord. The Lord is not going to hand over great things to those that are not capable of doing them. He is going to hand great things to those that are capable of doing great things. He lets most of us do the little things that help along the glorious work we are engaged in at the present time. The message from this church this morning is a message of faithfulness in respect to the work we have to do. That was what this church was commended for.

Let us see that we as a people, as a people the world over, are doing the work God has placed in our hands, and the work He has placed in our hands today is declaring the glorious Kingdom of the Lord God, that it is soon to appear and will bring blessings to the world of mankind, and that there is room still for some to come in and receive the rich spiritual blessings and become a part of that glorious church that is to share the great reward and help, as the body members of the Christ in the blessed kingdom work.

And so, dear friends, let us take it to our hearts this morning. Let us get a lesson from it. They were commended for their works. Let us resolve that when we go home we will put into the work a new zeal, vim, energy, in all we have to do and hope to do. Let us make new plans and new schemes, and let us get together as God's people, shoulder to shoulder, with one spirit, the spirit of our blessed Master, which was in Him, the spirit of work, of doing, incessant doing, doing under favorable circumstances, doing under unfavorable circumstances, doing when it was easy, doing when it was more difficult to do, doing when we are rested, fresh and bright, and doing when we are tired, weary, sick and footsore. Let us resolve we will do these things, because if we do we will get a blessing *now* as well as have a glorious blessing bye and bye. Let us take that lesson home to ourselves in respect to the lesson of this church, a lesson of faithfulness under trial, tribulation, difficulty in doing the work committed to our charge.

He has committed to us this glorious gospel. We are ambassadors of God, and as Paul said, "Woe unto me if I preach not the gospel." Woe unto each one of us if we do not make it known. The world is longing for this glorious gospel. There never was a time as now when the people desired to know about God, desired to know what God's purposes are, and what is there own destiny, and what is the destiny of this old world that has been bleeding and suffering and dying for six thousand years. And, dearly beloved brethren in Christ, we are the only people on the face of this earth who have the thing they need. God has committed this message to us, and it is no conceit for us to tell them we have it, to give it to them to the best we can. We can't do it too well or speak of it too often or too earnestly. Never mind if they do spurn us and our message. They spurned our Lord. They did not listen always to his loving message. Never mind what they think or say, you know you have got the truth, you know you have got the gospel of God, you know that God has given it to you. You are just as sure of that as you can be. And as soon as you know you have the truth it is your duty and mine to "tell it out" to as many as will hear. Do what God has designed that we should do, declare this glorious gospel wherever we can by word, by tract, by deed. Let us see to it that we do not come under our Lord's condemnation, because in any way we have lacked zeal or energy, because we failed to accomplish the work He has given us to do. Let us make it an individual matter, knowing that no matter what He calls upon us to do He has promised to give necessary grace, to give strength, to give to us words that will fill our mouth and give us strength for every need. If we take the Lord at His word and just do the things He has pointed out, he will never leave us or forsake us, but will give us an opportunity to bring victory out of every trying experience.

One of the things commended of the Smyrna Church was that of poverty. That seemed at first a very strange thing to commend anyone for. But that is what the Lord says about it. He says "I know thy poverty." And dear friends, we have become poor. We have become poor from the standpoint that we have sacrificed all that we have. If we were worth a million dollars we have become as poor as a beggar. We have sacrificed it all and become poor. Besides these material things at one time we had a pretty good name in the community. Our friends met us bowed and shook hands and spoke nice and commended us and spoke well of us to their neighbors, but to a certain extent we have lost that too. We lost their friendship because we espoused the Lord's Cause.

I recall a little incident. Two prominent men were walking along the street, and a third man approached. One of the two gentlemen saw this man approaching and stepped right up and said, "How do you do, Mr. Smith? How is your wife? How is your family? And how is business, etc.?" And he inquired into all of his affairs very particularly, and was very jovial and kind, and finally he introduced his friend, Mr. Jones and so then for a little while they stood and talked, and then separated, and when Smith had passed by, Mr. Jones said to his friend, "Who is that man, Smith?" "Oh, he is an awful good fellow, fine man, nice neighbor, good business man, but he doesn't do much now; he used to do a good deal; if he had kept to business, he would have been a millionaire." "What is the matter with him?" "Oh, he got mixed up with a queer religion. He thinks there is going to be a Millennium. Yes, sir, he does, and not only so, but he thinks he is going to sit on a throne somewhere and is going to rule the whole world somewhere or in some way. It's too bad, the poor fellow has got a little off here (pointing to head). And he believes this delusion so thoroughly that he will neglect his business to attend to meetings, etc., and no matter when you go in his place he will sit down and talk about it if you will talk. Well, now, don't you see that man became poor? He lost his reputation, because he has, as his neighbors think, 'that crazy religion.'"

Well, I think I will have to tell you about Jones, too. Jones listened and when they walked a little way he said, "Where does Smith live?" "Oh, you will find him down at 4 Adams Street." Mr. Jones made a note of that and in two or three days when down there. Mr. Jones went in and said, "I want to talk to you, Mr. Smith for a minute or two about this Millennium, they tell me you believe in." "Ah, Mr. Jones, my time is yours, sit right down." And they had a whole hour's talk and Mr. Jones went out with the first volume under his arm.

So we might follow this thought in respect to all of our experiences in the world. We can see in many respects we have become poor, because we have espoused the cause of Jesus Christ. We dont count money anything any more except as it does the will of God. If we earned $100 a week we are going to give the Lord $100 a week. And so each week we are poor. Just as soon as we get the salary we are poor. No matter what we earn, $100 or $200, it belongs to the Lord and we become poor, because we have consecrated it, given it all away, and the man who gives all he has away is poor. We never pile up anything any more. We are not building houses and buying land and adding field to field down here, because we recognize that the house we own belongs to the Lord and the income we get out of it belongs to the Lord. We are merely stewards. Let us see to it that we are faithful respecting this stewardship. A word of warning might do us good. I wonder sometimes if we are not too careless about how we handle this money. I wonder if we are as faithful as we might be. We are stewards of these things God has given to us. Pennies soon count up. I tell you, dear friends, if we are to realize the greatest blessing, we will see to it that we are putting every dollar, every cent, where it will count for the Lord's work. There is no law, there is no rule that we could lay down for any man, but each should use his own judgment as to what he is going to do.

The Lord tells us another thing in speaking of this church. They were rich, though poor. Although we have given up all things, nevertheless we are rich. Although we were poor and poverty-stricken, we are rich, because we have got some glorious riches laid up in heaven, which neither rust nor corrupt. If we have given up our homes and children, etc., the Lord tells us what we will get. We find it true no matter where a saint goes he has a home. If he is a saint he has a home wherever he is. He has as many homes as there are saints in the town. If he has lost friends, no matter where he goes he is rich in friends. And so we become rich in respect to the things of this world. You never knew a saint but that he had more friends after he became a saint than before. You and I have multiplied our riches a hundred times according to the Lord's arrangement. And

then He tells us that after we have had these glorious blessings here on this earth we are going to have something better up yonder—everlasting life. And then when we think about these things we have lost and compare them with the things which make us rich, there is no comparison. Compare those friends you lost with the friends you have gained. Compare how much richer you are now. Shall we say a hundred fold? Nay, a thousand fold. Are not the ties that bind God's people a thousand fold sweeter than the ties that bound us to the friends in the world before we knew the Lord? Are these not much more desirable than even natural ties? Oh, dear friends, here on this earth in the midst of these tribulations that God has pleased to come to us, we are having riches untold in the way of experiences and fellowship and the joys God has given us. We are rich beyond compare. Somebody has said, "We are millionaires in grace."

The Lord tells these Smyrna Christians that there is to be some suffering. "Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that ye may be tried." Well the devil has not put any of us yet into prison. We haven't had any of that kind of tribulation. But we think sometimes we do some suffering. But, my dear brother or sister, for just a few short minutes think over how much suffering you have done for God. Ah, perhaps you will say, "I don't feel as if I had done any." Perhaps you will say with all the saints all down through the Gospel Age who have ever suffered anything, that these sufferings are "light afflictions which are but for a moment." And that is all they are. But what have we suffered? Why, dear friends, I don't know anything worth mentioning I am sure. I tell you what I do know. I know we have the mind to suffer. I know very well that if the devil should be able to put us all in prison tomorrow morning we would all bear it patiently with the spirit of the Master and we would say, praise God, and we would do as Paul and Silas did in prison with their feet in the stocks—we too would sing praises to God.

How much do we suffer? I remember a brother once came to me and said that he couldn't do any harvest work. He couldn't give out tracts because he didn't have the time. Well, bye and bye he came and said, "I have found out what I can do. I am going to get up at 4 o'clock Sunday morning and do Volunteer Work." I said to him, "that is a great sacrifice." Later on I saw him again and asked him if he was still getting up at 4 o'clock. He said, "Yes, and sometimes a little earlier, in the summer time especially." I said, "Dear brother, that is a great sacrifice. I am sure the Lord appreciates it." He laughed and said, "I don't know about its being so much of a sacrifice. I don't know whether it is my sacrifice or not. You know I have gained over twenty pounds in flesh since I started this. I don't know whether it is suffering or not. You know I work in a hot, greasy smelling shop, where there is no fresh air, and when I get out in God's sunshine in the morning, hear the birds singing and enjoying beautiful scenery, you know it has been an invigorator to me."

And so there are things we suffer, but with that suffering there comes a precious blessing, and He promises us that if we are faithful He will give us a crown of life. He will give us that immortal life wherein we will rejoice to all eternity and not be hurt of the second death, but share with Him in His Glory, Honor and Immortality. Let us as did those faithful saints of Smyrna be faithful in overcoming under trial, tribulation, suffering. Faithful unto death and He will give *us* also a Crown of Life.

Discourse by Bro. R. H. Barber. Subject: "THE OVERCOMERS IN PERGAMOS"

WE will read the verses in connection with the church at Pergamos found in Rev. 2:12-17:

"And to the angel of the church in Pergamos write: These things saith he that hath the sharp sword with two edges; I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and has not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth. He that hath an ear to hear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the white stone a new name written, which no man knoweth saving he that receiveth it."

It has already been called to your attention that the speaker of these words was our Lord Jesus. Wet get this by the very first verse of Revelation. You notice in these verses the one who speaks declares himself to be the one who has the sharp sword with two edges. We note in chapter 1:16 that it refers to our Lord Jesus. The sword that goeth forth out of his mouth is the truth evidently.

We would understand that what is addressed to the church at Pergamos can be applied to all the churches, to you and I down here at this time. Let us apply the lessons as we learn them to our own time and experience. "And to the angel of the church in Pergamos write." Our dear Brother Johnson pointed out who the angel of the church at Ephesus was, and also hinted who the angel of Laodicea was, but I do not know who the angel at Pergamos was.

The 13th verse: "I know thy works." Here we get the thought that the Lord is taking note of the works of the church, and here we get the thought that the nominal church and the true mingled with it are addressed by the Lord. The nominal church is addressed by the Lord, but he addresses some remarks to the true church mingled with it. "I know thy works and where thou dwellest." These words evidently apply to the true saints in the nominal system. "Even where Satan's seat it."

We remember away back in our Lord's time our Lord spake a parable saying that while men slept an enemy came in. He pictured himself as the sower who went forth to sow true seed, and this true seed was kept comparatively pure during the first century. But after the apostles died an enemy entered in. The Apostle Paul warned the church against that enemy in Acts 20, saying: "I know this, that after my departing shall grevious wolves enter in among you." Grievous wolves got into the Church. Our portion of this talk this morning applies to that time when the grievious wolves had come into the Church and controlled the majority at that time. The grevious wolves coming in, the tare class, those who had a form of godliness without the power, brought with them a great deal of the world, worldly ideas, the ambitions of the world, the selfishness of the world, worldly methods and schemes, and the majority foisted these upon the true Church, and the true Church was swallowed up in the great mountain of tares that existed in that time. And so in this condition the saints found themselves all during the dark ages practically, and we find that is true of the nominal system even at the present time. This condition is spoken of as "Satan's seat." Ah! Satan there began to institute—about the year 325, and these verses apply from 325 to about 539—during this period of time or beginning was formed a great counterfeit of the true Church There was instituted that great hierachy that had such sway during the dark ages and in 539 was fully set up and is spoken of as "Satan's seat." Satan had gotten into the nominal system. In a wily way he brought in the masses and the true Church was swallowed up and had very little to say. The Lord addressed the true saints and said: "I know where thou dwellest." The Lord was considering the fact of the disadvantage they had, being hid by the great mass of tares, taking that into consideration.

Then he compliments them. "And thou holdest fast my name." We have been told by the previous speakers that there were persecutions in the various periods that reached everywhere within the kingdom. Then during the time mentioned by the second speaker there was lots of persecution. Why? The Church was getting larger and influential and came into competition with the state. And now in the Pergamos period the persecutions continued, but the Scriptures indicates that they came from within more than from

without. Grievous wolves had gotten in. In thinking over this text I could not help but think of a phrase used in politics a great deal, i. e., "a steam roller."

You know sometimes a political party organizes a machine, then those who do not associate with it are crushed out. Satan organized a great church system and we might liken it to this steam roller. It crushed the message out of the true Church. Now the Lord says: "And thou holdest fast my name." Oh! the Lord had some faithful ones who held fast to the truth, held up the banner of the truth. They did not do as we do today—come out. The Lord had forbidden that. "Let them both grow together until the harvest." So evidently they remained associated with the great bundle of tares.

"And hast not denied my faith." Oh! what zeal it must have taken to hold fast to the true faith in that time. I think, dear friends, it would take even more than we need now. We are settled now. There are no persecutions unto death, but the persecutions are nevertheless severe.

And then the Lord continues: "Even in those days wherein Antipas was my faithful martyr." Here we get a little hint of what the true church was doing by this word "Antipas." It is from the compound word "Anti" and "papa"—"against the pope." In 325 the great papal system had come into existence and God had some protestants at that time. And so they stood against the pope, against those methods that existed. During this period false doctrines came into existence, the immortality of the soul and the other doctrines of eternal torment and purgatory and trinity and the mass and transubstantiation, and yes, another one—the exaltation of the clergy, giving them power and influence over the masses so they could hold them under their thumb. And that has existed from that day to the present in the nominal system, and the Lord hates that kind of an arrangement. It took courage for the Lord's saints to stand up for the truth then. Here we have a record that a few would hold up the banner of truth, who would stand against the false teachings back there.

The word "Pergamos" means "earthly elevation." Oh, there the church was elevated from the earthly standpoint, the people looking up to it and respecting it. Ambitious men crept in, men who desired to be known for their oratory and ability along certain lines and desired to teach worldly schemes for money, and there is where the clergy class came into existence. And so the "abomination that maketh desolate" began there to rise, but the Lord had his faithful ones there. Do you know that today those same conditions exist? We have today ambitious men associated with the nominal system who are preaching false doctrines. They know "hades" and "sheol" do not mean "eternal torment" and yet for the sake of their salary and the honor and reverence of men they go on preaching them. And the Lord has his true people who are holding up the banner of truth. But in our time the Lord says: "Come out of her."

We remember a text in Isaiah: "All tables are full of vomit so that there is no place clean." That was the condition that existed back there. All of those devilish doctrines were exalted by Satan himself. The people were fed with that, but the Lord fed his people.

And it says further: "Wherein Antipas was my faithful martyr, who was slain among you." All these faithful saints of the Lord sealed their loyalty with their lives back in those days. There may be such a possibility for you and I just farther on. I wouldn't be surprised that almost every one of these applications can be fitted on this final stage in the end.

Then it continues: "But I have a few things against thee"—against the true saints at that time. What were they? "Because thou hast there them that hold the doctrine of Balaam." Now in reading the record we find Balaam was a prophet of the Lord, and we find that he was willing to go to an enemy of the Lord and willing for hire to betray Israel. And you remember the Lord interfered and would not permit him to betray Israel. But the enemies of Israel found out it was easy to lead them astray by hiring them. They learned a lesson through Balaam. And so it says: "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam." And what was that? "Who taught Balac (the king) to cast a stumbling-block before the children of Israel?" What was that? "To eat things sacrificed to idols and to commit fornication." Balac the king saw, so to speak, through his experience with Balaam that he could lead the children of Israel astray in this way. What does this mean? In our day we have certain people associated with the truth (back before the harvest it would apply to the nominal system)—certain ones with ambitions, certain ones with ambition to write tracts and get their names in a newspaper. And what do they do it for? Just for hire. They do it for honor and reverence. And so these people really do it. Some of them, higher critics, constantly teach false doctrines for pay. Jude says: "Having men's persons in admiration because of advantage." Oh, they look up to certain people prominent and in authority because it brings advantage. They will preach anything that brings money in the collection box.

The Lord says: "I have some things against thee." Let us apply this to our little ecclesias. Do we find the elders manifesting a disposition like this. You and I are taught to feed the flock, and if they do so the best thing is to cut them off from eldership the first time we have a chance. "Oh, but they have served well in the past." Yes. But you owe this to them if you see this spirit of ambitious scheming, plotting, etc. And you are false unless you vote against them. "Oh, but we may lose their friendship. The majority of the class may support them and we will be in the minority." Well, you will be in the same condition as those back there in Pergamos. They were in the minority and contended for the truth.

So Balaam represents them that are serving the truth for profit. Some are sacrificing to idols, the creed idols. There are many people in this earth performing sacrifices to creed idols, bowing down to them, and here it is spoken of as eating "things sacrificed unto idols," feasting upon them, devouring them, and "committing fornication," are leading the Lord's people into wordly plans and the selfishness of the world, and even among us, the truth people, there are people disposed to do this occasionally. The true saints are to be on their guard against them.

The 15th verse gives us a little warning: "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." Brother Johnson pointed out that the word "Nicolaitans" means "overcomers of the people." How were the people overcome back there? These ambitious ones overcame the people. They had a clergy class back there who overcame the people and ever since that time the clergy class has been the overcomers, and that condition exists at the present time, and I am sorry to say that the conditions exist in some of the classes of the truth. I have seen some votes taken in these classes, and when the vote would come some would look at a certain brother and if his hand went up theirs would go up also. Their vote was bought. Did you ever think of that? Just the same principle used in politics. Someone will say: "I will make you postmaster if you will support me." And so if we hold men's persons in admiration we are selling our votes. This is the doctrine of the Nicolaitans—anything to give them more power, always scheming.

"Repent or else I will come unto thee quickly." How much truer that is in our day than then! "And will fight against thee with the sword of my mouth." Ah! that is the weapon the Lord's people should use at all times—not those bitter words. That is not the sword in the Lord's mouth. That is the sword that comes out of Satan's mouth. That is the sword of the spirit which is the word of God and should be spoken in love every time.

We come to the last verse of our text: "He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna." We remember that in the ark in the Tabernacle was stored away some manna that did not corrupt. We all know it represents immortality. The word "overcome" in the literal Greek has the thought of one "contending to overcome." Taking the literal, some are puzzled and discouraged into thinking it means they did not succeed in overcoming. That is not the thought in the Greek. The one who still fights, makes progress, who is day by day overcoming more and more. And I understand this text applies to a condition that exists with us while still in the flesh. To these the Lord gives the privilege of eating this hidden manna. What does that mean? Feasting upon this glorious truth, which builds us up and fits us for a place in the kingdom. So the Lord is giving to the true saints this privilege of feasting on the hidden manna at the present time.

Then a still further thought: "And I will give him a white stone." You remember in an article on this our Pastor shows this white stone was a pledge of friendship, a pledge

of love, of sympathy, of fellowship, given by the dearest and best of friends. It says in the comments, "The seal of the Holy Spirit." The lord gives this seal to those making progress.

"And in the stone a new name written which no man knoweth saving he that receiveth it." This text says those that receive it. Dear friends, do you know you have that stone, that pledge of love from the Heavenly Father? Do you know you have the name of the bridegroom written in that stone? "This stone is the seal of the Holy Spirit." What does it mean to be sealed? I understand that the Lord's people when they make a consecration, are begotten of the Holy Spirit, or anointed to membership in the Body of Christ, but not sealed. Why? They are not ready to be in the kingdom yet. Character is not developed, but the Lord sets apart to them a glorious birthright, a crown, and they must reach a mark, and when they reach that they have reached a proper character attainment where they can be approved of the Father, accepted of the Father, and sealed with His Holy Spirit, given this white stone. That is exactly what it means. When do we become sealed? At the moment of begetting? Volume 5, page 248: "The Spirit of adoption or sealing as sons, the possession of the first-fruits or earnest of the coming inheritance, ——" Now notice. The Lord gets us to a place that if we remain at the point were we are, we are assured of that price. We must be aware of that fact. "We have received an anointing from the Holy One and we all know it."

This seal or earnest of the Holy Spirit is "one of the most advanced 'witnesses' of the spirit—the very cream of Christian experiences in the present life. Before attaining this stage of experience we must receive our share of the anointing by coming into the anointed Body of Christ, the Church, by being begotten of the spirit of truth unto sanctification of our spirits to know and do the Lord's will. This experience comes after we have been quickened of the Spirit to the service of righteousness" (Vol. 5, page 248). You see you must be begotten, anointed and quickened before being sealed. Then further along we read: "It is an evidence, so to speak that we have passed from the embryo condition to one in which God can consider us sons and seal us as such." So you see when we make our consecration we are not at the mark. With diligence we press along the line toward the mark and when we get at the mark of character attainment the Father accepts or approves us, accepts us as sons. He will give us the seal. Now, if you will stand at that mark until He tests you more and more, and if you remain faithful, you will receive the prize.

Now when we get this seal we know it but nobody else knows it. What is this seal? What is it that the Lord gives us of which we are conscious that we have it? Did our Lord Jesus have this conscience of approval? We notice when he went down into the waters and came out he was at the mark, always had been at the mark, and a voice from Heaven said: "This is my beloved son in whom I am well pleased." There was the seal. That was where Jesus was sealed. He had the Father's assurance of His approval at that time. All during the three and one-half years of his life he had that assurance. He knew that he pleased the Father. Then coming down to the end of his life when he was going down under that second vail. He wanted to be reassured of God. He knew if he went down under the vail and did not come up it would be everlasting destruction to himself and the whole human race. So with tears he prayed and was heard in that thing which he feared. Oh! the Lord reassured him. And after that assurance Jesus was the calmest one of that multitude. When before Pilate and until he was nailed to the cross he was calm as calm could be. Why? He knew he had the Father's approval, that the Father approved of his character, and that he was acceptable to the Father. He had the stone, the seal.

I remember not a great while ago in conversation with a sister the possibility of persecution and torture came up and this sister said: "Brother Barber, I can never think of torture, because I could not stand it." I said: "Sister, suppose you knew you were to be burned at the stake tonight and you knew beyond peradventure that immediately you would be with the Lord in the kingdom. How would you feel?" She replied: "I believe I would say, apply the match; go ahead." That is exactly what helped the Lord. Our Lord knew. We remember the Apostle Paul said at the close of his career: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." He knew also. And every one, every single one of the Lord's people should know if they have this seal. That is what the seal is, for that is what the Lord gives, something we get this side the vail, something that will encourage us no matter how severe the shafts of ridicule and persecution and even torture that might come. The Lord's people are going to stand to the end, and going to go through to the end by the Lord's grace and win out the other side of the vail.

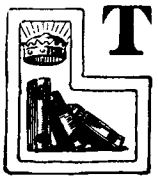
We remember in ancient times kings had a signet upon a ring. Our Lord had one. It is the King's image. When we consecrate the Lord placed this signet upon us. All must be conformed to the image of the Lord Jesus, and acceptable to the Father. Now to such he gives this seal. So we must run with patience this race.

Vol. 5, page 247: "The earnest or seal of sonship is the spirit of love which is at one with the Father and all his holy arrangements." There is a great deal in that. When we consecrate we place our lives in the Father's hands, our wife, our business arrangements, all. Now the Lord appoints us stewards of His goods thereafter and then He tells us that every experience that comes into our lives is permitted by Him for our blessing. Is that so? "All things work together for good to them that love God." Nothing can touch you or pluck you out of His hands. No matter what trial may come, if the home burned up or the little infant died, every one sealed would say: "This was permitted altogether for my good." We may not understand. We may understand a little later on when we get into the kingdom. But we would understand that this is for our good and then we can say: "ather, Thy will be done." When we get to that point, where we will say, "THY will be done," and when we get to where Jesus was when He said, "I delight to do Thy will," we have got to the point of sealing. Don't we know it? We can say through the tears; "Father, this causes the flesh a trial; it causes regrets with the flesh; and Father, if it is best, and it must have been so or You would not have permitted it, it is best, and that is all there is to it." Don't we know it? Well, that is sealing. We know we have the stone and His name is in it.

I can tell you how to distinguish this clearly, as a rule. Come into a testimony meeting and you will find some brother or sister having trials, and they get up and give a testimony with radiant face, and say: "The Lord has been giving me some severe trials and I know it is for my good, and I am learning a lesson," and they say every trial comes from the Lord, and oh how happy they are. They say: "I know it is for my good." That is what Jesus said. The Father does this, not the devil. But sometimes in testimony meetings they say: "Oh, dear, dear, I am having the greatest trial and I can't understand why it is permitted. I don't know why the Lord let the devil do it." They charge it all to the devil. What is the matter? They have not the seal. One knows, and another doesn't know. Take up the Bible and notice the passages which have these words: "We know." Take Rom. 8:28. It says: *"We know——"* The emphasis should be on those two words.

So, friends, we can see how those words applied in Pergamos can be applied here. Have we the white stone? Every one acceptable to the Lord has it. That same class who will not be hurt of the second death have the white stone. Now, dear friends, if we have not reached this point, let us run diligently the race set before us. Let us fight more earnestly the good fight of faith. Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, and when we get to the point where God can approve of us He will give us this pledge, this white stone. May the Lord bless us.

Discourse by Bro. J. A. Baeuerlein. Subject: "THE OVERCOMERS IN THYATIRA"



THE subject in order now is the church at Thyatira. Rev. 2:18-29.

"And unto the angel of the church in Thyatira write: these things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first. Notwithstanding, I have a few things against thee, because thou sufferest that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrified unto idols. And I gave her space to repent of her fornication; and she repented not. Behold I will cast her into a bed, and them that commit fornication with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star. He that hath an ear let him hear what the Spirit saith unto the churches."

Here the Lord is rebuking, reproving, encouraging and commending the church at Thyatira. The church is specially rebuked, corrected, for having to do with that woman, Jezebel. For this the Lord punished her. He commends them especially because of their work. And I believe that in connection with this symposium the subject in a general way is "overcoming." And works are so closely related to overcoming that they very well go together.

The Lord here mentions works twice. Verse 19: "And I know thy WORKS * * * * and thy WORKS, and the last to be more than the first." The works mentioned in the first place may refer to the work in a general way, the promulgation of the truth at that time, the advancing of the gospel of Christ, the making known of the gospel. The second works may apply to the works of the heart, the development of the graces and fruits of the Spirit. And we know that the Church all down through the age will have these two things, doing the advancing of truth and righteousness and the more important work of heart development. Each consecrated child of God learns to work. No matter how idle we have been before we came to a knowledge of the Lord, and how little we had to do, and how little we liked to work, we will learn to love to work and do for the Lord. Now, you know it takes quite a while and a great deal of training to like to work. There may be a great many workers, but it may be because they cannot get out of it. The Lord's people will love to work and serve.

Another brother and I were walking along the street in New York one day and there was a uniformed servant standing in front of a house. He said: "How would you like to be that servant?" I said: "Oh, work is honorable." He laughed and said: "Oh, you have the right thought, but you did not say it right." He smiled a little more, and I said: "How should it be stated?" He said: "Now the man that makes bombs to blow up buildings with does a certain kind of work, the anarchist who works destruction engages in work, but it is not honorable. All honest work is honorable." So we must learn to say what we mean. Therefore, no matter what we have to do for an honest living or in what way we serve the Lord, if it is an honest work it is honorable. You know it takes a whole lot of training to say what we mean. We sometimes say all religion is based on the Bible, but all TRUE religion is based on the Bible. We sometimes say money is the root of all evil, but we should say that the love of money is the root of all evil. This is a thing we must learn to do to be acceptable in the Lord's service, and we all have to fight against that spirit of slackness, the spirit of ease, and no doubt the busiest men in the world have the spirit of slackness to fight against. As we are filled more and more with the spirit of the Lord we learn more and more the only thing to do is to work in the Lord's service. This is the thing we will have to face sometime in our Christian experience. You know at first it is all very lovely. The Lord protects us and cares for us in a special way. He did, of course, with those Christians back in the time of Thyatira, those Christians that have made their calling and election sure, who are no doubt with the Lord ruling and reigning over affairs of this earth to some extent. What a glorious reward! And how it should enthuse us to do and dare in the Lord's service! This is the proposition we will all have to face sometime.

We are young in the truth, but we will see staring us in the face some branch of service, and the devil will gather round some dark cloud and we will not smile for weeks, and nothing but the grace of God can pierce the gloom. We will, therefore, be called upon to exercise faith, and the strongest desire to do will be called upon to pierce that gloom and go forth in the Lord's service. This will be the toughest and hardest proposition we ever tackled. You know Satan is the prince of this world and he does not like God's people. As they sometimes say: "If you want to find out who is boss, start something." If you want to find out who the prince of this world is, start to serve the Lord.

So we see in the early experiences of the Church they are especially cared for, the friends treat them so nicely, say nice things to them, very careful not to offend them, they are introduced to the friends, told of the meetings and conventions and invited to come back. This is just like farmers do to their hotbeds. To give the seeds an early start they put those seeds in very special ground and at night cover them over with a window sash and with straw mats which keeps them warm, and in the morning remove the mats. Later on the glass is removed and they get the direct sunshine, they are watered and cared for and looked after until they have developed a strength sufficient to be set out in the field. Their progress and development in the field depends on the advantage they have taken of that special care in the hotbed. So, dear friends, if you have been taken out of the hotbed and been put out in the field, don't be surprised if the friends do not pay special attention to you and if they pass you without shaking hands or speaking. The Lord has taken you out of the hotbed condition and put you into the field, where the winds blow.

Now the thought of overcoming: The Lord's people have something to overcome. They have the greatest fight about which we know. The adversary will be determined to overcome these faithful followers of Christ. But the 144,000 faithful little ones of the Lord, the Bride of Christ, will turn down the adversary so flat and cold that at times he will be discouraged. Their love for righteousness will be so strong that all the side issues, all these other things will fade into insignificance. They will appear as nothing in comparison to this glorious prize before us. To the overcomers will be given the privilege of bringing back the world over the highway of holiness to perfection. This was the thought that enthused our Lord. It was the joy that was set before him, and he endured the cross and despised the shame. They tried to heap shame upon the Lord. They tried to discourage him, but for the joy set before him he endured.

When we go about passing out tracts they say: "There goes a bill poster," or "Look at that Russellite putting out literature!" We would be inclined to be discouraged, but we must remember to *despise* the shame. We have nothing to be ashamed of in that we have consecrated our lives to God and are performing faithful service. Let us keep this joy set before us, enduring the cross and despising the shame; therefore, going on step by step up this narrow way of sacrifice.

The adversary will use the power of deception to overcome the Lord's people. He will try to deceive them, making things seem to be different somewhat from what they really are, and the Scriptures say he would receive the very elect if it were possible, but it is not possible because they live so close to the Lord in self-denial and sacrificing that their spiritual vision does not become beclouded. The Lord rewards them for their self-denials and sacrifices by giving them a clear understanding of the present truth. Therefore, dear friends let us deny ourselves and sacrifice.

This adversary will paint the most beautiful pictures, the most glorious things that we ever thought about or beheld with our mental vision. He will fasten the mind on that

vision and enlarge and color it to such an extent that we think we could not be happy unless we possess that very thing. Now, if we come to the Lord and do as he said, "reason together," and look at these things as a matter of fact we will remember that the adversary has nothing to give. All our blessings we expect to come from the Lord. If we start to look at things we do not possess, it is because we have not developed to that condition where we will be able to receive them. The Lord will give us all we are able to stand. Therefore, let us be confident he has blessings for us and let us not wander away from the simple truths. You know the apostle said: "I fear lest by any means as the serpent beguiled Eve through his subtilty so your minds should be corrupted from the *simplicity* that is in Christ." So these plain, simple truths are so easy to understand we sometimes stumble over them. Mr. Barnum said the people like to be fooled. They like to believe that three times one is one rather than the simple truths of the Bible. Let us remember that if the adversary is holding up before our mental vision any of these deceptions let us remember that *below that beauty and color is the real thing, and the real thing is what we do not want.* But the adversary longs to get us to see that picture. You know the picture is different from the real thing. There was a picture of a manufacturing plant, and the surroundings were most beautiful. A man said: "That is the most beautiful picture I ever saw. I want to see that place." He paid eight or ten dollars to see it and when he got there he was disappointed. The place was not as beautiful as it looked in the picture. So it is with these pictures the adversary paints before our mental vision. Let us be matter of fact and not controlled by sentiment.

What did the Lord do? After forty days in the wilderness the devil came and tempted him. He suggested making bread out of stones, an easy way of making bread. Did the Lord think and hesitate over the matter? No. He was positive. He had a Scriptural answer, and that answer was enough. So the Scriptures are more safe than the temptations of the adversary. By the aid of the Scriptures we will be able to overcome. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So as those faithful saints in the past surely followed this course or something similar to it, who were found worthy and commended for their work, who developed the character likeness of the Heavenly Father, and now they are rewarded with the Lord, they are enjoying the reward for their faithfulness, so let us follow the same example and faithfully keep our heart and mind concentrated upon the Lord and His work, developing the graces and fruits of the spirit, resisting the devil.

We believe that the hardest thing that we will have to overcome is our thoughts, evil thoughts, evil thinking, evil surmising and eveil speaking. Therefore, we must learn to know the seriousness of the matter of evil thinking and evil speaking. It is a serious matter. It is not a light matter at all to think evil, to think unkindly of another or surmise evil. As we look back to the dark ages, and see how they burned one another at the stake, skinned one another alive, shoved each other off precipices, buried each other alive, etc., we think what a terrible sort of people they were. We don't have to look back far to see people who are similar. It is just as serious to think evil as to carry out those evil thoughts. So we must train our minds to think properly, right. If we set out to overcome this evil speaking and surmising we will find that we speak evil often, many times. Therefore, we will be inclined to get discouraged. But never be discouraged. There is not one excuse for being discouraged. We have all the assistance and aid necessary. Therefore, if we fail ninety-nine times a day let us get up and start over. If we find ourselves speaking evil, let us say, "I will do better next time. It is just like writing on a typewriter. You may wish to be brief and instead of writing out the word you use the abbreviation sign. You write the abbreviation sign before you think, and you say next time I will think of the word. And so the next time it is the same thing. Finally you think of it just in time, and then you have formed a new habit. You have made new brain cells and it has been difficult for you. And so it will be difficult for us to form new brain cells, not think unkindly of the brethren. We must not only not think unkindly, but we must think of them kindly and with love, and in so doing we will have the spirit that will constitute us overcomers. So we will think before we speak and the more we practice this habit the more we feel those thoughts as they come to us. We will see them a long ways off, and the thing to do is to slay them on the spot, kill them instantly. Just as if a wild beast were coming over the meadow and you have a gun, you want to shoot him at once. You wouldn't say, I will wait until he gets closer to the house. So we should not reason that way in respect to these evil thoughts. The Lord only asks us to overcome one evil thought, the first one. If we overcome the first one we will not need to overcome the second one. So let us act promptly and in so doing become more and more conquerors, overcomers, that we may have a share in that glorious kingdom, sharing with the Lord in bestowing blessings on mankind.

Think of that wonderful body of 144,000 members, all wonderful characters, all members of that body, each member with an individual character. Think of the apostles and all those through the age, how they had battles, denying themselves everything belonging to this earth, and now they have the glorious reward. And here we are, the last members. Are we enthusiastic, filled with the spirit? *Are we full of questions, inquiring more and more about these things?*

One thing the Lord is going to teach us in fighting this good fight is this, that as in nature nothing will grow if planted too close together, and so we will not grow if too closely associated to one another. The farmer after planting his corn goes through the field and takes out all but two or three stalks in each hill. He places them a certain distance apart. If he did not they would never grow. So we sometimes have our favorites and get intimate with some of the Lord's people, and stick by them and not anybody else. We are not doing any good when we go along that way, and the Lord will give us an experience to separate us. So cometimes we have experienced these bitter things and learned the lesson that the Lord wishes us to have a certain dignity. We must keep each other at arm's length, so to speak. It is not necessary for me to know all about your business or you to know all about my business. The Lord doesn't want it so.

So, my dear friends, I trust that we may all from this moment on be more enthusiastic, more ready to deny ourselves everything near and dear and sacrifice everything we have in life in order to be a part of that glorious High Priest who will soon come forth in robes of glory and beauty.

Discourse by Bro. Daniel Toole. Subject: "THE OVERCOMERS IN SARDIT"

AND unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember, therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names, even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed with white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his people. He that hath an ear, let him hear what the Spirit saith unto the churches."

The first remark in this message was in the message to the other churches—"I know thy works." Every time the Lord gives a message to those seven churches he starts by saying, "I know thy works." He wanted to impress upon the church and upon all his people that he is taking note of things, and that is very comfortable and heart-searching knowledge—to know that we are living right in the presence of our Lord, that nothing is covered up, that nothing is hid from his eyes. In Hebrews we are told that all things

are naked and open unto the eyes of him with whom we have to do. And then he calls attention to the fact that we can approach. That encourages us on the one hand, and makes us careful and heart searching on the other. Isn't it grand that God knows all our works? He knows the good and the bad. He knows every heart motive, everything that springs in from the heart. God doesn't see as man sees. Man looks on the outward appearance, but God looks upon the heart. He can see the innermost secret of your thoughts and all your affections and all that faith that nobody else gives you any credit for whatever—God ses it. If it is faith, love, reverence or devotion to God, if it is love for the brethren and patience in your spirit and no one sees it—God sees it. Aren't you glad? He sees all your weaknesses too. All your sins—knows all about them. He sees those things in us when others do not see it. That was the case with David you remember—never thought of anointing David as king. They picked on everybody else but David. That was the one. David is the one. I can look right down into his heart and from the heart standpoint David is better fitted to be king.

He sees the good and also the evil. For Jesus speaking to the Pharisees said: "Ye are they which justify yourselves before men, but God knoweth your hearts, and what is highly esteemed among men is an abomination to the Lord." "You can make your lives look very nice and people will look upon you and say you are all right, but when I get my eye on your heart and see your motives, then the whole thing is an abomination." I am glad God knows. It makes us search our hearts and carefully judge ourselves not according to the outward work but judge ourselves by the motives which prompt those works. The eye of the Lord is in every place beholding the evil and the good.

The Lord speaking to the prophets in Jeremiah 23 says: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill Heaven and earth? saith the Lord." He says: "I am against those prophets that prophesy falsely, and let not those prophets dream I am so far I am not taking notice of their doings." He could see what the prophets were prophesying and they did not realize that the great Jehovah God was watching their message and searching their hearts and knowing their motives and seeing all their wrong sayings. They seemed to lose sight of the fact. And don't you know we are inclined to lose sight of that? that we are living in the sight of the great God.

"I know thy works." "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in behalf of them whose heart is perfect toward Him." He is just looking around everywhere to detect those whose hearts are upright to show Himself mighty in their behalf. Isn't that fine? "I know thy works." "I am looking." You can't tell the Lord anything He doesn't know. When you pray you can't tell Him anything He doesn't know. There isn't a thing you can make known to God. True, God tells us to talk to Him and make our wants known to Him, but you don't need to make them known so He will know, but He wants you to pour out your heart to draw Him to you.

"That thou hast a name that thou livest and art dead." That is what He said to this church. Brother Russell suggests that evidently that was the period of the church just before the reformation. He says: "I know thou hast a name, that thou livest and art dead." They had a reputation for being real Christians and yet that was not a fact. A little joke was passed on the Ford automobile at the Toledo Exposition. A man said he took one of the Fords out of the Exposition to run down town, and he said he got about a mile and the thing stopped, got out to see what was the matter and found there was no engine in it, and he said, "Pawn my word, if that thing hasn't run a mile on its reputation!" So if we don't be careful we will be living on our reputation. Don't figure on anything of the past. What is your heart attitude toward God today? Don't think of the past. Leave that with the Lord. "Forgetting the things which are behind and reaching forth to the things that are before." It will come to a dead standstill one of these days. You will wake up and say: "Where is my power?" And you will see you were running on your reputation. "I know that thou hast a name that thou livest and art dead." The Lord didn't mean it as strong as this seems to say. He didn't mean they were dead altogether, because later Jesus says: "Be watchful and strengthen *the things which remain.*" He didn't mean they were altogether dead, but they were so near dead that it might be well to say they were dead to wake them up. There might be dead ones among them. No doubt there were. Those at that time who lost their faith and love, to that degree as new creatures they had died. There might be a lot among them. There might be a lot who never were alive, and then there were those who had been really alive and had allowed other things to come into their lives that the new creature, the new disposition that God was developing in them was weakening and was all but dead. And He says, "You have a name to live but you are dead." Not altogether dead. No. "I can see a little life, be watchful and strengthen the things that remain." The real life that is there—get to work and get it to going again. "Strengthen" would be to encourage, to enliven, to get going again.

The Bible uses death and sleep much the same way we do in natural things. When a man is dead you say he is unconscious to all the world about him. The birds can sing, the flowers can bloom, people can run to and fro on the earth, great things can happen all about them, but the dead know it not. They are unconscious to all about them. There is another condition in which you can be in that same state—that is sleep. When you are asleep all these things can happen and you will be as unconscious to them as if you were dead. The tendency of the Lord's people is to go to sleep or die out altogether. The Lord illustrates this in Songs of Solomon 5:2: "I sleep, but my heart waketh." What does that mean? Didn't mean he was dead, but just asleep. The church was asleep.

Now, dear friends, when our minds are so taken up with the affairs of this life and with the things that can be seen to make us unconscious to the things that can't be seen, then as far as the spiritual world, as far as the things that cannot be seen are concerned you are asleep to those things. You are almost dead. That is what sleep means—when you have lost your appreciation and love for the things that can't be seen. When your mind is absorbed on earthly things and your affections are taking hold of the earthly things, when your affections fail to grip and take hold of the things that cannot be seen, and your mind don't lift up and grasp the higher things, you are either dead to those things or asleep. In the case of the one in the Song of Solomon, she was said to be asleep, but her heart waked. There was a stirring in the mind and it was drawn out toward heavenly things, and if followed out the whole mind would waken up and take hold of the heavenly things again and appreciate them.

Apostle Paul says: "Our outward man perishes yet the inward man is renewed day by day. * * * While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." It is easy to become dead. It is the easiest thing in the world to die with reference to spiritual things and with reference to heavenly things. But how do we die? What is the first evidence of death in our Christian experiences? The first evidence of death is a weakening faith. It is only by faith that you can keep alive to the things you can't see. It is faith which puts us in connection with those things. I think it is a great thing to be able to appreciate the things you have never seen and to love them to the death, and to love God although you can't see Him, and Jesus although you can't see him, that you can carry on fellowship with him day by day and love him like you would love your friends, and trust him like you would your friends, only more so, and do it every day, and think of him every day just like a loved one. I think that is a great thing to carry that on all the time and by faith, don't you? And yet the Scriptures show it is possible, and that is the very life of a Christian experience, that faith that puts you in connection with the Lord of Heaven.

The apostle says in 1 Pet. 1:8: "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Think of that! A faith that will put you in such close connection with the Lord Jesus, that you will rejoice, that you will rejoice with a joy unspeakable and full of glory! I think that is a great thing, don't you? It is the greatest thing in the world—a faith that will put you in connection with a spiritual world like that. And when you have that faith it will beget love for the Lord, and so you will have love for the brethren—"a faith that worketh by love." That is the faith that will make the Lord so near and draw you so near to him and

give you such an appreciation of his character as to arouse your affections toward him. And out of that love will come works. Faith brings the love and the love will enable you to keep God's commandments. And when you are weakening in your power to experience and keep his commandments you know love is weakening and when that is so your faith is weakening, because if your faith was strong and ripe and keeping in touch with the Lord, it would keep arousing your affections toward him. A weakening faith brings a weakening love, and a weakening faith brings a weakening hope, and the Bible says, "Whosoever hath this hope in him purifieth himself even as He is pure." And when you find you are not arousing yourself to purify yourself as He is pure, it is because your hope is weak, and if hope is weak your faith is weak. As soon as you lose sight of the things you can't see then your hope begins to weaken.

So the apostle said in Heb. 3:12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the Living God." Look out for that unbelief. It will get in your heart and get you to living on earth again. No! Of course, you wouldn't give up professing religion, saying you were a Bible student, but you would just lose that inward light, that inward appreciation of the Lord, and you will detect your spiritual death in your private devotions. You will be probably quite alive when you come out among the brethren, but when nobody is around, there is not much spiritual life, not much devotion, all is private, and you have to come out among the brethren to arouse yourself.

Phil. 3:17-18: "Mark them which walk so as ye have us for an ensample." That is, you pick them for your ensample, you walk as we do. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." In what way? He says their god is the belly—their desires. They love to gratify their desires. "Whose glory is in their shame, who mind earthly things." That is, they pay too much attention to earthly things, influenced by earthly things. The earthly things about them are shaping their conduct instead of the heavenly things. The heavenly things, the invisible things, the coming kingdom, no longer regulate their lives. He says: "Don't walk after them." He says their end is destruction.

Well, how are we going to strengthen these things that remain? How enliven them? Well, start at the right point. Start with faith. Well how am I going to arouse my faith again? The Bible says: "Faith cometh by hearing and hearing by the word of God." That is, faith comes by the hearing, the getting, the comprehending of the Word of the Lord. Go back to your Bible and read Scriptures that ought to be food for faith, and while reading them don't read like some people do. Some people read about like this. (Brother Toole illustrated by reading rapidly from one of the Psalms such as might be witnessed in an an ordinary Sunday School.) And they keep on reading, reading, reading, reading, reading, and after awhile they get through the Bible. If one came in and would say: "What are you reading?" they would say, "Oh just reading a chapter out of one of the Psalms, that is all." Why, they told the truth. They were just reading a chapter out of one of the Psalms. They never took time to let one of those things they read get hold of their hearts. They never stopped to ask themselves what is meant. Dear friends, if you want to enliven your faith, read those things about God and then stop and say, "Is that true?" REALLY TRUE? When you begin to think about God, just ask the question, "Is all that true?" That arouses your faith. And in a little while your heart will say, "Yes, it is." Is that true? Yes, it is. And you will be saying, "Yes, it is" until you believe it is true, and it will be so real to you that your heart is going forth to God in praise and thanksgiving and love. Arouse your weakening faith. Arouse it by praise and thanksgiving. Give yourself to a great deal of praise, because praise exercises your faith, and seek the Lord by this exercise of faith, and meditate on the Lord until you begin to find you are appreciating Him over and over again. You will feel you are getting reconverted. That is the way to stay alive. Keep that lively faith in touch with the heavenly things and thus it will develop your love and exercise your love. Keep on exercising it, exercising these inward things you stir up through this faith.

Now, notice He says: "There are a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy." There were a few names way back there that remained loyal; there were a few that kept their faith and love so strong that they could remain loyal. Dear friends, there are some that will do this now. We don't know how many. We hope there will be lots of them, but some will do it. Do you hope to be among them? that you will keep your heart stirred up and walk with the Lord? keep developing the proper character? If we overcome, succeed in obtaining the victory, through faith and love and obedience, then we are going to have a new body, a body in harmony with our character, and you are going to be clothed in actual righteousness. All things in our body will just respond to our mind and won't respond to anything else. Dear friends, after while we will be good just because we can't help it. It will be as easy to be good as to be bad now. We will have to operate our will now to be good, but after a while our goodness will operate our will. And the Lord will not blot out our names from the book of life, "but I will confess his name before my Father and before His angels." He will say: "Here is one I am not a bit ashamed of. I tell you, there is one that I know. I know him through and through and I am not ashamed to introduce him to you and let you get acquainted with him." This class of individuals can be introduced before the Father and the angels. "Here, see, here they are, you can get acquainted with them, they can stand acquaintance."

Dear friends, let us take courage, let us push forth, let us learn our lessons from these messages God has given His people in the past. May the Lord add His blessing.

Discourse by Pilgrim Bro. M. L. Herr. Subject: "THE OVERCOMERS IN PHILADELPHIA"

THE meaning of the word "Philadelphia" is "Love of a brother." This period of the Church began with the Reformation and extends until recent times. It was the period in which the faithful were beginning to emerge from the obscurity of the Dark Ages and from the study of the Word and faithfulness to the Word instead of the dogmas of the Church and the traditions of men. They were separated from others by the Truth that stood in sharp contrast with the errors discarded.

The invention of printing, making possible individual study instead of dependence upon the statements of others, created a great change. Prominent among the Reformers was Martin Luther in Germany, but in various countries of Europe the Truth-lovers, learning to investigate for themselves, were discovering the great disparagement between the Bible and the teachings claimed to be based on the Bible, e. g., the Scriptures clearly teach "Justification by faith" in the finished, completed work of Christ. The Church, in its teachings, has substituted a corrupting error—the doctrine of the Mass—that the priest by a few spoken words, could create Christ, changing ordinary bread and wine into the actual body and blood of our Lord. Revolting practices, welcome only to the evil-hearted, had awakened Truth-lovers to realize that something was seriously wrong and they hungered to investigate for themselves.

The Bible revealed wherein lay the wrong. In consequence, the Truth-lovers were drawn very close to each other, for the very separation from the great mass made the faithful more dear to each other. Reform followed reform during this period, each reform finding a faithful few separated from a great majority who hedged about the popular error. It was this separation from the mass of the Truth-loving few that made this period specially the period of Brotherly-love. The Father is ever represented by His Truth and children of the light love the light even as they love the Father of light.

Verse 9 very specifically states the sharp contrasts that were drawn during this period. "Behold, I will make them of the Synagogue of Satan who say they are Jews and are not, but do lie." Remembering that this is prophetic language, we understand that by "Jews" is meant Israelites indeed. The great mass were plainly proven not to be Israelites indeed and more or less under the influence of

the Great Adversary, Satan. The doctrines of "Justification by Faith," "God's Elections," "Sanctification by the power of God's Holy Spirit," "Baptism" and its symbol by burial in water, "The Second Coming of our Lord," were all important doctrines, the introduction of which caused many to separate and a few to adhere.

Down through this period, much as in our present harvest period, the Truth found a precious few drawn to it as the magnet attracts steel, while the great mass remain in darkness, blinded by religious errors introduced by Satan. With what horror will some waken by and by when they realize that the religious institution that they verily believed was the Church, was indeed "The Synagogue of Satan." He is that old Serpent, the Devil and Satan which deceiveth the whole world. (Rev. 12:9.)

We do not understand that all such are in heart-likeness to Satan. Only such as choose willingly to have Satan's spirit are children of the Wicked One. But measurably in sympathy with one's natural inclination, such are easily governed through prejudice, personal preference, bias of judgment and are gathered with the many into Satan's deceptions while the Truth-loving few are separated into the glorious Brotherhood of Christ. So many precious things are said of the Church of this period. "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth."

Great, indeed great, has been the patience of the faithful few of this period. Peculiar to this Harvest and its close will be the test to "all them which dwell upon the earth." The faithful of the Philadelphia stage of the Church finished their course with Divine approval without passing through the peculiar test that the faithful saints of the last stage of the Church will endure. "I also will keep thee from the hour of temptation * * * * *."

We who live in this period rely upon the grace promised to help in *every* time of need. We are promised, "as thy day so shall thy strength be." (Deut. 33:25.) The Lord here indicates that being faithful to the test peculiar to their day, they would not be tested with the test coming in another period. It is not needful that we speculate on what we would do were we tried as others who greatly differ from us. They have the testing the Lord elects to bring to them; we have the cup the Father hath poured for us. Let us learn the designed lesson that our strength is not of ourselves but our sufficiency is of God.

How precious is the promise that those now deceived by the blinding influence of Satan to the degree that they miss the Great Prize and the narrow way of sacrifice open in this age, will yet have the blessed opportunity, under the New Law Covenant of the Coming Age, to "Worship before thy feet and know that I have loved thee." "Behold, I come quickly. Hold fast that which thou hast that no man take thy crown."

The very pinnacle of life, not only immortality, but the office of sharer with the Life-giver in the 1000 year work of restitution, will come to the faithful. It is not selfish to desire this glorious service. "Let no man take thy crown," —thy privilege of unselfish joy of the service in the great uplift work. "Hold that fast which thou hast." O, what a thought! By Divine Grace, this possibility is actually ours. Shall we not hold fast that we *have?* Shall we not make our calling and election *sure?*

"I have set before thee an open door." Only His invitation could lead us to aspire to such a height of glory. "I am He that openeth and no man shutteth." No human power can prevent the fulfillment of the Divine Purpose to compete the work of gathering the elect. No war, no calamity, no opposition to the Truth will really shorten the harvest. The 144,000 will *all* be gathered, and when gathered, it will not be man who shuts the door but the same Glorious One who opened this door. "I am He that shutteth and no man openeth." In Luke 13:24, 25, we read: "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able when once the Master of the house is risen and hath shut the door and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us: and He shall answer and say unto you, I know you not, *whence are ye?*"

How expressively this describes the spiritual condition of some who now speak loudly of their hopes of being glorified with Christ. Were they of the Father's spirit He would surely *know* them. "Whence are ye?" How these words should awaken inquiry. Jesus said to some: "Ye know not what spirit ye are of." Not being of the Father's spirit they are not being formed in His likeness—144,000 copies of God's dear Son will be perfected without them.

To those who know that they have passed from death unto life because they love the brethren, the Lord's counsel comes. "Hold fast that thou hast; let no man take thy crown." The disposition that comes because of spirit-begetting is truly the crown or pinnacle of life. However, we understand that the crown is the office to be bestowed upon the Church, to be held for a thousand years. The crown is not immortality, merely, for that will ever remain with the Church, but the office will endure for the allotted period after which the Father will have still more glorious service for His highly exalted and Divinely empowered Church. Have we carefully considered how our Privileges of service are directly the result of our *desire?* In wordly politics, an office is obtained by various expedients, not always honorable. No office in the kingdom will be awarded except there first be a holy desire for such service. The crown of life, the office and privilege of unselfish service, must be lived out in our present human experiences. Judas proved himself unworthy of a crown by his selfish use of his office of treasurer for the little company of thirteen. We, were we to use our privileges granted us in Christ for self-gratification, walking after the flesh and not after the spirit, using our acquaintance among the brethren merely to further human advantage, would surely by such procedure prove ourselves unworthy of a crown of life—the share in the exaltation to still higher service—privileges.

What an incentive is this to the most painstaking zeal we can employ in whatever department of His service our Lord may accord to us. Some one has well expressed the spirit of the New Creature in the following:

"If I were a cobbler, I'd made it my pride
The best of all cobblers to be;
If I were a tinker, no tinker beside
Could mend an old kettle like me."

To all who are prompted by the love that was in the heart of our Lord Jesus, the smallest privilege of service is so precious that every possible endeavor is made to faithfulness to the fullest degree. Such have the Lord's assurance; "Your labor is not in vain in the Lord."

To all such how comforting the words, "I have set before thee an open door." The many privileges of service all about us indicate that the door of opportunity is not yet closed, but, dear brother, sister, are we awake to our privileges? Do we make the most of every opportunity at our command? "I have set before you an open door," says the Master, "what are you doing with the privileges directly given you by me? That some will misappropriate them, employing them in the service of self, is clearly indicated. Such will lose their crown—the office and privilege of service with Christ as His joint-heir and Bride in the Kingdom.

But the keynote of the whole matter lies in the meaning of the word "Philadelphia"—love of a brother. "If we love not our brother, whom we have seen, how can we love God whom we have *not* seen? We cannot take advantage of our brother, using his weakness for our profit, and love him. All failing to eliminate this disposition must surely be rejected from the Kingdom class. None could be worthy of the crown of life who possessed this disposition. The spirit of the Master would do all in its power for a brother, helping him grow strong out of weakness; help him overcome when he falls; comfort him in his affliction and sorrow. To the true spirit of Christ, nothing could be more foreign than the disposition to take advantage of a weaker brother for self. Must it not be in some way that some, yielding to inherited weakness and selfish inclination in their flesh, lose the true spirit of service and the crown of life? No wonder the Lord shall bring to such the question, "Whence are ye?" Surely such are not of His spirit; such do not love their brother.

Beautiful, indeed, were the graces of the Spirit that developed in this stage of the Church. There is in this period evidence of great love for the brethren as faithful ones became teachers of the light as it became due, or sacrificing many personal comforts, carried the Divine message to their brethren. Loyalty, zeal, devotion, all important elements of brotherly love, mark this period. "Hold fast that thou hast." The light of the present harvest truth had not yet come to them. These words seemed prophetic in the light of future fuller revealment of the great blessings to come. These faithfully held fast that they had.

SPANISH WORK

Dr. L. W. Jones,
4100 Michigan Ave.,
Chicago, Ill.

Brooklyn, N. Y., U. S. A.
Sept. 14th, 1916.

Dear Bro. in the Lord:—

With the greatest pleasure I take this opportunity to send to you and yours my greetings and Christian love. I trust you all are enjoying both physical and spiritual health and receiving daily more evidences of God's love toward His "dear children" who love Him above all.

I am enclosing a picture of Bro. Tavel from Honduras. Also a report of the work done down there. If it is interesting to you, and you judge it will be interesting to others, you may publish it in one of the reports for the late Conventions, making all the changes that you esteem convenient. Please return this picture and the other photographs I sent to you before, when you have used them as intended.

The work in Colombia is going on. Bro. Salgar writes that his intention is to remain faithfully to the end, and that he expects to do so by God's grace. The prospects of going to South America with the Photo-Drama are getting in a better shape, and I hope to share that privilege very soon. At any rate, we leave all this in God's hand, knowing that He will direct us to do that which is pleasing to Him, and in the best way.

Yours in Christ,

ROBERT MONTERO.

The precious truths were held faithfully, even though some errors were still in evidence. The faithful have ever felt repelled by the errors, merely tolerating them. In due time, the sanctuary was cleansed of all defiling errors, but despite this fact these lovers of the Lord and His Truth clung faithfully to the Truth and were sanctified by it.

Can not we, today, emulate their example? Can we not prove faithful to the measure of light we may have and as the Lord sees that we need more, He will send us what we need. "Him that overcometh will I make a pillar in the house of my God." What assurance of strength and endurance these words represent.

Pillars, indeed, in the House of the Lord will all faithful overcomers be. In view of our great exaltation, what are a few provings of our character, called *trials*? Shall we not welcome them in order that we be tried, tested, proven?

Joyous, indeed, will be the entrance into glory of all found overcomers. None such shall desire ever to go out. "I shall stay in the house of the Lord forever."

Wonderful are all the blessings of God's faithful people. Specially precious, indeed, was the experience of the faithful of the Philadelphia stage. Earth has no joy like the joy of the brotherly love. May it more and yet more abound in our hearts. "This is my commandment that ye love one another; as I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35.

IN a previous report I mentioned the case of an ex-Roman Bishop who has been running a while in the race. I didn't give then a full report for the work was only beginning and I was not positive in order to make a statement. However, thanks to the Lord, the difficulty passed away and today I am able to say something about the matter that undoubtedly will be of great interest for all with me sometimes sing: "Send out thy light and truth O Lord!"

Bro. Dr. G. A. Tavel, 11 Calle Oriente No. 28, Santa Ana, Salvador, is a French Swiss by birth; for over twenty-five years has been traveling through Central and South Americas, and is well known as a lecturer and preacher. At first he was connected with the Roman Church as a priest and then a Bishop; subsequently he became a member of the Presbyterian and then a Baptist. While a Baptist Minister, he began to understand something about the "Times of Restitution," "The Fifth Universal Empire," "The European War and its Significance," "Improvements and Inventions," and "The Various Religions and the Signs of the Times." He preached according to the new light he was getting by searching the Scriptures, and the other Ministers called him "Adventist" and "Russellite." He reasoned that if Pastor Russell was preaching something like what he found to be the true teachings of the Bible, his duty was to find out. He wrote to Brooklyn. He didn't even know Bro. Russell's address. The letter arrived safely; he requested to have sent to him some of Bro. Russell's writings to study them; so the ministers, though with the view of reproaching him by calling him "Russellite" opened to him the way to come into the knowledge of the Truth, for he himself knew nothing about Pastor Russell. Their wrath praised the Lord's Name! Following are the extracts of his letter translated from the Spanish.

"Dear Bro. in Christ:—

"I was very pleased to receive your letter by which I learned once more that the Holy Spirit of God guides us one toward the other, all them that have been baptized by Him into one body—the Church. Besides it has been very much appreciated for it is an incentive for me in the midst of the strife that I have undertaken in these Countries whose people is more than bigots.

"* * * * Ecuador, Peru, Bolivia, Venezuela, Brazil, Argentina, etc., are very familiar countries to me. I have traveled through them several times. If it is the Lord's will that some day we would be together, our work will be easier carried out on account of my familiarity with these countries, and surely we will have blessings in the work of presenting the Photo-Drama. Besides, I am able to speak Portuguese and Italian; I am able to read English but I am unable to write it, so it has been a blessing to me that God should have you there, in my way, to be my interpreter toward the brethren, especially with Bro. Russell, our Pastor.

"My thought and desire, like yours was and still is to visit Mexico, Central and South America and then Spain, sowing the seed of Truth and given man an opportunity to know about the Ransom by grace and their possibility of obtaining everlasting life by believing in the Saviour and Mediator Christ Jesus. Let us trust to Him our good wishes, let us give our hearts to Him, and wait in Him till He opens the way which undoubtedly He will do for I can see that you will be an instrument to that end having been placed at the side of the Brooklyn brethren to help and promote the work in Latin American Countries. By the way, I will remark that the field is a good one and that Pastor Russell's work is a necessity to help the study of the Bible and to bring out of Babylon, so called Christianity, worldly church, good many hungry souls.

"To relate to you all the hard trials and troubles that I have experienced since I have been preaching openly "Millenial Truth," would be to abuse of your patience. Enough

is to say that today all doors are closed to me and that with great difficulty I am able to secure my living. I am a physician, when I was a protestant, I had protestant patients, today all them have retired and I must work in some other way. I was going to Honduras but the door was closed to do so. While giving some lectures at Santa Ana some got interested in the Truth and they have asked me to remain. This shows me that God wants me here and not in Honduras where I was going by mine own will. I decided to obey God and endure hardness here and be useful in the work to the friends that have asked me to be with them. They are very few indeed but nevertheless is the beginning, so you can tell the brethren that the first class of Bible Students in Central America has been organized. I can assure you that among the few there are eight fully decided to follow and that the others also are greatly interested in spite that the priests and ministers do all they can to prevent them from coming to my house where at present we hold the meetings.

"In the Capital of Salvador we have about 15 who correspond with me and I regularly visit them twice a month; they pay my expenses, so enthusiastic they are for the Truth, but conditions here are in a bad shape and perhaps they will be unable to supply the money longer. I trust that God will procure in some way the means to carry on the work of letting the light shine.

"My earnest desire is to commence anew the lectures and that was the reason I requested the Photo-Drama in order to attract more the attention and bring more souls to the light making more known our Bro. Russell's work "THE DIVINE PLAN OF THE AGES."

"I wish you would do as much as you can in order to bring to the attention of the brethren in Brooklyn the necessity of bringing the light to these Countries of darkness and superstition. Ask them to take the matter to the Lord in prayer. There are good many from 'Macedonia' calling us to go to them. (Acts. 16:9)"

Bro. Tavel sent two photographs of himself to Bro. Russell; one of them has the following dedicatory: "G. A. Tavel, ex-Roman Bishop, ex-Baptist Minister, and now sincere admirer of the work of Restitution, preached by his Bro. C. T. Russell." He also sent his picture, copy of which appears with these lines, to the Bro. in Brooklyn.

Discourse by Bro. T. H. Thornton. Subject: "THE OVERCOMERS IN LAODICEA"

I am satisfied, dear friends, that you have been listening very patiently to the talks that have been made on six of the seven churches—it is my privilege to speak about the seventh. We might say that the rewards promised here shall accrue to each of the overcomers in each stage or dispensation of the Church that may have been overcomers. This is very clearly shown by the context: "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." The Lord chose the seven churches of Asia Minor with certain characteristics just such as church should be during these seven periods. It also gives to us the history of the Church from the original down to the present time. We realize the fact too, dear friends, that the church in each of these dispensations has had wonderfully to do with the moulding of the character of the people at that particular time, has had something to do in the swaying of the mind in one way or another.

"These things saith the Spirit unto the churches." Now, the names given to each of these churches represent their condition or their standing before God. So the church at

Ephesus—desirable;
Smyrna—that which is bitter;
Pergamos—earthly elevation;
Thyatira—the sweet perfume of a sacrifice;
Sardis—that which remains;
Philadelphia—brotherly love, or the love of a brother;
Laodicea—justice for the people.

And coming to the last period of the Church's history, we realize that the influence that has been exerted by the great church nominal, including also the real Church, those really children of God, has been such upon the minds of the people of the world that they have been led to cry out for justice in these last days. There is not a class of people on the face of the earth today but what is clamoring for justice. It is true as races, as nations, as individuals, religiously, socially, financially and otherwise. All classes and condition of mankind are clamoring for justice. It is a profound fact in history that whenever a community, a county, a state or a nation, all the people of it begin to clamor for justice, all for one thing, it is not long until they get it. That is the history of the past, dear friends.

And so as we look out upon present conditions, we find that financially, nationally, socially and otherwise the world of mankind are clamoring for justice. We are glad today to be able to say, dear friends, that it is not going to be very long until they are going to get it. It is not going to be long until justice shall be meted out, and the fact remains that all classes and conditions of mankind will be disappointed at first when justice is meted out. Why? Because they have false ideas as to what constitutes justice. They do not understand the matter alike. We find as races today, the different races think they are not treated right by the other races, they think justice has not been given as respects races. We recognize too, dear friends, that nations are clamoring for justice, and each one have their own idea as to what constitutes justice.

Take, for instance, speaking politically or nationally, our own mother country. She thinks it is nothing but right that she should control the sea. It has not been long since an English writer made this statement: "We do not want to mistreat other nations or do them an injustice, but they were more unfortunate than we. We are just a little more fortunate than they and succeeded in building a navy before them. And they should not think hard of us for controlling the sea." But some of the other nations do not think that is justice. In fact, the other nations do not think that Great Britain made the sea. They think that the Lord God Almighty who made this earth and prepared it for man made all things on it, and they think that they ought to have free rights on the sea too. And so they are fighting today for what they think is justice. They think they are going to get it, but think so by getting rid of the other fellow. And so they think they are going to get justice by destroying those that oppose them and what they think constitutes justice. But they are going to be sadly disappointed. It is not coming that way. Justice will never come at the point of the bayonet or by big guns or submarines or dreadnaughts or munitions or artillery of any kind, but through the Word of the Lord which is the sword of the spirit, as it is given out to mankind through the Old Testament worthies when they shall be brought back and take their places and receive their instructions from the glorified Christ.

It is true there is going to be a general overturning and wreck of present things before justice is finally meted out. You know in this nation in which we live the rich men think it is right to dictate the policy of this country. They think it is right to dictate to the governmental authorities. They think they pay the greater amount of the taxes and therefore it is right to dictate to the government. Not only that, but they think it is just and right to furnish guns for the killing of their fellowmen. In the New York American a statement like this was made, that the men who were floating that great loan for the allies, the men who had the money said: "Oh, no, we would never for one moment think about furnishing you guns and ammunition for killing our fellowmen for five cents on the dollar, but give us *five and one-half cents* on the dollar and we will furnish one-half billion to you," estimating human life at one-half cent for putting money into their pockets. They think they have a right to dictate to the preachers what to preach.

I was in a town in West Virginia and a certain church sent for a preacher in Ohio to preach a trial sermon. After he got through the rich men said to him: "Now, if you are going to preach in our church you must think and you must preach certain things." I don't know how much Christianity he had, but he had backbone. He said: "Gentlemen, if I can't preach what I believe the Bible to teach I will go back home and take my pick and shovel and go into the mine and dig coal to support my wife and children before I will go before a congregation and preach what I don't believe." I don't know how much Christianity he has, but that is the kind the Lord is looking for to be his bride, those that will stand for what is right."

He says: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." It is a sad fact that today the great church nominal is in a lukewarm condition. She is not out and out for the Lord, neither against the Lord. If she was she would not deceive anybody. But she is neither out and out for, or against, but assumes a middle ground. Apparently she would reach one hand up toward Jehovah God and another toward the adversary and say: "Good Lord, good devil, I don't know which of you fellow's hands I will fall into, but I want to do the best I can toward both of you, and if I get into either of your hands, do the best you can for me." (Laughter.) You know the Prophet Elijah gives a picture of the sad conditions as they exist today. In speaking to the Lord's typical people he says (1 Kings 18:21): "How long halt ye between two opinions? If the Lord be God, follow Him, but if Baal, then follow him." The revised version reads: "How long go ye limping between the two sides: if Jehovah be God, follow Him, if Baal, follow him." Friends, did you ever see a drunken man going up a street in a muddy time wading in the middle of the street? If you did, you will remember that the poor fellow walked along, his head either to one side or the other. He saw the sidewalk and made a dive for it, but not very long his head fell to the other side and he made a dive for the sidewalk on that side, and so first toward one side and then toward the other, and still staying in the middle of the road. That is what the Lord says of the condition in the great church nominal today. She just limps along between the two sides.

Do you know, friends, who today among nominal Christianity is the greatest living evangelist? Billy Sunday. I am not going to say anything against Billy Sunday here. That is not my business. My business is to tell the truth and let Billy Sunday run his own business. I believe Billy Sunday is doing a work that needs to be done, and I am going to let him do it. But what I want to call your attention to is this. I clipped a sermon out of a paper that was preached by Sunday at Paterson, N. J. The Y. M. C. A. had brought up from New York 400 blue jackets and after a good dinner they heard Billy preach. He preached on war. He told them about war, about the equipment, about the training in the camp, the small and the large guns, and in the run of his talk he had reached the point where he was handling the sixteen inch guns. It was about the time of the sinking of the Lusitania, and he had given reference to that. And so after this great sermon to those marines he said: "All who want to start on the road to Heaven strike the sawdust trail." And every one of those 400 blue jackets were converted that day and 300 other people. And after they started up the sawdust trail people started to shake hands, people took out their handkerchiefs and waved them like maniacs, and actually stumped Billy for awhile, and afterward he concluded by prayer, and in it he said: "Oh, God, in these trying times, give to President Wilson all the strength he needs. But listen, Lord, you know whatever he does we will stand by him. In the words of Meyer Decker, 'my country, be it right or be it wrong, my country!'" And when he reached that point he would liked to have extended the prayer but it was too much for the blue jackets, and so they rose up and yelled and broke up the meeting in pandemonium. If people are converted under any kind of preaching, to what are they converted? To illustrate, suppose a man had been a democrat as you have here in the south, and a republican preacher should come along and he would hear a republican sermon and listen to that sermon and under its influence is converted. To what converted? Do you think he is converted to God? Do you think he is converted to the Christian religion? Don't you rather think he had been converted to republicanism? Then if anybody is converted under the influence of baseball and so forth, then in the name of all logic and common sense, to what is he converted?

You know Billy has the advantage of the preachers, too. I was told by a rich man up in Canada how he does it. He points to the preachers and says: "You are nothing but a set of evolutionists, and your seminaries are nothing but a hotbed for infidels, and your churches are nothing but cold storage plants." And then after he gets his converts he says to them: "You get into one or the other of these cold storage plants; if you don't you might spoil." (Laughter.) That is the sad condition of the church today. I will spue you out for this reason, because you are neither hot or cold, but lukewarm. Why?

"Because thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked." Now, friends, I used to be a preacher, and when I was a preacher we preachers used to tell the people that the Lord had poured the wealth of the world into the lap of the church, that the church had become rich financially, that the church used to be poor from a financial standpoint, but the Lord had now made the church rich. And we used to tell these rich men: "Since you have sense enough to make money and not sense enough to spend it, you turn it over to us. We don't have sense enough to make it, but we have sense enough to spend it. You turn it over to us and we will have the world converted in a few years." Well, friends, they told the truth about being rich financially. I was one of them and told me the truth about that. We told the truth along another line. We were rich educationally. There never was a time that the church nominal had the amount of money they have today. There never was a time they had an educated ministry and pew as they have today. Rich in money and education, and not only that, but they are rich numerically. There never was a time in the history of the church when they had a membership as they have today. Rich in money and in education, in spite of the fact the Lord says she is the wretched one, and poor and miserable and blind and naked.

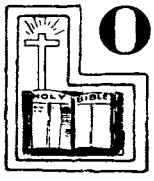
"I counsel thee to buy of me gold tried in the fire that thou mayest be rich." You know gold is a symbol of the divine nature, and so we are to buy the things that tend to the development in us of that character likeness of Jesus, so that when the time of birth comes we will be partakers of the divine nature.

"And white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear." The righteousness of Christ. Put on Christ as an adornment. Put on Christ as our righteousness. And not only put it on like we would put on a garment, but put it on in the sense of putting it in and let it reflect itself in our daily lives. Not only clothed in the garment of justification, but living it out before those with whom we come in contact.

"And anoint thine eyes with eyesalve that thou mayest see." That we may be able to see the divine things.

"Behold I stand at the door and knock." In 1878, dear friends, according to Bible chronology, the Lord spued the old nominal system out of his mouth. From that time on he reckons himself standing on the outside, knocking at the door, not to get in, but for the sake of those that have an ear to hear, knocking for the individuals. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." So those who have an ear to hear and receive the truth into their hearts the Lord will come unto them and sup with them and they with him. Then friends, if we are to enjoy these rewards, how shall we be of that class? Apostle John answers the question for us: "This is the victory that overcometh the world, even our faith." And that is not simply the faith we had back yonder when we believed on Christ as our saviour. He is talking about the faith that Apostle Paul speaks of elsewhere in writing to the Galatians, that we have believed on Christ that we might be justified by the faith of Christ and not by the works of the law. Not only that, but he says we have that faith that worketh by love and purifies the heart, and as love is the fruit of the spirit it is self-evident that the faith he is talking about here is the faith that comes to us after that we have made a consecration to God and been begotten of the spirit of God, and that works by love and purifies the heart and makes us right in the sight of God, so that we do the works of the Christian—"Do the first works"—works prompted by love, the spirit of God the energizing power, love the moving cause, that everything we do and say we say and do it through the power of love to God and love for His truth and love for our fellowmen.

Discourse by Bro. R. H. Barber. Subject: "BRETHREN DWELLING TOGETHER IN UNITY"



OUR text this morning, dear friends, is found in the 133d Psalm, a text that I feel sure we are all familiar with: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." We understand that the prophet here is telling us that Aaron as he stood there and was anointed with the holy anointing oil was a picture of the Church in the Gospel Age, that his head represented the Lord Jesus, and the various members of his body represented the Body of Christ. Just as Aaron was anointed by the oil running down on his body, just so the antitypical anointing, the Holy Spirit, the spirit of the truth, of love, of kindness, of mercy, the spirit of God came upon the Lord Jesus as the Head of the Church at Jordan, and ever since that that same spirit has been flowing down upon the various members of the Body. The expressions which we have used we understand are descriptive of this spirit. It is described as the spirit of patience, meekness, unity, love, kindness mercy, etc.—God's Holy Spirit, the antitypical anointing oil on the Church. Our text tells us that the Heavenly Father looking down upon the earth and seeing the Church anointed with this spirit, seeing the anointing oil flowing from the Head to the Church, and sees them controlled by the spirit, sees them dwelling together in unity, because the purpose of that spirit is to keep them in this condition where they will be at peace.

You notice the thought today is the thought of peace, oneness of the Body. We find a great many Scriptures referring to this oneness of the Body. The thought is that of harmony, living in peace, living in love and unity, upholding and co-operating and helping one another into the kingdom. "How good and how pleasant it is for brethren to dwell together in unity!" We want to read a few texts showing that this is the desirable condition from God's standpoint.

First let us notice one thought. As we go around the country we find in the various classes a little spirit of inharmony; hardly a class with half a dozen members but what there is a little friction. And why does the Bible set before us the thought of perfect harmony when there is so much inharmony? Ah! we understand that God could not set before us anything except the perfect standard, and so He has set this perfect standard for us in the Bible. And then as we think there is a great number of consecrated people on this earth and from that number He is finding 144,000 who will permit Him to lift them up to this desirable condition, we understand that the time when they can dwell together in perfect unity will be beyond the vail. The Heavenly Father could not use anybody beyond the vail except those who would let Him develop this perfect character in them. If we persist in wrangling, disputing, quarreling and devouring one another, persist in manifesting that unholy disposition or spirit, we could not be used by the Father in blessing all the families of the earth in the next age, because we would still have that spirit over there and we could not serve His purpose, because the purpose He has for us is that of blessing, not biting, devouring, wrangling, disputing, injuring, etc. And that is why we must perfect a character that is acceptable upon the earth. Now notice a few texts:

Eph. 4: "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers (what for?) for the perfecting of the saints. Bringing them up to the condition where they will dwell together in unity. "For the edifying of the Body of Christ till we all come—" You see, dear friends, this is a matter of growth, development, until we reach this point. "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." Then farther along: "Speaking the truth in love, may grow up unto him in all things, which is the Head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." You see, dear friends, it is a matter of growth, of development, and consequently, the Heavenly Father sees the need of constantly pruning and chiseling and polishing us in order that He may develop us, bring us up to this point. God has begun this good work; God will finish the work. You and I can co-operate by the full submission of our wills and by watching and keeping our bodies under and studying, so getting an accurate knowledge how to do the Father's will on the earth.

Eph. 2:16-22: "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple"—the thought of growing again. What for? "In whom ye also are builded together for an habitation of God through the spirit"—God's gentle, loving, kind, sympathetic, forgiving and forbearing spirit. God is fitting the Church for the abode of His spirit, the divine power or energy by which He will bless all the families of the earth. So we can see this is a gradual matter.

Eph. 4:29-32: "Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamour, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake forgave you." You see this glorious standard set before us. And yet we find in the various ecclesias the spirit of condemnation, bitterness, envy, selfishness, jealously, evil speaking and surmising. Dear friends, if these are here, we can see the necessity for developing them, or else the necessity for clipping such ones off from membership in the Body, and the Scriptures assure us certain ones will be cut off, those branches that bear not fruit. Other Scriptures show us some will be separated. You know in the culture of the vine some bear no fruit, called suckers, and must be cut off. And so the Heavenly Father is doing this work at present. We are in the condition where division is taking place. Oh, we remember the text: "Is Christ divided?" And also, "There should be no schism in the Body." And we wonder why they were there. Oh, dear friends, God is preparing the Body now for its place in the kingdom, and there are some faithful ones and upon them God is spending His energy chiefly. What is the cause of this lack of harmony? There is a wrong heart condition.

Before we got the truth everyone of us were bad at heart, and I suppose the majority of us thought we were pretty nice fellows, too. The prophet tells us the heart is deceitful above all things and desperately wicked. But you know it very seldom deceives anybody but the owner. And so when we come to a knowledge of the truth we thought we were pretty nice. We were measuring ourselves with the world, with the Sunday School teacher or preacher or some other saintly character in the church. Then when the Lord brought us into this condition his message of truth and the glorious character of our dear Redeemer and his purpose was to show up our heart condition, to let us see what kind of characters we were so we could co-operate with Him. How does He do it? His word is described as a mirror, and in it He gives us instructions and we search it and begin to see the beautiful character and example of the Lord Jesus, the wonderful requirements that the Heavenly Father has given us, and we see there the means by which we can attain to this standard, and then we can see our own impulses reflected and in this way God shows us our bad heart condition. You know the Bible pictures the heart as a fountain, and out of the same fountain came bitter water and sweet. That was the way once. And then we are told that out of the heart proceed murders, etc., and so the Lord has to undertake to regenerate the heart and not the flesh. Some dear friends have the thought that the work of regeneration now begun is a regeneration of the flesh. But it is of the heart. "Create within me a new heart; create a right spirit within me." God has undertaken to enthrone His spirit in the heart, and those who have His spirit and let Him work out the good

pleasure of His will in the heart will gradually get rid of the spirit of Satan, and God will use every experience, trial, persecutions, rebuffs by the brethren of the truth, rebuffs by the world, and everything else to better our heart condition.

Sometimes we come into a class and somebody with a quick temper will let fly a sharp word at you. If we retaliate whose spirit is it, the spirit of the Lord or of Satan? If we retaliate and speak unkindly in any way we are not standing the test God sent to us for rectifying some wrong condition in our heart. Suppose we have a real desire to co-operate with God, and somebody says something like that, having that spirit of God you will think something like this: "I guess I needed that. The Lord sent that to me. I wonder if I really did it? I wonder if it was to rectify a wrong condition of heart in me?" In this way we will co-operate with the Lord and the spirit of the Lord is more and more enthroned in our heart. This is one of the ways of being filled with the Spirit. But supposing under the stress of the temptation, suppose we hurl back the unkind word. We said something rude, harsh, hypocritical. We said that to show up our heart condition. It is humiliating, isn't it? That is exactly what that experience came for—to humble you, to let you see there was something there in your heart you had not rooted out yet, and every single one who meant his consecration will learn a lesson from that experience. They will go to that brother and apologize, and they will put up a fight against that bad spirit that was in their heart and strive to get it out, become emptied of Satan's spirit more and more, and more and more filled with the spirit of the Lord. And those who have this disposition are able to dwell together in unity. If every one had that spirit how easy it would be to dwell together in unity. It is because some have not this disposition—some made a consecration retaining a measure of self-will, of self-conceit, a little stubborness, a little lust of the flesh, a desire to gratify the flesh, and they are the ones that use the sharp words that prod, that keep the friction in the class all the time. They are the ones who unless rectified must be pruned off.

So you see, dear friends, that the Lord has regenerated these hearts, and every one of us need regeneration. We didn't know how badly we needed it at first. I remind you of two or three Bible incidents. You remember the disciples went into a city to get food, and were refused, and they said: "Lord, wilt thou that we call down fire from Heaven and destroy them?" What did the Lord do? He gave them a picture of their own hearts. "You don't know what spirit you are of." They learned their lesson, and from that time on they never manifested that spirit again.

Did you ever have some brother or sister say to you: "My dear brother, I don't think that is the spirit of the Lord?" If you did, and if you were in the right frame of mind, you would say: "I thank you for that statement, and I will watch and see that I am not troubled that way again." But if the spirit of the adversary and a desire to condemn were there, and you would say something like this: "It is none of your business; the Lord didn't appoint you to judge me," the Lord cannot fit you for a place in the kingdom. We notice, too, in the case of the disciples how the Lord showed up their heart condition. The Lord uses the method of constantly exposing your heart condition, and if you meant it you are glad to have it, and if not you are angry and bitter. You remember Peter. He seemed to be a remarkable character in a good many ways, but he had one fault. What was it? Bombast—boastfulness. He thought he was so courageous and strong. And so the Lord said: "Everyone of you will forsake me before a great while." Peter said: "Everyone may forsake you, but I won't." Peter thought he was superior to the others, and so he boasted. Poor Peter didn't know that that boastfulness was a weakness, an infirmity, a manifestation of a wrong spirit. And so his heart was deceiving him. The Lord said: "Before the cock crow thou shalt deny me thrice." Satan is going to sift you and right where you think you are strongest, you are the weakest. Peter, you are vulnerable on that point. You think you are invulnerable. Peter, you mean it, but I am going to show it up in such a way that will take all that conceit out of you. But let us look further and see that Peter did have a kind of courage. Peter took courage, and with that courage, yet a devilish kind, he drew a sword, and I believe if the Master would have given him permission he would have fought that whole crowd until he was dead. But when he was before the high priest along came a little girl and Peter did not have any courage then. And you remember when he denied the Master the third time he looked and the Master was looking into his eyes. "Oh," Peter said, "just see what kind of a fellow I am. I can see myself now." What did Peter do? He was right at heart. Peter needed to have that experience to show what kind of a fellow he was. And so he went and wept bitterly. And you remember our Lord was taken away and Peter had no chance to ask him to forgive him. And then afterward the Lord said: "Go tell my disciples and Peter." He knew Peter would hesitate without a special invitation. And you remember how in Galilee they were out fishing and the Lord punished Peter. How? In a beautiful way. When they drew the net ashore he said: "Peter lovest thou me more than these?" And our Lord used that word "agapa"—the highest kind of love. Peter replied: "Lord, thou knowest I love thee—"phileo." The Lord said again, "Peter, lovest thou me more than these"—again using "agapa" and Peter replied that he loved (phileo) him. Then the Lord said: "Peter, are you sure you love me with 'phileo' love?" Peter remembered his past experience and broke into tears and said: "Thou knowest I love (phileo) thee." Peter was thankful for that lesson and he profited by it.

If the Lord gives us some humiliating experience, what is it for? To bring us into that condition where we will not have these works of the flesh any more. Look at Judas. He had a money-loving spirit. I imagine he had the spirit to make a break where if he could make a few pennies and the law not get hold of him he would do it. Noticing his sharp business ways, the disciples made him treasurer, and denied themselves their money and gave it to him so they could have some means when necessary, and we notice he was brought under the beautiful character of our Lord to correct that disposition. Don't think because Judas was thief he was worse than usual. Other things are worse than that. But Jesus' teachings did not rectify his heart. On the contrary, he began to take out money from the things they had denied themselves of, and we can imagine he took some out at first with the thought he would replace it and perhaps he did. Later, having stultified his conscience, he took it out until finally he took all the money that was there. He was a thief. The money-loving disposition having seared his conscience, the time would come when someone would offer to give him thirty pieces of silver to deny his Master and his conscience didn't bother him. If we stultify our conscience we will go from bad to worse. And then what occurred? You remember he met with the disciples on the passover night. I believe the Lord gave Judas the last chance there. He said that someone will betray me. They all said: "Is it I?" When He came to Judas, if he had said: "It is I; I ask for forgiveness," he would have gotten it. What did he do? He told a lie. He said: "Lord, is it I?" And he knew it was he. Peter saw his mistake and rectified it, but Judas did not. When the Lord showed up Judas' heart condition the devil entered into him. What did he do? He went out and got a band and went into the garden and kissed Jesus repeatedly! He was a thief, a liar and a hypocrite. Then what did he do? He committed suicide. Was there anything good about Judas?

We can see, therefore, that some desire to have their own way and they are not co-operating with the Lord, and they go from bad to worse. They drift away until their weaknesses harden their conscience. That is the work that is going on now. There is that class that is making trouble and confusion and friction in the Body of Christ this side of the vail. I tell you it is a serious thing to think about.

We call attention to a few texts. In looking into the matter we found there were thirty Scripture texts telling of tests and siftings and divisions of this kind in the early Church, and then we found twenty-six texts telling of divisions and separations down here in the harvest of this Gospel Age. There may be more. I found that many. Some of those texts have several verses. There were the same reasons back there as here. Some were doctrinal. Some because of selfishness in the heart. Some from one thing, some from another. We see the need for division and separation. Let us get this thought that the Lord is using the method of a series of constant exposures of the heart condition. We go to the class somewhere. First some little question comes up, some question that is not thought of beforehand, and someone says something unkind to another. What did the Lord permit it for? To show something in the recesses of your heart that had not been purged out. The work that the Lord is doing is the purging out of the old leaven. One is rightly

exercised by these little experiences and another is not. Why? He has that self-will. He has not fully consecrated himself to the Lord. So these experiences work favorably to some, helping them to get rid of their old infirmities and wrong spirit and helping them to get a right spirit in their heart.

1 Tim. 4:1-2: "Now, the Spirit speaketh expressly that in the latter times some shall depart from the faith." They couldn't depart from the faith unless they had it. This means those that had the faith. "Giving heed to seducing spirits and doctrines of devils." Now notice: "Speaking lies in hypocrisy." If one has had the truth can he get to the point where he speaks lies in hypocrisy? You and I have had the experience of knowing some who have associated with us in the truth and gradually drifted away, and I know they have told lies and knew they were lies. I cannot judge the heart, but we cannot close our eyes to facts, and when we know they are facts that is what they are. If we try to make ourselves believe that they know it is not a lie, and if we try to make ourselves believe it is not a lie, we are practicing Christian Science, that is all. We must say that is a fact. What made them speak those lies? Listen: "Having their conseeience seared with a hot iron." Violating their conscience, violating it again and again until conscience ceases to serve its purpose and becomes seared. That is why some in the classes are wrangling and disputing and saying unkind things and come back tomorrow night and do the same thing, and you never heard them make an apology before the class or any individual. Why is it? They have gotten to the point where they are seared and are not striving to overcome. I want you to make a clear distinction between such characters and some who have weaknesses of the flesh and a wretched temper. They come into the class and say something unkind and then go home and have a battle all night long. The new creature says to the flesh: "You must rectify that wrong." The flesh says: "Oh, don't do it. Everyone will laugh at you." The new creature says: "You must rectify it." And that brother gets up the next morning and goes to that party and makes an apology. Then gets down on his knees and asks the Lord's forgiveness. One is overtaken in a fault. One character endeavors to overcome and the other doesn't care. He is in the flesh for one purpose and that is to gratify his own desires, and gratify s-e-l-f; not fully consecrated. Sometimes we wonder if they were ever consecrated at all. Their determination is to do their own will. Now, dear friends, you see the reason for cutting off such. That is what the Lord is doing. He is regenerating the heart and it takes all these trials to do it.

Eph. 4:18-19: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, who being past feeling have given themselves over unto lasciviousness." They have gotten to the point where they are past feeling. That is the point where they don't apologize. That is the point where they get up and call people fools and liars. And I know in one class where a man got up and used his fists and knocked another brother down, and he was an elder in that class and persisted in remaining an elder. He got to the point where he was past feeling. And then there are other texts. Turn to the book of Jude, for instance.

We find a great deal in the book of Jude beginning with the 8th verse—speaking of a class associated with us in our classes, dear friends. We hear sometimes that it takes two to make a quarrel, but I have noticed that in a class one can make twelve or fifteen quarrel and they can't stop it. "Likewise, also these filthy dreamers defile the flesh, despise dominion." You know I think the thought in that phrase is this: God has made certain little rules of order and discipline in the class. He has told us to elect elders, for instance. The elder serves as the representative of the Lord Jesus. He is the chairman to maintain discipline, parliamentary discipline, etc. And when we held up our hands that is what we assented to. It is a reasonable or moderate degree of restraint of license (not of liberty). We will see this elder strive to maintain order. He is having a Berean lesson. He asks what is the thought of one, and another brother over here says: "I will give my thought." He is one of those fellows making confusion, wrangling in a class. "Despising dominion." The elder says: "Wait, brother, I will give you an opportunity." "I want it now." He is determined to have his own way. Then the elder might say: "We won't let you talk yet." And then he gets up and says: "We have a pope for an elder." And then afterwards he talks to the class and has got two or three sympathizing with him, and that elder tries to have discipline. He comes up for election. He has got four or five against him, and he feels he can't serve because there are some against him. I know of a class where there are no elders at all because four or five would vote against those they don't want every time.

"And speak evil of dignities." Now, when you elect an elder you conferred a sort of an honor upon him. It is an honor to be an elder. It is an honor to have the truth. It is an honor to serve the class in any sense, as secretary, or treasurer, or upon an committee. But we will use this word and apply it to an elder. There is a dignity. By your votes you gave him an honor to serve you. This brother that called him a pope was speaking evil of dignities. Oh, sometimes they speak so of Brother Russell. They say he is a pope, that he has the power of a pope, doing so and so, and tells us what to do. There are some friends of that kind associated with the classes at the present time.

"But these speak evil of those things which they know not." They think they know better than the rest of us. Sometimes you say to them: "You are the only ones in the class that think that way." And they say: "Oh, well, there wll only be a little flock in the kingdom." And they will twist every argument to make it fit themselves.

"Woe unto them, for they have gone in the way of Cain!" What does that mean? Murder. How does it mean murder? They hate their brother. They hate that brother in the chair, and they will go out and slander him to his back. They will engage in every scheme that corrupt politicians would engage in. Yes, even buy votes. How? They will go to someone and say: "I will support you, but you vote against that brother." And so you will find some friends in the class who will look around and see how so and so votes and then their hands will go up. I tell you, their votes have been bought.

There are some things, some political matters that would apply to the truth friends. We have "standpatters" among the truth friends. We have "liberals" and "progressives." And then we have "floaters." A "floater" is one that will sell his vote.

"They have gone in the way of Cain and ran greedily after the error of Balaam for reward, "and perished in the gainsaying of Core." Now, the next verse tells us that these friends are in our classes. "These are spots in your feasts of charity,"—your little love feasts, the study feasts we have together, feats of charity and love designed to build each other up in the glorious holy love and perfect that which is lacking in our characters, and here are some spots in them. "When they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit." That is what they come to the class for. They didn't come to feed the rest. They came to have their own way. A vote is to be taken to have a public meeting next Sunday. The majority think it is well to have a meeting. They say: "We can scatter the tracts, and if only a few come out and we can see just one interested that is worth all our work and inconvenience and everything else." Another says: "I don't think we had better have it. It is up in that old room, and it is so hot to scatter the tracts and get to the hall." What are they considering? Their own flesh. They are not considering the Lord, not considering their brethren out of Babylon or in Babylon. Isn't there any possibility of helping one over there? Never stop to ask that question at all. No sir. It is not comfortable or convenient. We will take the vote. Say there are twenty in the class. Eighteen vote for the meeting and the other two vote against it. The two say: "We will not help or co-operate, or help pay expenses, or scatter the tracts." They are feasting with us, gratifying themselves. Everything must be bent to the one purpose of making everything comfortable to them and gratifying every whim and desire they have. They are "feeding themselves without fear; clouds they are without water." They have lost all the truth they had. "Carried about on winds; trees whose fruit withereth." Trees could not wither unless there is some fruit on them. They started out with some fruit, but it is withered. "Without fruit twice dead plucked up by the roots." A class of people who have gratified the flesh and gone to the extent where their conscience is seared with a hot iron, and possibly also under the sentence of the second death. "Enoch also prophesied of these * * * * * mur-

murers." They are murmurers against everything the class does. "Complainers." They complain against the weather, against the scattering of the tracts, things are not right, etc. "Walking after their own lusts." Gratifying the flesh. "Speaking great swelling words, having men's persons in admiration because of advantage." Oh, looking up to someone in the class, some ambitious brother. "He likes us! He is our friend!" One sister said to me once, speaking of a certain brother: "He is on our side." I said: "Oh, you have sides in this class?" "Yes." "You have sides?" "Yes, sir." "Well, I am not on your side. If you have a side I am not on your side. If you have a side it is wrong." That very spirit was condemned by Paul. "Is Christ divided?"

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time." Mockers! Now notice: "Who should walk after their own ungodly lusts." Following their own inclinations, their own desires: everything that is done, every vote that is taken, every effort that is made, they vote and decide what they shall do by their own personal preferences and desires and never consider the rest of the friends in any way. And if they speak sharply and injure anybody's feelings a little they never apologize. They do not think it is necessary. Why? because they have not the spirit of the Lord and don't see the necessity, don't see the necessity of keeping our hearts humble and submissive to the Father's will.

These are they who separate themselves." Oh, almost automatically they separate themselves from the friends. They keep up that fight and dispute until finally the class straightens up and has a little more backbone, and they will say: "Well, if we can't have our way we will get out." And the class got a blessing in that way. Some put up with these things. Some tell me of the conditions that exist, and I say: "It is your own fault. If you follow the way the Lord has laid down you won't have these conditions. You are letting some friends interfere with the Lord's arrangement. Now take your stand." "Oh, that person will be an enemy of mine!" "Never mind, you will have a blessing." We had an experience in my own class that way. Finally when we came to take our stand that class had a blessing and have had it ever since—by getting rid of those who separate themselves.

Now another thought: In showing up these heart conditions the Lord sometimes wishes to show them up to the rest of the class. I have no doubt but the rest of the disciples thought Judas was as fine as the rest of them, but the Lord knew. The Lord wanted to show up Judas to himself first and then to the rest of those disciples. So they could say: "We see what kind of a fellow Judas is now." Sometimes we think a brother is fine. I remember an instance—a brother that brought me into the truth. I have heard some say: "That brother will never desert the truth." Outwardly he was a fine brother and his humility was his chief characteristic. But the Lord knew he wasn't so humble. What did He do? He sent out a little vow. When it came along he said: "Brother Barber, what do you think of that vow?" I said: "It is beautiful." He said: "I don't need that vow." I saw something I had never seen before. I said: "Dear brother, do you mean to say that you don't need to scrutinize your thoughts day by day." "I don't need it." He went right out of the truth and it took the vow to do it. In outward appearances he was humble but down deep in his heart was that feeling of superiority. "That vow is all right for some, but *I* don't need it." And so the Lord had no use for him. And so the Lord uses various means for separating the members. And the rest of us could see that brother's real heart condition, that heart condition that God was looking at. Outwardly and in his dealing with mankind he was the same good, noble man. A grander moral man on this earth never lived than that brother was.

First John 2:19: "They went out from us." Why? Because "they were not of us." Oh, but we thought they were of us, didn't we? Then the text continues: "For if they had been of us, they would doubtless have continued with us." That word "doubtless" is very strong in the Greek,—"without doubt." Any one who belongs to the Lord's consecrated church is not separated. I will tell you how to look at this matter. If friction in the class comes and causes confusion, some might say: "Oh, I get more good by staying at home." My dear brother or sister, do you think there is anybody in the class consecrated to the Lord? "Oh yes." Well, you stay with them. "Yes, but somebody else is causing trouble." Never mind, that trouble will help fit you for the kingdom. Come along and support and encourage those who are truly consecrated. You know, I think those that stay at home and sit before the fire soon go out of the truth. "If they had been of us, they would doubtless have continued with us." Now notice the rest of it: "But they went out, that they might be made manifest that they were not all of ous." We thought they were of us. The Lord wanted to manifest that they were not of us. And so he cut them off and sent them out of the light into the darkness. The Lord does this work of separation and division. Now this text says God is making manifest that some are not of us.

I want to call your attention in conclusion to another text, 1 Cor. 11:19: "For there must be also heresies among you, that they which are approved may be made manifest among you." Oh, the Lord always manifests those that are approved and those not of us. He does it by separating some from us, and then the others that love the truth and the brethren will get together and support each other. It is manifest that they are approved, is it not? Because they are developing that right character and manifesting that right spirit. Day by day they are being filled with that spirit more and more. They are doing all they can to encourage those that need encouragement, and studying and doing all they can by word and counsel and by example and conduct, and this class is approved by the Heavenly Father.

So you see God has a great work of sifting going on, and He is manifesting those who have His spirit and those who have it not. I have visited classes where there have been divisions which the class has come through, and they say: "Brother Barber, we have some of the finest meetings and we are studying together and being built up, and so on." Oh, but look out, the Lord will send another division sometime. We want to endeavor to keep the unity of the spirit in the bonds of peace.

What lessons do we get? Watchfulness. The Bible says we must watch. "Examine yourselves whether ye be in the faith. Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2d Cor. 13:5.) Unless you be without the proof. If you and I are going to prove, examine ourselves to see whether we are in the faith, we would go to the proof to see if we were putting on the spirit of the truth, and if we had the spirit of the Lord we could prove it. Prove yourselves. "Know ye not your own selves that Jesus Christ is in you unless you be without the proof?" If without the proof you can't prove it in any sense or to any degree. And the Lord tells us through the apostle to watch and pray. These are lessons we ought to take. Let us study to show ourselves approved unto God. When preparing or studying that lesson, let us prepare it with the thought of not only learning something for myself but for giving out to others, and when you go to the class, say, I will give my thought when asked, and when asked I will say my thought is so and so, and I will not slap somebody in the face and say, my thought is not so and so. Just say, the best thing for me to do is just to do my part in the class, and if others do not want to do things as I see, I will say, I am the only black sheep in this class and I will say, I will co-operate with the rest of them. That is the way to rebuke. The spirit of the Lord coming up from our heart will impress its lesson on others; thus we will be endeavoring to keep the unity of the spirit in the bonds of peace.

So friends, there are a great many other ways. When we come to the class let us come on time. Oh, let us adopt that rule. Be there promptly on time and not come in after the meeting has begun. What principle is involved? One is the principle of injustice to the rest of the friends. If you come in late after meeting has begun, if they are only singing, you distract their attention and you interfere with them. And if you come in and sit down and say to someone: "What is the number?" you interfere with their worship. Would you do that with the Lord? If the Lord was sitting there would you say to him: "What is the number please?" No. And yet he says: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." So then, let us come on time. Let us study the lesson and participate in the song service. In this way we are rebuking, exhorting and endeavoring to keep the unity of the spirit in the bonds of peace." We are being

made an example unto all men, in patience, in charity, in hope, in purity, in contact, in word, and in everything else you can possibly think of. So the Lord is using us in this way. And we are showing that we have his spirit and that God is purifying the fountain and that the old fountain that was sending forth bitter waters is now sending forth sweet waters. When God has purified this fountain, the 144,000, he will bring them to the kingdom, and there will be that being typified by Aaron from the head to the feet, fully anointed, and doing the one work the Father has fitted them to perform. May the Lord show us our privileges of helping and fitting each other for a place in the kingdom. May the Lord bless us.

Discourse by Bro. J. Baeuerlein. Subject: "THE ONE BODY"

DEAR friends, the subject which opens this symposium is "One Body." The Apostle Paul speaks of the Body and illustrates it with the human body and shows how there are many members of the One Body, and how that the hand cannot say to the foot this or that or the other, but that they all obey the head.

We see how wonderfully great the human body is organized. The heart propels blood throughout the body. The lungs take in fresh air to purify the blood. It is created with gracefulness and beauty, and it is a wonderful organism, the most wonderful thing about which we know. But this Body of Christ as I understand the matter, will be a body like our senate or congress for instance, will be of various members and the Lord will be heard over that Body. As congress is organized for the purpose of bringing blessings to the people and devising ways and means for the good of the people, so this Body will be for the purpose of bringing blessings to the people. But you see it is on account of imperfections that we do not receive many blessings which we could have. We believe the world could have many things they do not possess because of the spirit of the adversary, the devil, and envy and jealousy. Instead of rejoicing in the prosperity of one another, men are inclined to hold back and hinder the progress and welfare of their neighbors. As already stated, there has been enough money spent in the present world war to irrigate all the deserts, to clean up all the swamps and beautify this earth. It is possible at the present time, but not under the present reign of evil.

This Body which the Lord is electing and selecting, developing and preparing for the blessings of all the families of the earth will not be hindered by the spirit of selfishness, envy and jealousy. This Body will be developed in all the wonderful characteristics of the Heavenly Father Himself. They will work together for the interests of the human family as the latter part of this symposium will show—baptized with one spirit, one faith, one hope. This will be the oneness with which the Body is operated. All will possess that wonderful character. All will use it for unselfish purposes, and therefore will bring about the wonderful blessings due to humanity through the Heavenly Father's arrangement.

While the Body is one in many respects and while we realize one another as from the heavenly characteristics and from the spirit of love and so forth, yet each one is a strong individual. This oneness of the Body does not spoil the individuality. There is a weakness among men and women to try to be like somebody else. This should not be. We are all possessed of some qualities. These qualities are valuable. We should highly esteem them. They are God given faculties and they should be used as given to us. And therefore we need not want to be like somebody else. We all have privileges and blessings of our own. We may be used of the Lord at present as no one else can. Let us be individual. And when we see somebody have an honor bestowed upon them we need not be jealous or envious, but rejoice with them.

While this Body is one in spirit, faith, baptism and hope, and in many respects in character, yet each one is a strong individual. Each one has a strong desire for righteousness and truth, uprightness, unselfishness. And so we find that the Lord is giving us experiences to that end, that we may be strong individuals. He will take away every prop upon which we lean and let us stand alone. He will break the heart, crush it and crumble it, for the purpose of developing the individual character like that of Lord Jesus.

I said to a brother one time in Brooklyn: "The Lord breaks our hearts, doesn't He?" "Yes, He not only breaks them, but rips them and tears them and pulls them all to pieces." That is what we need. You know the cabinet-maker who wishes to get a special piece of wood does not go to the center of the forest. He goes on the outside and selects a tree that is standing all alone, the tree that has been resisting the winds, the frosts and the cold. It has a fiber that is knotty and tough, which he wishes for that special work. And when he is working on it the sledging of the hammer will not injure it. That tree in the forest, protected from the cold and winds, doesn't develop that individuality, and therefore it is not fitted for that special work. And so the Heavenly Father is placing each one of us as individuals to come in contact with the things of life, taking away those things that we would naturally lean upon, teaching us to lean upon the everlasting arms. With this thought we can rejoice with each one of the Lord's people in their experiences, privileges and blessings, and with this thought we will overcome that spirit of envy, malice, hatred and jealousy, and can realize that each one of us is being developed and prepared to be members of that Body. We want to be submissive and to obey that Head for the purpose of bringing about these blessings. So, dear friends, let us more and more come to the point of self-surrender submissiveness, that we may develop that individuality and have also that oneness which will constitute us members of the Body of Christ.

"THE ONE SPIRIT"—*Brother T. H. Thornton.*

We are very glad, friends, indeed to know that all those who belong to that one Body about which we have been listening have the same spirit, having been baptized by the one spirit into the one Body, having been thus brought under the anointing we see manifested in the life of each, that one spirit or the fruit of that spirit. Ye know the apostle tells us that the fruit of the spirit is love. The first convention that I ever attended was at Washington, D. C. As I looked over the situation, beheld the friends, and met with them, and had an opportunity to get on the floor to testify, I made the remark, that this reminds me more of what we read in the Bible about the apostles than anything I have ever seen, and so it does. If you will pardon me for this reference, my companion has been in this meeting for the first time the first opportunity she has had. She has been hunting for somebody that isn't a friend and has not been able to find any. All are brethren. All have the one spirit, the one mind.

The apostle tells us in John 4:16: "And we have known and believed the love that God hath to us." Now, this is a different kind of love to what we had before we became children of God. It is that love that leads us to do everything we do through the power of love to the Father, love for His truth and love for our fellowman. And you know the same apostle tells us that by this love we know we are children of God. We know that we have passed out of death into life because we love the brethren. We know that we love the brethren, all the children of God, when we love God and keep His commandments. And so you see how beautifully linked together it is. We know we have passed out of death into life because we love the brethren, and we know we love the children of God when we love God and keep His commandments, and this love leads us step by step as we learn more about God, learn more about his truth, to fall more in line with His will, putting ourselves in perfect harmony with His will, that drives out all sin and strife and division. As the apostle says: "Love beareth all things, believeth all things, hopeth all things, endureth all things; love never fails * * * * And now abideth faith, hope, love, these three; but the greatest of these is love."

And so if we have the spirit of love, let us manifest it in our daily lives. I have heard the brethren on the platform tell about friction going on in some of the classes. I have had the sad experience of coming in contact with the same conditions, and like the other brethren I have tried to remind the friends that that is not the spirit the Lord expects us to

have. But the spirit of the Lord binds us together and covers up each other's faults as far as possible. Love covers a multitude of sins. And so we have that kind of spirit.

Gal. 5:22, 23: "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." And this spirit of love should develop in us those characteristics that will show to those with whom we come in contact that we have really been with the Lord. If we have then the mind of Christ, which is the spirit of Christ, we are His. "If any man have not the spirit of Christ he is none of his."

What was the mind of Christ? The mind of Christ was to please the Heavenly Father first of all. Then in the second place it was to serve the brethren, do all the good that could be done to the brethren, and then in addition to that, it was to do all the good possible to mankind. And so if we have that same spirit of love, our highest delight is to please the Heavenly Father. Like the Psalmist said, speaking prophetically concerning The Christ and his brethren: "I delight to do Thy will, oh my God, Thy law is written in my heart." Then if that law of love rules our hearts we delight to do the things that please God. We delight to help the brethren and each other; make each other stronger in the service of our Master. And those we come in contact with shall take knowledge of us that we have been with Jesus and learned of him. That is the way the world is to find out about our Lord—is by the spirit of the Lord manifested in our lives, and as we manifest that love the world will take knowledge. The one thing that is impressing the public as they come into these meetings more than any other is the spirit that is manifested among the brethren as they come in contact with each other. They show that they *are* brethren and have love for one another, and that that love is not the kind of love the world has for one another. You know the world would lay down their lives for their friends, but this love is different from that. It is the same kind the Father had, that kind that would give for the benefit of the world, like Jesus, a sacrifice for the world, lay down our lives that others might be benefited thereby, not only in this time but in the age to come.

May this spirit then, dear friends, be developed in us day by day until at last we shall be like our dear Lord and have the privilege of being with him in his glorious kingdom.

"THE ONE HOPE"—*Brother J. D. Wright.*

I am to speak of "the one hope." I was thinking, however, of several different classes of people who apparently have a hope of some kind. The atheist even perhaps might be said to have a hope of some kind—at least he may say that he hopes thus and so. But what hope could such a man have? If he doesn't believe in God he therefore doesn't believe in any future for the human family. Therefore he believes in no future for himself except the very brief span that reaches out before him, and he knows not how long that may extend; it may be cut short at any time. So that if he has a hope at all so far as he himself is concerned, it is that he will live as long as he can and then die and stay dead forever. And this hope is all he has, if hope it be, for all the rest of the human family. He may have a little larger and better hope for his own posterity if he has any such or hopes to have. He may hope that they will live a little longer than he has, get a little more of this present world's goods, and then they with himself die out completely, never to live again—a forlorn hope, if hope at all. From our standpoint, the Bible standpoint, he really has no hope.

The agnostic may claim a hope of some kind, but he says he doesn't know that there is a god or not. He doesn't know if there is any future for himself or anybody else, but he gets to be pretty sure, however, that he knows that you don't know and that nobody knows anything at all about God or about the future. He doesn't seem to have any faith in anything future. He doesn't believe, or at least he apparently will not say he believes in anything. He may say he hopes thus so and so, but after all the sum of all that he has is "I do not know." There is a great body of people in the world called Christians. Statistics tell us that there are upwards of 500,000,000 of them. One noted statistician has said that there are 530,000,000 Christians in the world. Well, at very best these are nominally Christians with the exception of a very, very small minority. A number of these have a hope of something, a hope in general that they will escape eternal torment. They seem to believe in such a torment. They seem to think at least they must believe in it whether they can't really do so or not, and if there be such a place they hope, of course, that they are going to escape it at least and get to Heaven. But after all the more and more they know about the Bible and about what the Bible says concerning the life of Christ the less and less of real hope can they have. When they read that if any man will live godly in Christ Jesus he shall suffer persecution, the more and more they learn that that is the teaching of the Scriptures in reference to the true followers of the Lord Jesus Christ, the less and less of hope will they have for themselves, if at the same time they continue to believe in the doctrine of eternal torment. They come to the point after a while where it is a question as to whether they themselves are going to be saved finally or not. And for their loved ones, they could hope they would not go to the belief in the Scriptures and belief in God and a hope for themselves finally wind up in an insane asylum, because they think their loved ones are going to that awful place of torture. Would we could help them to a better hope, but of course under present conditions we cannot. How glad, therefore, dear friends, we are, that we have such a hope that the Scriptures set before us, one hope, as our subject suggests. One Lord, one faith, one baptism, one God and Father of all, and one hope for all who become the Lord's consecrated people, which hope we have, St. Paul says, as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail.

This is a real hope. It affords us something to really hope for, to expect, to desire, for those two elements enter into the word "hope" itself—desire with expectation. We desire therefore what God has set before us, and the more and more we come to believe in the promise which He has given us the more and more we expect it. God has given his oath for it. It is all based as we know upon what God said to Abraham. He promised him that if he would do thus and so, leave his own country and kindred, his father's house, and go into a land that God would show him, he would make his name great and he should be a blessing, and "in thee and in thy seed shall all the kindreds of the earth be blessed." Now, it is upon this great promise that our hope rests. The apostle speaking of this says: "For when God made promise to Abraham, because he could swear by no greater he swore by himself, saying, surely blessing I will bless thee, and multiplying I will multiply thee." The apostle points out here that this affords us a great consolation. Going on he says: "God was willing more abundantly to show unto the heirs of promise (the church, who becomes the heir of these promises) the immutability (or the unchangeableness) of his counsel, confirmed it by an oath, that by the two unchangeable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail."

There are two general parts of this thing. First of all, it affords us a hope, a desire, helping us to a desire for the blessing of all mankind. Having honest and good hearts, desiring good things for ourselves and for our immediate loved ones, the love which we have for humanity reaches out and desires a blessing for all mankind, especially since we see that God through Abraham has made such a glorious promise that He will bless all the families of the earth. And where is the honest good man or woman throughout the world today that would not desire such a glorious thing for humanity? Surely we should not desire the eternal torture of nearly all the human family. Surely we should not expect that a God of love, wisdom, justice and power would deign to thus torture humanity.

As the curse had come upon the human race through Adam's deflection, so we should expect God would bring about blessings for all the human family. The great promise, as the apostle sets before us, authorizes us to thus desire and then to expect. Putting these things together we say we hope such a result shall accure to the fallen human race. This is glorious as we all will agree, and as all mankind we would think should agree and that they ultimately will agree.

But there is another part to this. While authorized thus to desire and expect, to thus hope, we are authorized to extend our hope, for God's plan has comprehended, and does comprehend, the exaltation, not of all the human family to heavenly glory, but is first taking out, as St. James tells us, a people for the Lord's name, and this people that He is

taking out God authorizes them to expect that He will give them a crown of glory, honor, and immortality, if only they will be faithful under very difficult circumstances. He has pointed out that if we will follow in the footsteps of the one who has laid down his life a ransom for all to be testified in due time, if we follow faithfully in His steps, holding that fast that which we have, pressing on to the mark for the prize of our high calling in Christ Jesus, He has promised that if we thus by faithfulness and well doing faithfully continue in well doing, if we will seek for glory, honor and eternal life, that He will give us the eternal life and the immortality, or joint-heirs with the Lord Jesus Christ. "If children then heirs, heirs of God and joint-heirs of Jesus Christ, if so be that we suffer with Him that we may also be glorified together."

St. Peter tells us that there are given exceeding great and precious promises that authorize us to thus desire, that open up in our hearts and minds a real desire for glory, honor and immortality. Joint-heirs with Jesus since He has authorized us to desire. We covet, desire, expect that the whole Church, the whole faithful Church of God shall attain to that glory, honor and immortality But then it simmers down finally to ourselves individually. While we can't at first when our consecration is made so covet, expect, and while we desire, we cannot just as thoroughly expect as we would like that we will have a part in that, but we do know if we are faithful even unto death, step by step as we go on our way, we shall finally reach that glorious station. This is our hope.

Part of Symposium by Bro. J. A. Meggison. Subject: "ONE LORD"

AS we think of our part in the text what are the thoughts which come to us? The first thought which comes to me is—Who is this one Lord, and who gave him this position? We find that in Acts 2:36 Peter tells us the answer to both questions—"Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." This tells us that our Lord is the same one who gave himself to be crucified and maltreated of men, who gave his life for all mankind that he might be Lord of all. So we see that it was not that this one had more will force or brain power or greater abilities than anyone else that he became the Lord over all, though by these he might have forced his way to the head of all, even as others have done to some extent, but rather that he was appointed of God. In Eph. 1:22 we read that "God hath given him to be the head over all things to the Church, which is his Body, the full completion of him which filleth all in all." In John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you."

Therefore we see that it is the privilege of all who have any shred of common sense that they should reverence him whom God hath appointed. In Psalm 2:6: "Yet have I set My king upon My holy hill of Zion. I have declared the decree—Thou art My Son; this day have I begotten thee." All should therefore acknowledge the headship of this son of God. And strange as it may seem, and almost incredible, there are some in some ecclesias who prefer to acknowledge their own headship, rather than that of the Lord; they prefer their own will and desire to that of the expressed will of Christ through the ecclesia. To illustrate: In certain cases the elder or a group of the ecclesia have felt their view was the best thing for the ecclesia, and yet when the matter was put to vote the Church voted contrary to the wishes of this elder or group of the ecclesia. Then the elder or group decided that they would not submit to this expressed will of the Lord, but would insist on their own rights and their view of matters and would stir up trouble and sedition in the ecclesia, trying to get others to see their viewpoint and agree with them, and sometimes it has resulted in a separation and division of the ecclesia; all because these heady ones would not submit themselves unto the Lord's will as expressed by the ecclesia. We see from the Scriptures that the expressed will of the ecclesia in the matters of order and discipline is the judgment of that ecclesia of what is the will of the Lord in that particular case. It has sometimes happened that the Church has chosen wrong, but it is the duty of its servants to submit to the will of those whom they serve, for his safeguards the Church and also the elders. These heady ones have got into this condition because they have not been living near to their head, but have let some other interest come between them and the Lord.

In 1 Cor. 1:11: "It hath been declared unto me of you, my brethren, by them of Cloe, that there are contentions among you. Now this I say that every one of you saith I am of Paul, I am of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" We see that it is because many in the Church did not recognize the headship of Christ that the churches are so many and contradictory. Too much worldly-mindedness came in, a desire to have another will than that of Christ. In Col. 2:18, 19: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, *VAINLY PUFFED UP BY HIS FLESHLY MIND, AND NOT HOLDING THE HEAD*, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." You see they have not been willing to recognize that Jesus is the head in all things over the Church which is his Body.

The proper condition is mentioned in Eph. 4:15, 16: "But speaking the truth in love may grow up unto him who is the head of all things, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the body unto the upbuilding of itself in love." All the direction must come from the head, each individual member of the body is in direct connection with the head, if it is in a healthy condition. Every joint would be every meeting between two or more members for any purpose. If each member does its *ALLOTTED PART* (tending to its own business, its individual opportunities and duties as a member, not trying to tell another how to do his part, nor trying to do anything but its own part) according to the measure of the grace of God given unto it, then the lubricating oil of the Holy Spirit will flow over each of the members and there will be no friction, no spiritual rheumatism. In natural rheumatism there is a lack of lubricating oil; something is not performing its proper function, perhaps because it is diseased, and a heating and pain about the joint is felt, even sometimes a noise. So in the Body of Christ, spiritual rheumatism is manifest when someone is not tending to their own business, not performing their part properly, is trying to interfere with the work of some other part. Such do not recognize that the Head is in communication with that other member of the Body as well as with him, he is not holding the Head.

Let us therefore brethren strive always to keep ourselves in close communion with our Head, to seek and pray for and submit to His leadership even if it does not seem clear to us why it is wise. The Lord will reveal that to us in the due time.

Lord Jesus make thyself to me
A living, bright reality.
More real unto faith's vision keen
Than any earthly object seen.
More dear, more intimately nigh,
Than even the sweetest earthly tie.

Part of Symposium by Alex M. Graham. Subject: "THE ONE FAITH"

"WITHOUT faith it is impossible to please God." It is a very desirable thing that we should have faith. Do you know there are a whole lot of people in the Christian world who think they have the faith and have no faith, or they have not THE faith. It makes me think of a story a man who lives up in Boston told me. At least they say he lives in Boston, because he knows, and people up there are said to be of that kind, they know things up there because Boston is the city of "beans and brains," and they know. This man said he knew what kind of religion a man believed by the kind of a car he was running. If he had a Pierce-Arrow he was a Unitarian; if a Packard, he was a Congregationalist; if a Peerless, he was an Episcopalian; if it were a Ford car, he was a Christian Scientist because he THOUGHT he was running a car and he was not. (Laughter.) And so there are a great many people in this world who think they have got the faith and haven't got it. We are told there are about 350 different kinds of faiths in the world. They say there are that many anyway. You know some people have had a great deal of trouble finding out which of these faiths was the real true one. They have done a great deal of roaming around from one to another.

I recall one dear brother who was an infidel before he came to think about any faith at all, and he used to slam the Bible every chance he got. One day a fellow workman who was a Christian said to him, "Did you ever read the Bible?" "No." "Well, it seems to me you are very unfair if you haven't read the Bible to slam it every time you have a chance. How do you know what it teaches if you have not read it?" This gentleman thought it would be a good idea to read the Bible. So he bought a Bible that very evening, and the result was he was converted. He believed it, and then he wanted to know where to go to church. The nearest one to him was a Methodist church and he joined it because he lived near it. He wasn't in there very long, however. He become a Bible student, and he began to study the Bible in the Methodist Church and he began to find out that sprinkling was not baptism. He began to tell them so, but they didn't like it. They said, "We are Methodists in here and we are baptized by having a little water sprinkled upon us, and we are all satisfied. We think you should be satisfied too, and you shouldn't be making a disturbance in here." He said: "If I can't believe what is in my Bible I will not stay in the Methodist Church." And he promptly got out. There was a Baptist Church on the opposite corner. They heard about this man and they said to him, "You are just the man we want. Come right in with us. You are straight on baptism. Come right in. He then joined the Baptist Church thinking he had found the faith he was looking for, but he kept on being a Bible student, and soon found out that the Bible had a whole lot to say about the second advent of Jesus. And so he began to tell the people what he had found out about the second advent. Bye and bye one of the gray-headed deacons said to him, "We like you very much, but we don't like what you say, it is not good Baptist doctrine. That is Second Adventist doctrine and we would rather you keep still about that." "Well, if I can't speak and believe what I see in the Bible in the Baptist Church I will get out;" and he left the Baptist Church. The Adventist people heard about this man and said, "This is the man we are looking for. He is all right on baptism, and all right on the second advent. He should be here." They went over and saw him and advised him that he should join the Second Advent Church. He joined them and thought that he surely had a good sound place for his feet at last. But he did not belong to the Second Advent Church very long until, continuing to be a Bible student, he began to find something in the Bible about another age coming on bye and bye. He saw something that showed him clearly there was another age after this Gospel Age was finished up. He saw it very indistinctly, but nevertheless saw it plainly enough, and began to tell them about it,—that there was another age when, according to the words of Jesus, certain sins would be forgiven and certain other sins not forgiven. The preacher got after him and said, "Look here, brother, that kind of talk will not do. This is a Second Advent church and we believe that when Jesus comes he is going to burn up this earth, and we would like to know where is the chance for another age?" This brother says, "My Bible says there is another age, and if I can't talk what is in the Bible in the Advent church I will get out." And he got out. And so finally, I am glad to tell you that brother landed in the truth. He found *the* faith.

And so people have had a good deal of trouble finding out what the true faith is. It is said there are 360 different Christian faiths, and among so many how shall we choose the true one? For myself I settle it this way: We are living in 1916 and our Lord Jesus lived 1900 years ago, didn't He? Yes. Very well. Suppose we walk right back down the age and see what we find. Go back to about 1870 and the Christian Science Church drops out. Back a little further and we come to the Second Advent Church, about 1840, there the Advent Church comes to an end; then about the year 1800 the Disciple Church drops out of sight. A little further on we get down to John Wesley and when we pass him there is no Methodist Church. Then down to John Knox and after you pass him there is no Presbyterian Church. Bye and bye we get down to Henry VIII. He was a queer sort of a fellow. He concluded to have a pope in London instead of at Rome, and looking around to find a suitable person he concluded he was the best one to be a pope and he made himself head of the Episcopal Church, but when you pass Henry VIII, you pass by the Episcopal or English Church; beyond him there is no English Church. Then you come to Luther, and passing him the Lutheran Church comes to an end. You see that when you pass the Protestant Reformation you have passed every one of the 350 Protestant sects. They did not exist beyond that point at all. We can conclude that they are not the faith we are looking for, because it was the faith that was brought to us by the Lord and the Apostles, the "faith that was once delivered to the saints," delivered by the Lord and the Apostles back there at the beginning 1900 years ago. We can pass by all these other faiths.

You see, dear friends, I am asked to speak for fifteen minutes on the faith. For fifteen centuries *the faith* has been lost to the Church and it is a difficult task to find it and tell you about it in fifteen minutes. What is this faith? It is faith in God. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." No other thing will do. We must believe that God is, that is the very beginning of the faith. Then it is faith in all God's promises. Every one of those promises must become yea and amen to us, the faith is faith in God's Word. I was talking to a man on one occasion and he said that he didn't like my religion because it didn't give sufficient glory to Jesus. I said, "What is the trouble?" He said, "Jesus was divine, he was the second person in the Holy Trinity." I said, "What Scriptures do you bring forth to prove that point?" He said, "The very fact that he *raised himself* from the dead proves he was divine." I said, "My dear brother, let me have your Bible." I found seven places in the "Acts of the Apostles" where it said "Him God raised from the dead." I read them to him and when I got through he looked at me and said, "I don't believe a word of it." This man had so little faith he did not believe the Word of God. My friends, we must believe the word of God. Unless we can stand upon the words of God we may never hope to have the one faith. The one faith is a faith not only in respect to doctrines taught in God's word, but also includes our conduct in our daily life. That is also a part of the faith, because if a man does not do what the Lord teaches he is denying the faith, the Scriptures tell us. You can deny the faith just as thoroughly by an improper and impure life as by denying the doctrine. We may understand that the one faith is not simply a belief in these doctrines. They are good and wonderful and necessary, but along with that there must be also, purity of life respecting our daily conduct and the spirit we must have.

Dear friends, we need to have that one faith as never before. There never was a time in all the history of the world when it was more necessary that God's people should have the one faith, and that they should stand clear of all these other faiths, and that they should stand on God's word, having nothing more. "The just shall live by faith."

You remember in Hab. 2:1-4 how he was told to stand on the tower and watch and see what the Lord would say to him. He saw a vision that was to be so plain that every man should see it and be able to understand it. And he tells us that the vision is yet for an appointed time. If it tarry we are to wait for it. It is yet for an *appointed* time. So that vision has not yet been fulfilled. There are some things

in that vision that you and I are yet waiting for. Habakuk in the 4th verse says to the man who thinks he is sufficient in himself, that he is not altogether upright. He has lost his faith. "The just (the justified by faith) shall live by faith." Let us remember there never was a time when the walking today by faith, because we do not know where we are walking to. We have been walking from Gilgal to Bethel, to Jericho and to Jordon. But we walk by faith, we have faith in God that He knows how to lead us and having brought us to Jordon He knows how to take us to Himself, how to manage the whole thing, and therefore because we walk by faith, because we have *the* faith, our faith is not going to stagger at this or any other thing. "This is the victory that overcometh the world, even our faith." "The trial of your faith being much more precious than of gold that perishes, etc." I want to tell you, my dear friends, that no matter what your trial is, of love, of patience, of endurance, of brotherly love, after all it sifts right down to a trial of your faith. If your faith is just what it should be, or if you have the one faith, if that one faith is the dominating influence of your life, it needn't make any difference what trial comes to you, you will be a victor, you are going to rise above it, because "that is the victory that overcometh the world, even your faith."

Dear friends, I pray for myself and for you and all the saints of God that we may all stand upon the one faith, that we may realize that the one faith came from our precious Lord and his apostles, and that the record of it is in His precious word, and if we keep this faith, we will be saved amidst all our difficulties in the world, and we will be able to guide our bark and see that it is finally brought into the glorious haven of rest where there is peace for ever more.

Part of Symposium by Bro. W. J. Thorn. Subject: "THE ONE BAPTISM"

The apostle Paul, writing to the Ephesians (4:5-6) says there is "one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all." Thus the apostle addresses the Church class, the consecrated.

If we were to discuss this verse, or this particular statement about the one baptism, with Christian people, ordinarily their mind turns at once to the thought of water baptism. But we understand that this statement that there is one baptism has no reference to water. We would suggest to such that the Scriptures ignore the thought of water baptism upon this particular instance. Turning to Rom. 6:3, 4, the same apostle enlarges upon the subject, saying: "Know ye not that so many of us as were baptized into Jesus Christ (not into water, but baptized or immersed into Jesus Christ)." We might suggest that the word "baptism" is not really an English word. It is a Greek word Anglicized, and signifies immersion, and therefore when the apostle says "so many of us were baptized into Jesus Christ," then he goes on to tell us what we are baptized into. We are baptized into his death and we know his death was a sacrificial death, that he died the just for the unjust. We find then that the apostle in that chapter we have under discussion, namely, Ephesians 4, is discussing the Body of Christ and the members of that Body, and showing that although there are many members yet there is but the one Body, so that all these members are then baptized or immersed into the will of their Head and into the likeness of his death. How are we immersed into Christ? What is the process? First of all, recognizing the fact that like the rest of the human race they are sinners, and that they are undone by sin and wicked works and needing a saviour, and then coming to that condition in their heart where they long to come to harmony with God they take the necessary steps of repentance, reformation of life, accepting of Christ as their saviour, and among this class are some who feel very grateful to the Lord, and they find that there is a prayer arising in their hearts, something like this: Now, God has done so much for me; what could I do to show my gratitude to my Heavenly Father and to my dear Redeemer also who died for me that I might be brought nigh unto God? And the Scriptures come to the aid of such, saying: "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God and your reasonable service." And so these are advised they can come into vital relationship with Christ and into vital relationship with the Heavenly Father through him by becoming dead to their wills.

But that is not sufficient. God has no use for dead people, and therefore it wouldn't do to remain dead, but as the apostle says: "Likewise also reckon yourselves dead indeed to sin, but alive unto God." That is, alive to righteousness, to holy things, to the things that God loves, alive unto God through Jesus Christ our Lord. And then in Col. 2:12, the apostle continues the same subject, saying: "Buried with him in baptism." That is not a reference to water either, but to a complete submersion of the will into the will of Christ. "Blessed with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Gal. 3:27: "For as many of you as (have been baptized into water? No. But as) have been baptized into Jesus Christ have put on Christ." As the apostle says: "Let us put off the old man with his deeds and put on the new man," and thus become new creatures in Christ Jesus, putting off these old fleshly desires, setting aside these desires, aims and ambitions, and have these set in another direction—Heavenward. Putting off these old things and being baptized into Christ means to be completely immersed into his will.

We find that Jesus has left the Church an example, and that he was baptized into the Heavenly Father's will. Thus when on earth he said: "I do not the things that please myself, but Him that sent me. The things that I do are the things pleasing to the Father, not pleasing to myself, but I always do those things which are pleasing to Him." And so the Church is completely immersed into the will of her head, and from that moment on for Christ's sake God has placed Christ as the head over the Church, and each one no longer exercises his will, but the will of the Head, and by careful effort he is going to maintain this immersion and always see to have the will of the Lord done in his mortal body, in his thoughts, words and actions, in everything.

1 Cor. 12:12: "For by one spirit we are all baptized into one body, whether we be Jews or Gentiles." We notice that there is a very beautiful picture given to us in Psalm 133. You remember in verse 2, referring to unity among the brethren, and how beautiful and pleasant it is for brethren to dwell together in unity. He goes on to say it is like the precious ointment upon the head. In the case of Aaron that was his head. We remember that the under priesthood were not anointed individually. They received their anointing through Aaron. So in the antitype the members are not anointed individually, but by coming into Christ they receive that anointing, by being immersed into Christ. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." We find that that beautiful picture was carried out first of all with the Head in Matt. 3:16, 17, that when Jesus was baptized of John in Jordan the "heavens were opened unto him, and he saw the spirit of God descending like a dove." And it was a witness that he was pleasing to the Father in that he received this outward demonstration, that is, it proved to John that this was really the Son of God, and Jesus received the inward witness in his mind by receiving the illumination that opened up those things of God. And so this anointing came upon our Head at the Jordan. Then fifty days after his death he appeared in the presence of God for us, not for the world. Then we are told that after our Lord had presented the merit of his sacrifice to the Heavenly Father, after the eleven apostles and the others, the 130, met in that upper room, the Holy Spirit came upon the Body members of the Chruch. This proved that the sacrifice of our Lord was acceptable to the Heavenly Father, and now here was this evidence of this fact in that these dear apostles and these others were received into membership in the Body of Christ.

So we read in Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were

all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." Here was a beautiful picture of a baptism. Here the room in which they all were was filled with the Spirit of God, and as they all emerged from that room, what a wonderful picture that was of an immersion. Just very similar to the water immersion itself. Being placed in the watery grave and then emerging therefrom out of the water, it is a very beautiful picture of the real baptism. And so then in the real Church there is a baptism. But that was immersion, and immersion of Jewish believers.

How would the Gentiles know whether God had accepted them? And so later on we find that Peter, a Jew, was sent to Cornelius, who was a Gentile and Roman, who became a believer and accepted of the message that Peter brought to him, and he and his house consecrated themselves to the Lord, symbolized their consecration to the Lord, and then the Holy Spirit came upon them, and thus there was an evidence, an outward evidence, that the Gentiles were acceptable to the Lord now, the special favor having fully ended as far as Israel was concerned. And so here we have as it were three baptisms.

Are we to conclude there was three? No, there was one, but there were three manifestations of the one baptism. And therefore there is no necessity to pray for a fresh baptism of the Holy Spirit, but when each member comes into the Body of Christ he or she receives the anointing of the Holy Spirit and thus they become immersed into that one Body by the complete submersion of their will into Christ, and thus become acceptable to the Father, and God begets them of His Holy Spirit.

But there may be some today who are saying: "This is 1916. Is there any hope for anyone now?" We believe there is. We would urge anyone to make his consecration and perform this baptism and become completely immersed as far as their wills are concerned into the will of the Lord. The door is not yet closed. But never mind, leave that matter with the Lord. Make the consecration anyway, dear friends. That is the proper thing to do. It must be done by all who would attain life on any plane. Let us remember that only one consecration is acceptable now. Not until this Gospel Age is fully ended will any other consecration be accepted. That is the consecration of the will, being dead to our wills. Leave the reward to the Lord as to what it will be.

And then next we need not ignore the water baptism. If that real baptism has taken place, that one baptism, the next thing to do is to symbolize it. But if the symbol is performed before the real baptism, then that symbol is a picture of nothing, but if that real baptism has taken place the individual should not hesitate, but perform the symbol immediately afterward.

And so just in closing, dear friends, we would say that if we have then come to realize what this one baptism is and are able to say by faith I am baptized in this way, my will is the will of my God, my will will be God's will, I wouldn't think of having any other will done through me, then let us remember to maintain that condition of mind. Let us preserve the unity of the faith wherever we go. Let us see and confess the thought of this our baptism. It reminds me of two dear old ladies in an old ladies' home where I had the privilege to visit a few weeks ago. I heard from friends in the class that these two old sisters were not getting along well. They were both consecrated. One was Irish and the other was English, and it seemed they did not get along very well, and we were invited to visit them one morning, and I went with a dear sister. But I didn't let them know I knew anything of the difficulties they were having. I suggested as they were both in the truth and living in a beautiful home they must be very happy. To our surprise the old Irish sister said: "Brother, we haven't spoken for six months." "You are not having a very fine time, are you?" The English sister said: "This dear old sister told me to mind my business and I have been doing it for six months. I haven't been in her room." I said to the Irish sister: "Aren't you sorry for having said anything like that?" She said, "Yes, I am sorry." I said to the other sister: "See, she expresses sorrow. Now would you be willing to forgive her?" She said: "Yes." I said: "Now the next thing is to kiss and make up," and they fell on each other's necks and were all right. But think for six months those two sisters had not lived in the unity of the spirit. Their prayers were hindered each day and for six months they had not forgiven each other, and there lay on God's books the sins of six months, and the moment they forgave each other, the one confessing to the other and the other say she would forgive, it healed the breach and the books were clear and after that they dwelled very happily together, and so that is the thing to do. We are going to preserve this inward spirit. If there are troubles between brother and brother, between sister and sister, don't let it go on days, weeks, and months, but straighten it out. By love dwelling in each other richly and wholly filling our hearts and lives, it ought to make it easy. May the Lord help us to preserve this one baptism.

Part of Symposium by Bro. S. L. Johnson. Subject: "THE ONE GOD"

THIS one God is mentioned in the last verse of the section from which these seven unities are taken in the following terms: "One God and Father of all, who is above all, and through all, and in you all." The Bible teaches very pointedly there is but one God. For example in Deut. 6:4 (we quote Leeser's translation): "Hear O Israel, Jehovah is our God; Jehovah is one." Here would be an excellent place to tell us God is three instead of one if that were true. The New Testament corroborates this thought. For example in 1 Cor. 8:4 Paul says: "There is none other God but one." Then in verse 6, having in the 5th made the statement that to the heathen there are gods many and lords many, he said: "But unto us there is but one God, the Father, of whom are all things, and we in Him." Thus then we find the general proposition set forth in the Bible of three being but one God, and this God is the source of all these other unities Paul gives when he calls our attention to the one God.

The Bible shows us this from another view point in the contrasted passages. All of us, of course, are aware of the fact that the doctrine of the unity of God has been very seriously imperiled through the doctrine of the trinity. The Bible has a very nice way of disposing of this doctrine by contrasting God with all others, and showing that He alone is the Almighty One. These contrasted passages are the ones most helpful in understanding the matter.

In John 17:3 we read: "This is life eternal that hey might know thee the only true God." Notice the contrast-While he calls God Jehovah the only true God, he then tells us somebody is not the true God. "And Jesus Christ whom thou hast sent." Here Jehovah is set forth as the only Almighty One and Jesus is set forth as the ambassador of this Almighty One, and the contrast therefore demonstrates that Jesus is not God Almighty, but that his Father is Almighty God.

1 Cor. 8:6 "But unto us there is one God, the Father, of whom are all things, and we in him." In the preceding verse he had mentioned the fact that though to the heathen there were gods many and lords many, "to us there is but one God, the Father, of whom are all things and we in him, and one Lord, Jesus Christ, by whom are all things and we by him." Thus then there is but one God and one Lord, and this Lord is contrasted with that one God—not that one God or a part of it.

Then in 1 Tim. 2:5 we have the same contrast, having in the preceding verse made this remark, "For God will have all men to be saved and to come unto the knowledge of the truth." And then: "For there is one God (notice the contrast) and one mediator between God and men." The one God is set off as separate and distinct from the other one—Jesus, who is called the Mediator. Accordingly then, we find the Scriptures to teach the doctrine that there is but one God, and this God, according to the text, is the one Father or Life Giver. And we find that this one God, as Father, as the one Father, does toward us his children what an earthly father, who is a good earthly father, in a small way does for his children.

An earthly father begets his children, loves his children, companions his children, provides for his children, trains his children, prepares an inheritance for his children and leaves

an inheritance for his children. Now we find our Heavenly Father does these things for us as his children, the one God who is fond of this one family He has founded. He has begotten us even by the word of truth as both James and Peter tell us: "Of his own will beget he us with the word of truth that we should be a kind of first fruits of his creatures." (James 1:18.) "He begat us not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:23.) Thus God begat us and became our Life Giver, our Father. This one God is fond of the one family of God, and for that reason He loves us. He gives us the love of a father first in duty love. "The Father loveth you." "Phileo" is the word used. He gives us duty love. And as He sees more qualities in us He gives us disinterested love. He further companions us. He has communion and fellowship with us, talks to us through the Word. We talk to Him through prayer. He is not One that requires that we in coming to Him must have a mediator. A very peculiar Father indeed it would be that would require us to have a mediator. This one God, our Father, companions us, and therefore He comes to us in the Word and speaks to us. He opens His heart to us as a Father, troths and loves His children. So He opens His heart and troth and love in his word. And as children love their one Father so we have the privilege of loving Him and pouring out our heart's loves and desires before Him. Thus then we can see there is a proper relationship of fellowship, of communion between this one God the Father and His family. Then, too, brethren, we find He provides as the one God and Father of us all. Just as an earthly father provides food and raiment and shelter, so this good God, our Father, provides for us food and raiment and shelter. The word of God is the food He provides, and it is so good, so abundant and various. There are portions to appeal to every kind of appetite. He thus gives us all the food we eat. He gives us the doctrinal food, the preceptorial, the promissory, the prophetical, the hortatory, the historical and the typical food, everything that our hearts may desire of spiritual eating. Then this good God, our one Father, sees to it that His family has proper raiment. He has the robe of righteousness that covers them all up and makes them all look attractive. He gives us the garments of salvation, the beautiful graces of the spirit. Then He sees that we are properly sheltered. He shelters us in the well-lighted house against the darkness of the night of sin. He keeps that house well fumigated against the germs of error. He sees that the house is well warmed against the cold of too much tribulation for us to bear, and sees that we are sheltered against too much temptation to give us sunstroke.

This one God, even our Father, furthermore sees to it that we get a proper training. He gives us some marvelous educational blessings. He trains our mind in some of the most wonderful knowledge in all the universe, the divine science, the word of the living God. He trains our hearts with several good qualities, giving the heart a fixity, and then involving each part of the heart so we have a character like His own. Then having developed these qualities in a proper way He tests them that He might through the text strengthen and balance and crystalize them unto perfection. In His training He uses disciplinary measures, studied our dispositions and sees what would appeal to us best along disciplinary lines—in some it is a word of rebuke, in some a look, in some chastening, in some a deprivation of certain privileges. In each case He applies such as will bring about reformation, because He is a very fine trainer of His children, and prudent. His children are respected. They are deemed in such good fortune as to command them a success in life. He provides a glorious inheritance, an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time. That glorious inheritance implies a glorious disposition. It implies the divine nature. It implies glorious attributes. It implies glorious honors. It implies glorious associates, companions. It implies glorious possessions. It implies a marvelous office. It implies a great victory. It implies marvelous activities. This is the goodly inheritance that God has provided on behalf of his saints.

And then, dear brethren, in due time those saints will enter into this inheritance. Not like an earthly heir who, when he enters into his inheritance as a good son, does so with pangs of sorrow, with the sense of the loss of one that is dearer than the inheritance, God's children, the children of the one God, the one Father, enter into without the loss, but gain their Father in a sense they never had Him before. And so this one God becomes their Father in fullest measure.

So this is the one God of whom the text treats. He is above all, supreme in His being. He has attributes no one else has, for example, eternity, independence, absolute supremacy. He is supreme in His character. He is above all in wisdom, in power, in justice and love. He is the greatest of all beings. This one God our Father is the greatest in His thoughts. Those thoughts in respect to the race and the Church are embodies in the glorious divine plan, glorious in every feature of it that reflects the unity, the marvelous unity that is in God. And back of all them is the one thought of the unity of the Being from whom those works flow. His works, His character, His thoughts, His being is above all. This one being is *through* all. That is, He is acting through His people. He uses every one of them as an agent of His. And that one God, dear brethren, is not only through all, but *in* all. He is in each one of the members of His family, in the one spirit that makes them in heart and mind one with Him. And Jesus prayed that they may all "may be one even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them, as thou hast loved me."

Discourse by Bro. A. E. Burgess. Subject: "THE HOLY FAMILY"

FOR this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named."

The family relationship was first conceived of by God Himself "from before the foundation of the world" (1 Cor. 2:7), and an illustration of its institution, development and purpose was first given to us in the Garden of Eden, when "God created man in His image and likeness, male and female created He them and called their name Adam and blessed them, and God said unto them, be fruitful and multiply and fill the earth, and subdue it." (Gen. 1:28; 5:2.)

This family relationship has been recognized in the Scriptures ever since, as a means to an end, illustrating in a most effective manner the blessed relationship between God, and the various classes of His creatures who will constitute His eternal "holy family"—"The whole family in heaven and in earth."

While these human relationships and family ties are very sacred, yet they are but transitory, and merely furnish the basis of our conception of the real family relationship which would find its highest conception, and noblest realization, in the wonderful and glorious "holy family" of God, inhabiting the magnificent palace or home of the universe—"the Father's house of many mansions"—prepared for this family to all eternity. All of God's creatures, on various planes of being, shall be recognized as belonging to one family, of which God will forever be the glorious and responsible head. Eph. 1:10.

We will now consider this Holy Family in six phases of its existence:

I. Its formation.
II. Its development.
III. Its completion.
IV. Its abode.
V. Its characteristics.
VI. Its purpose.

It is first of all proper for us to enumerate the various members of this family in order that they may be kept in mind and distinguish as we proceed to consider them more particularly.

1. God, as seen in two relationships,
   (a) Father.
   (b) Patriarch or Grandfather.
2. The Abrahamic or Sarah covenant, which is "Jerusalem from above, the *mother* of us all."

3. Jesus Christ, in three relationships,
   (a) The firstborn, only begotten son.
   (b) The husband of the Church.
   (c) The father of the human race.
4. The Church, in five relationships,
   (a) Daughter of God.
   (b) Sister of Jesus Christ.
   (c) Spouse of Jesus Christ.
   (d) Bride of Jesus Christ.
   (e) Second Eve or mother of the human race.
5. Other sons of God,
   (a) Satan.
   (b) Angels.
   (c) Cherubim.
   (d) Seraphim.
6. Another daughter of God, the Great Company, in four relationships.
   (a) Daughter of God.
   (b) Little Sister of Christ and the Church.
   (c) Virgin, unmarried.
   (d) Bridesmaids, companions of the bride.
7. The Restored Human Race, in two relationships,
   (a) Grandchildren of God.
   (b) Children of Christ and the Church.
8. Other sons and daughters (possibly),
   Other created intelligent beings in the ages to come.

FORMATION OR BEGINNING OF THE HOLY FAMILY.

The relationship of God, the Father, to the family is that of progenitor or life-giver, which is what the word father signifies. Thus God is the patriarch, progenitor, creator, begetter, life-giver to all of His creatures, on whatsoever plane of being they may exist, and he is spoken of, in this character, by the Apostle James as "The Father of Lights," and in proverbs we read: "The light (life) of the righteous rejoiceth: but the lamp (light, life) of the wicked shall be put out." (James 1:7; Prov. 13:9.) "In Him we live and move and have our being," and "We are the offspring of God." (Acts 17:18, 29.)

The characteristics of our Father might be summed up in the following qualifications:

1. Begetter—life-giver.
2. Provider of food for sustenance and development, and of raiment or clothing.
3. Teacher—Educator of the heart and mind.
4. Rewarder.
5. Protector—defender.

God, Himself, had no beginning, but was the self-Existing One "inhabiting eternity." (Psa. 90:2.) There was, therefore, a time when this Self-Existing One was all alone in the vast universe, without any other intelligent being with whom to hold converse. But His fatherly qualities impelled Him to exercise His attributes for the production of other intelligent beings, in harmony with the declaration made concerning Father Adam: "And the Lord God said, it is not good that man should be alone; I will make an help-meet for him." (Gen. 2:18.) This principle expressed in these words doubtless led the Heavenly Father to realize it was not good for Him to continue alone in the universe and therefore His holy family is the result.

God, as the head of the family, is properly the provider for all of its needs. These needs or requirements are (1) A home, or place of abode; (2) food to sustain life; (3) raiment; (4) education, and (5) pleasure.

The apostles, Peter and Paul, show us how amply the Father has fulfilled his character in these respects, declaring: "According to His divine power has given unto us *all things* that pertain unto life and godliness." (2 Pet. 1:3; Eph. 1:3.) That He has provided a home is very manifest in our Lord's words: "In my Father's house are many mansions. I go to prepare a place for you." (John 14:2.) He has provided an abundance of food and drink to sustain the lives of the members of His family as shown by the Psalmist's words: "The eyes of all wait upon Thee: and Thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." (Psa. 145:15, 16.) In regard to raiment, or clothing, the Prophet Isaiah says: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." (Isa. 61:10.) As a teacher or educator of his family we find that He has a great school of experience in this earth for the education of the principles of justice, mercy and love, in the hearts and minds of His children, the term of this schooling being of 7,000 years' duration, commencing with the deflection of Lucifer and the fall af Adam, and extending down to the end of the Millennial Age.

All of his creatures have been receiving important lessons in this wonderful school. Christ and the Church, the Great Company, the ancient worthies, and the human race learn by their experiences in the flesh, "the exceeding sinfulness of sin," its dire results, and the propriety of loving God the Father with all their heart, mind, soul and strength, and their neighbors as themselves (and some, more than themselves) and to render absolute obedience to the great Father in all things. Our Lord Jesus Christ, though himself perfect while in the flesh, nevertheless by his actual contact with our infirmities, and by his endurance of the "contradiction of sinners against himself," "learned obedience through the things which he suffered," while in the flesh, and therefore had an actual experience by contact with sin and sinners.

God Himself needs no instruction. (Isa. 40:13, 14; Rom. 11:33-35.) He is, therefore, fully qualified to bestow the required instruction and education in righteousness, upon all the members of his family, and has promised so to do, in the words of the Psalmist: "I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with Mine eyes." (Psa. 32:8.) This instruction is imparted in three ways:

(1) By precept—wise counsel.
(2) By example—providences.
(3) By chastisements.

The following quotations from the Psalmist voice prophetically the sentiments of Christ and the Church in their experience of schooling: "Thou shalt guide me with Thy counsel, and afterward receive me to glory." And again:

"I understand more than the ancients because I keep thy precepts." "Through Thy precepts I get understanding, therefore I hate every false way." (Psa. 73:24, 119:100; 119:104.) These precepts are set forth in God's wonderful Word—the Bible—which contains things profitable for "doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works." (2 Tim. 3:16.) God sealeth the instructions given in His word by means of examples as exhibited in his works—His providences. In other words, He practices what He preaches, as an example of what He desires His children to learn and do. Of His examples of justice, equity, goodness, righteousness, love, mercy and power, we have many manifestations, not only in nature and in the history of the human race, but also in our own individual experiences, if our minds are only open and alert to consider and appreciate them. In fact these examples surround us on all sides, as the apostle declares: "For the invisible things (His existence and characteristics) of Him from the foundation of the world are clearly seen (by those who have ears to hear and eyes to see) being understood by the things which are made (visible things), even His eternal power and deity." (Rom. 1:20.) "Nevertheless He left not Himself without witness, in that He did gobd and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness." (Acts 14:27. Also Luke 6:35, Matt. 5:45, 48; Psa. 111.) The third method employed for the purpose of education is the rod of chastisements. We have all heard of the proverb, "Spare the rod and spoil the child," based, doubtless, upon the words of the wise man: "He that spareth his rod hateth his son; but he that loveth him chastiseth him betimes." The rod is generally associated in our minds with flogging and the excessive use of this form of chastisement is coming more and more into disrepute amongst intelligent people, as it is realized that ofttimes it constitutes cruelty by reason of the blind passion and unreasoning, ungovernable anger controlling the one making use of the rod. But in Scripture usage this word stands for disciplines, corrections, the administration of stripes or punishments of various kinds with a view to correcting wrong ways and habits and assisting in attaining and maintaining the proper course of righteousness. From this standpoint the words of the wise man will be found and acknowledged to be sound wisdom, when he says: "The rod and reproof give wisdom; but a child left to himself bringeth his mother shame." (Prov. 29:15.) So our Heavenly Parent admonishes those who would be His sons saying, Heb. 12:6-11; "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him, etc." and he assures us that this chastening will be only for our profit and not one whit harder or more severe than is absolutely necessary to "work in us to will and to do His good pleasure." What comfort and consolation we can derive from this thought and it should enable us to more and more meekly submit to the chastening hand of life, so that our experience from the rod of God's chastening would fulfil what was written concerning the spirit and attitude of His children: "Thy *rod* and Thy staff they comfort me." (Psa. 23:4; 1 Cor. 10:13.)

The holy angels and the fallen angels apparently are not given direct information regarding god and evil, and the outworking of God's plans any more than the other classes mentioned above, but they learn by observation, and the fallen angels by punishment likewise, and are taught by means of the gradual unfolding of God's plan with respect to the Church and the human race, and the onward progress of events, as the apostle declares; "Of which salvation the prophets inquired and searched diligently, who prophesied of the grace to be brought unto you, which things the angels desire to look into." (Pet. 1:12.) We are also informed, 1 Cor. 4:9: "For we are made a spectacle to the world, and to angels, and to men." Our Lord, by his obedience unto death, gave a pantomimic example of faithfulness unto God, and loyalty to righteousness which serves also for the instruction of the angels, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh and quickened in the spirit, by which also he went and preached unto the spirits in prison,"—i. e., the fallen angels confined in Tartarus "under chains (restraints) of darkness" by way of punishment.

Thus all these classes of beings constituting the Father's "holy family" are being brought up and educated in the knowledge of good and evil and their results, so that they may be established in holiness and be qualified to take their places in their respective mansions throughout eternity and enjoy the pleasure of His hand forevermore.

And what shall we say respecting the pleasures the Heavenly Father has provided for His family? The apostle declares: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." He has provided such pleasures as are consistent with His wisdom, justice, love and power, even as a kind earthly father provides for the pleasures and happiness of his family. The Psalmist, expressing prophetically our Lord's hope respecting his anticipated joys and pleasures declared: "Thou wilt show me the way of life; in Thy presence is fulness of joy; at Thy right hand are pleasures for evermore." (Psa. 16:11.)

During the time of schooling and discipline God provides pleasures enjoyed by heart and mind while the flesh may be in more or less pain and sorrow. Thus while our Lord with heart and mind is represented as saying: "I delight to do Thy will, O my God" and "Thy thoughts are my delight," and "In the multitude of my thoughts within me Thy comforts delight my soul" (Psa. 40:8; 119:77; 94:19), yet he also said during the same period: "My soul is exceeding sorrowful, even unto death" (Matt. 26:38), but in the resurrection, after the schooling was over, the Lord had joy and pleasure unspeakable of heart and mind and body, without any pain whatever. So "in the presence of the Lord" while, in the flesh there may be "fulness of joy" of heart and mind, and at the same time heaviness or sorrow of flesh. In the future will be "the pleasure forevermore" of heart, mind and body, at the right hand of the Father. This also is true of the Church during the present schooling time who delight in the law of the Lord after the inward man, while the outward man is perishing day by day, and hence, learning to glory in tribulation they will be "made meet for the inheritance of the saints in light," the "rest that remaineth for the people of God." (Heb. 4:9; Psa. 65:4; 1:1.) The joys of the Great Company are brought to our attention in Rev. 7:17 and 19:9, and of the human race in Psa. 36:7, 8, 9; 37:11.

God the Father as a Defender.

During the time of infancy and childhood, because of lack of knowledge and inexperience, children need to be protected by their parents from dangers and harm proceeding from various sources, such as hunger and thirst, and they need to be shielded from wicked enemies, wild beasts, accidents, temptations to hard for them to bear or resist, and from false teachings respecting visible and invisible things. Our Heavenly Parent fully demonstrates His character in this respect in the provision He has made for the safety and defense of his children. (Psa. 59:16, 17; John 10:27-29; Rom. 8:28, 38, 39; 2 Cor. 2:11; 1 Cor. 10:13.)

While we would not belittle the so-called "mother love" which is generally set forth among men as the very highest standard of fostering care and unselfishness, yet the Scriptures do not so present the matter, but invariably utilize the fatherly qualities as the highest standard illustrative of God's character in this respect, as we read, "Like as a *father* pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13), and the Lord promises to spare his jewels in the time of tribulation upon the world "even as a *man* spareth his own son that serveth him." (Mal. 3:17.) "For what son is he whom the *father* chasteneth not." Heb. 12:7.) We are not to imagine, therefore, that in separating Mother Eve from Father Adam, she deprived him and all men of all the qualities described as mother love qualities or instincts, but we should remember that whatever of noble or self-sacrificing qualities women exhibit, they were originally received from, and constituted a part of the male and still find their highest and noblest manifestations in the conduct of an ideal father.

God in His character of a rewarder has assured His children that He has provided for those of the spiritual mansion "great reward in Heaven" and for those of the human mansion restitution to all that was lost by Father Adam.

The Mother of the Divine Family.

The mother in a family is the parent that bears, rears, nourishes and promotes the growth and development of the child, especially during the stage of its infancy and childhood. In God is contained all of the attributes of father and mother, even as Adam was created in the image and likeness of God, and contained in his one person the qualities of both male and female before Eve was separated from him. We

might say then that God's attributes of justice and power constitute the male principle in his character, and the attributes of wisdom and love the female principle, or mother principle.

But while these two principles were separated into two personalities in the case of Adam and Eve, temporarily for the purposes of propagation in harmony with the divine blessing and command "be fruitful and multiply and fill the earth," this was not so in God's case, for the mother principles of wisdom and love were not separated from Him personally and embodied in another distinct personality, but the two principles were retained by Him personally, constituting a complet character, while the mother principle was represented in an impersonal way by the great Abrahamic promise or Sarah covenant. (Gal. 4:26.)

As the father principle begets, communicates or creates the spark of life, so the mother principle receives the seed, conceives, develops, bears and rears the product to completion—to manhood, so God's attributes of justice and power—the father principle—begat the creative activity which operated upon, and in conjunction with the mother principle of wisdom and love to produce the holy family which we are contemplating. (Prov. 3:19; 104:24.) The characteristic of this impersonal mother of the divine family is represented in the law of its existence and manifestation—the royal law of love, manifested in giving life for others, suffering death on account of others, giving possessions, thus becoming poor for others, self-denial, sacrifice, and is expressed in the words of the Lord Jesus: "It is more blessed to give than to receive." "The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matt. 20:28; Acts 20:35.) This is the law of the Abrahamic covenant (Sarah covenant) referred to in Prov. 1:8: "My Son, hear the instruction of thy father and forsake not the law of thy mother." These characteristics therefore are summed up in these two words and their manifestations:

(1) "Wisdom from above," pure, peaceable, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocricy, and

(2) "Love," the end or fulfiling of the law, which suffers long, is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, hopeth all things, believeth all things, endureth all things, and never faileth. The reward of thus doing is the reward of wisdom, "length of days (everlasting life) is in her right hand; and in her left hand riches and honor." (Prov. 3:16.)

For a long time this mother, or Sarah covenant, was barren of any children or fruitage, but God the Father, ever mindful of the interest of all the family, rewarded her in due time, as expressed in Psa. 113:9: "He maketh the barren woman to keep house, and to be a joyful mother of children." (Isa. 54:1.) This matter is explained by Apostle Paul in Gal. 4:22-31.

Jesus Christ the First Born Son of the Holy Family.

But the mother principle or phase of the divine character, wisdom and love, are not so prominent in their impersonal, abstract character, as the product, the son, containing the combined qualities of wisdom, justice, love and power. These find their highest expression and manifestation in the fruitage of their co-ordination—the only "begotten son of the Father full of grace and truth"—the Logos; "The beginning of the creation of God." (Rev. 3:14; Prov. 8:23-36; 4:3, 4; John 1:1.)

The characteristics of the son are so many and varied that our time and space will not permit an enlargement upon them, but they may be summed up in the two words, loyalty and obedience. His unswerving loyalty to the principles of righteousness, and his unwavering obedience to the Father's will fully qualified him for the exalted station and work which God has arranged for him to accomplish. (Jno. 6:38.)

As Abraham gave all that he had unto Isaac, who was the child of promise, so God, of whom Abraham was a type, "Hath appointed Christ to be heir of all things," "hath highly exalted him, and given him a name which is above every name," has given him "the sure mercies of David," which include wonderful rewards and blessings to the David class—Christ and the Church—and also rewards and blessings to the children of Christ and the Church—the restored race of mankind by the new covenant. (Isa. 55:3; Psa. 89:29-37; Acts. 13:32-34; 1 Chron. 13:5.)

The Church the First Born Daughter of the Holy Family.

The Scriptures in many places speak of a daughter of God, a class, who, while having kinship with the son and heir—Jesus Christ—is also his spouse and bride. In Sol. Songs 1:8 she is called "the fairest among women." S. S. 3:4 and 11 would seem to imply that she was the daughter of the same mother, which is true, as Christ and the Church are produced under the same Abrahamic or Sarah covenant. In S. S. 5:1 she is called "his sister, his spouse," and declared to be a "king's daughter" in Psa. 45:13.

Thus the picture presented to our minds in one phase of the relationship of God the Father and Christ the son, is that the Church is the daughter of God, the sister, spouse and bride of the son, and as the bride becomes the mother of his children—the restored human race. It would be borne in mind that this daughter class consists of individuals who have been "children of wrath even as others," but being redeemed by the previous blood of Christ the son of God, this class comes into fellowship with God, justified by faith, and through consecration of their all unto God, and begettal of His Holy Spirit they attain membership in the class called "the king's daughter" and "espoused virgin."

The conception of the mother (God's wisdom and love) provided for a daughter in this home arrangement to be formed and developed from members of a fallen race, while the son is produced from one always in harmony with God. The son of God, therefore always perfect in every respect, in heart, mind and body, is superior to, and takes precedence ove, the daughter class, who, though perfect in heart and mind, yet are actually imperfect in body or organism, and only reckoned perfect by reason of the imputation of the righteousness of the perfect son, her brother, who afterward becomes her bridegroom and lord. Thus in Jesus Christ the law of the mother (covenant) was fulfiled perfectly in heart, mind and body, while the Church or daughter fulfil it in heart and mind, and to the best of their ability in body. "If there be first a willing mind it is accepted according to what a man hath, and not according to what he hath not." (2 Cor. 8:12; Rom. 8:1.)

The mother—Abrahamic covenant—conceived as her special law or rule to constitute the controlling influence and characteristic of son and daughter, and this highest expression is found in the action of the son in giving his life to redeem his sister, his spouse, his bride, thus exhibiting also the highest standard of relationship between husband and wife. (Eph. 5:25.) And the daughter also, the espoused bride, showing the same exalted degree and kind of love, is to give up her redeemed life on behalf of the children—the world. She must relinquish her share in the fleshly blessing of restitution purchased by her redeemer, so that the inheritance of the flesh may be given to the human race who become the children of the bride and bridegroom. (1 Cor. 15:29.) This action is embodied in the proposal of marriage addressed to her, Psa. 45:10: "Hearken, O daughter, consider and incline thine ear, etc." From that time when the invitation, espoused to her lord, Jesus Christ, has been growing up under his shadow and protecting care, according to the law of her mother, which relationship is beautifully pictured in Sol. Song. 2:3; 8:5. Her reward will be "joint heirship with her Lord in all that he possesses."

It should be remembered that Christ, as the father of the race, gave his life, his flesh, which contained the life principle and quickening power, for the life of the world—his children—as well as for the Church—his bride. She merely consents to and acquiesces in, the relinquishment of the fleshly rights, showing, in that way, a mother's love for the human race, while the Father's love contains the quality and merit which secures the release of the race from sin and death.

Other Sons—The Angels.

The Scriptures show that God begat, in his wisdom and love, other sons beside His first begotten son, though through the agency of "the only begotten son." (Job. 1:6.) Mentions a certain time when "the sons of God came to present themselves before the Lord, and Satan came also among them." Satan was one of the chief of these sons, and was originally created perfect, (Ezek. 29:15) but becoming rebellious, he was cast out of membership in the family of God and is doomed to destruction, together with all others angels and men who persist in a similar wicked and disobedient course. His characteristics are very clearly defined in Isa. 14:12-15,

Job. 38:7 also mentions the time in creation's early morning "When the morning stars sang together and all the sons of God shouted for joy." The deflection and disobedience of some of these sons of God is mentioned in Gen. 6:2, and their punishment explained by the Apostles Peter and Jude. 2 Pet. 2:4, Jude 6. These fallen angels, aside from Satan, are the ones referred to in Eph. 1:10 as "things in Heaven" to be brought in to harmony with God, by the Christ.

Of the nature and characteristics of these angelic sons of God we know very little except the statement of Psa. 103:20. "Bless the Lord ye His angels that excel in strength, that do His commandments hearkening unto the voice of His word." and Psa. 104:4: "Who maketh His angels spirits, His ministers a flaming fire." As in a human family arrangement the first-born son or heir takes the precedence, inherits the title and property, and in a sense the other members of the family are more or less required to serve His interests, so in the family of God, the angels, or other sons, are not given a responsibility of government but they do the commandments of the Father, and are also placed in subjection to the first-born son and heir. (Heb. 1:6.) "And again, when He bringeth in the first begotten into the world He saith, and let all the angels of God worship him." (Heb. 1:13.)

OTHER DAUGHTERS—THE GREAT COMPANY.

Beside the King's daughter, the bride of the King's son, there is a younger daughter of the King—a little sister—more or less immature, representing an afterthought or secondary conception of the mother (Abrahamic or Sarah covenant.) This is the provision made for the Great Company mentioned in Rev. 7:14 to come up out of great tribulation, and to wash their robes, spotted and soiled by their contact with the world, and with other women (nominal Church organizations.) These are represented as the bridesmaids of the bride, Psa. 45:14, "The virgins her companions that follow her." These also were of the espoused daughter class, but proving unfaithful to their Lord, and lacking in the necessary degree of love and zeal, defiling themselves with other women and other lords (church systems and princes of the world) they are rejected from membership in the bride class and thus love that great distinction, glory, honor and immortality.

But the father and mother love them and have provided a good portion for them also, and a reward for their ultimate loyalty and faithfulness. (Rev. 7:15-17; 19:9.) Their characteristics are foolishness (foolish virgin class) cumbered with much serving (Martha class) slumber, improper works, etc. They are daughters of the same mother (covenant) as the bride class, (Sol. Song. 1:6) but are unmarried and rejected by their suitor because of immaturity of development. (Sol. Song. 8:8.)

CHILDREN OF THE BRIDEGROOM AND BRIDE.

And now the remaining members of this glorious family are the restored human race—children of the bridegroom and bride, and grandchildren of God, as we read in Psa. 103:17—"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto *children's children.*" Our Lord Jesus Christ, the everlasting father of these, is the begetter or progenitor. (1 Cor. 15:45) "The last Adam was made a quickening spirit" (John 5:21, 23; 6:40.) He is also the provider of food and raiment. (John 6:51, 54, 57. Rev. 22:17.) He is the instructor or educator. (Prov. 4:1-7 Isa. 2:2, 3.) He will chasten them for their good. (Psa. 89:30-33; 2:9.) He will be their defender (Isa. 35:9.) from ravenous beasts, etc., (Isa. 64:25; Psa. 72:7,) and finally he will reward them with the kingdom lost through Adam's disobedience. (Matt. 25:34.)

THE PALACE OF THE KING.

The abode or home of this family will be a glorious one in all of its departments. Our Lord assured his disciples, John:2: "In my Father's house are many mansions." The Father's house would be the whole universe, and the mansions therein the different conditions of life, or planes of existence wherein His creatures abide. The abode of Christ and the Church will evidently be the highest as appropriate for the first born son and his bride, glory, honor and immortality, being in the express image of the Father's person. We can form little conception of all that would signify. "It doth not yet appear what we shall be."

O, that home of the soul! in my visions and dreams.
Its bright jasper walls I can see,
'Till I fancy but thinly, the vail intervenes,
Between that fair city and me.

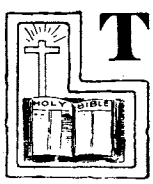
The abode or home of the Great Company and the angels will apparently be identical, i. e., spiritual nature, higher than the human. For the children of the Christ, the human race will be this earth, for the "meek shall inherit the earth."

What other members in the way of created beings and races may be added to this family in the ages to come we do not know, for the Scriptures have not informed us, but we can be assured that they will all assist in fulfilling the purpose for which this holy family of God has been brought into existence. This purpose is clearly stated in Rev. 4:11: "Thou art worthy O Lord to receive glory and honor and power; for Thou hast created all things, and *for Thy pleasure they are, and were created.* (Psa. 103:19-22.) The Lord has prepared his throne in the heavens and his kingdom ruleth over all. "Bless ye the Lord ye His angels that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts, ye ministers of His that do His pleasure. Bless the Lord, all His works in all places of His dominion! Bless the Lord, O my soul!"

"And every creature which is in Heaven (bride and bridegroom, Great Company and angels), and on the earth (human beings) and such as are in the sea (redeemed from the sea condition of anarchy) and all that are in them, heard I saying, Blessing, and honor and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

What a wonderful family. It far transcends the wildest dream of the imagination and the most highly colored fairy tale. And they lived happily ever after.

Discourse by Bro. Daniel Toole. Subject: "DWELLING IN THE SECRET PLACE"



THE text chosen for this subject is found in Psalm 91:1: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." There are five things that we might consider for a little while concerning this text. First, the Most High; secondly, the secret place of the Most High; third, what it means to dwell in the secret place of the Most High; fourth, how to dwell in the secret place of the Most High, and fifth, the glorious results of dwelling in that secret place.

The Most High referred to in our text is Jehovah, the Self-Existent One, the One referred to in Psalm 90:1, 2, when it says: "Lord (that means Jehovah), thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." That is the One referred to, the Jehovah that the Bible is describing all through, giving evidence of His existence, making manifest His wisdom, revealing His power and showing forth His character of love, justice, of sympathy and of kindness. This is the Jehovah of whom it has been said: "Lord, Thou art great; Thou art a God above all gods. Lord, Thou doest great and whatsoever that pleases Thou thou doest in the armies of Heaven and among the inhabitants of the earth, and none can stay His hand, or say unto Him what doest Thou?" The One that the Psalmist spoke of when he said: "Promotion cometh neither from the east, nor from the west, nor from the south." It cometh from the north. The One that is described as saying that He can cause the wrath of man to praise Him, and the remainder of wrath will He restrain. Think of a God like that! That can really cause man's anger and wrath, to handle it in such a way, that it will readily work out His designs, and thus cause the wrath of man to praise Him and that amount of wrath or anger in man that He can't overrule so it will carry out His designs. He will restrain, hinder—make the man shut up. And if God can cause the wrath of man to praise Him, surely He can and will cause the ignorant and innocent blunders of His own people as well as their yet unmodified dispositions of conceit and pride and malice that are yet in their flesh, He can overrule those so they can praise the Lord by carrying out His designs.

All things are God's servants, says the Psalmist in Psalm

119:91. "There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand." (Prov. 19:21.) There are many devices or schemes in a man's heart, but the counsel, the purpose, the plans, the desires of the Lord shall stand. Isn't that a mighty God? All the schemes and purposes that are conjured in a man's mind, the Lord can overrule. All His purposes will stand, and theirs are the ones that will fail. He will permit none of the schemes of man's brain to frustrate His own designs.

Now we can see how a man's goings, his outward activities, are of the Lord. "How then can he understand His way? The Lord bringeth the counsel of the nations to naught. He maketh the thought of the people to be of no effect. The counsel of God standeth fast. His thoughts to all generations." All these schemes of man can't frustrate God's designs and God's purposes. Now we can see why Jesus said to Pilate—"You can have no power over me except it was given from above, and except my God did permit it you could do nothing." Oh! a wonderful Most High. The dear wife whose husband is opposing her and who is angry, don't you know he has no power over you only as it is given to him from above, only as God permits him. God has power over that man, that when he goes far enough and sees you have borne enough He will say "Stop" and that man will stop.

And then this God, this Most High, is *wise*. He overrules everything according to that which is wise—wisdom. We see first of all that God's plans and purposes, small and great, for individuals and nations, will not only be prescribed against all circumstances and oppositions, intelligent or ignorant malicious or innocent, but all these plans and purposes and activities will each one be prompted by love and goodness toward His creatures and surely in the compass of righteousness. God cannot act out of harmony with love of holiness, for wisdom guides God in all His operations. Wisdom and knowledge are two different perfections. The knowledge of God is His understanding all things just as they are. Without making any change He sees things just as they are. Wisdom is the skillful managing and resolving all things to a certain end. Wisdom is manifested in choosing right ends and the fittest means for accomplishing them. As God is infinitely wise so He must choose the wisest, holiest, most loving ends, and the very wisest means, for accomplishing them. Knowledge consists in observing all things and circumstances which are or will be in any way related to the accomplishment. God's perfect knowledge and perfect wisdom will enable Him to do this. Of the stars it is said: "In wisdom Thou hast made them all." Says the Apostle Paul: "Oh the depths of the wisdom and the knowledge of God." By wisdom He created the earth, and stretched out the heavens by discretion." Says one: "Wisdom is the splendor and luster of knowledge shining forth in operation."

And then another thing about this Most High God. He is *faithful*. He doesn't decide upon things and then grow cold. You know we are inclined to be unfaithful. We make promises today that are to be kept a year from now. When the time comes for fulfilling those promises, are we as warm-hearted, are we as ready to fulfill the promise one year after we made it as the day we made it? The little child climbs upon its mother's knee, throws its arms around her and says: "When I get big, mother, you won't have to work, I will earn money for you." He meant it and it was the outpouring of his heart. But when he is 21 is he just as warm-hearted? Is he just as faithful? No. We see that tendency to change, to grow selfish and independent. But God is faithful. Two thousand, three thousand, four thousand years ago, God the Most High, has made some glorious promises to be fulfilled to His children now. Dear friends, God is just as warm-hearted. He feels the authority of those promises. He feels the obligation of keeping those promises as much today as He did then. God is the faithful God. David said: "In faithfulness Thou hast afflicted me." Why, it was this very faithfulness to my welfare that caused Him to afflict me. He is the faithful One. He can be depended upon. He doesn't change. God doesn't do things in a careless, aimless, haphazard way. Neither is He careless or sloven in the prosecution of His designs. What a wonderful God is ours! Love, pity and mercy to prompt; wisdom to guide; holiness to govern; faithfulness to urge and perform all these things infinite knowledge can dictate as loving and wise for His creatures. This is the Most High spoken of in the text,

A hundred years ago a man described the Most High in this language: "Throw into one's sum total all you can conceive of wisdom and power, the most far-sighted discernment of results, and the most absolute power over them, the keenest intuition into this character and every conceivable influence for moulding it think of a being with intelligent power not of this earth, which no opposition can surprise and no diversion counterplot, calmly and serenely evolving his own designs from the perverse agencies of man and turning the very arm raised to defeat his purposes into a minister of his will; think of an intelligent one so wonderfully endowed that the whole keyboard of nature, providence and the human heart lies under his hand, and smitten by his mystic fingers gives forth the harmony that pleases him; and then endow him in your conceptions with a love so intense that he is not discouraged with the deepest moral degradation in the objects of his love, but follows the welfare of the sinner with an unchilled devotion, though he hates the sin with a hatred no less than infinite." Isn't that a God of wisdom, of power? Isn't that a Most High superior to everything? Isn't that a Most High who could love one? That is not chilled in his devotion to his welfare? One never discouraged by your moral degradation? Oh, dear friends, we meet others; we see their depravity; we try to help them toward success. We say: "Leave them to the next age." Our love cools off right away. We started out with fervency, but we soon cool off. But God doesn't grow cold. "He follows the welfare of the sinner with an unchilled devotion, though he hates the sin with a hatred no less than infinite." Imagine such a Being! But, dear friends, this is no imagination. God is this Being whom we have labored to describe. Isn't He wonderful?

Now our text says: "He that dwelleth in the secret place of the Most High," the great Author of salvation, the One that is superior to all others, at all times for above every other intelligent being, the One to whom no one dictates, everything originates in his own mind. The apostle says that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.' He is the Father of mercies, the God of all love.

Well, what about this secret place? This secret place of the Most High is Jesus Christ, God's son. Jesus said: "No man cometeh to the Father but by me." He said again: "Every one that hath learned of the Father cometh to me, and he that cometh to me I will in no wise cast out." And again he said: "If ye love me, keep my commandments, and my Father will love you, and we will come unto you and make our abode with you." Again he said: "The Father himself loveth you, because ye have loved me and have believed that I came forth from God." Yes. Jesus is God's secret place. He that dwells in this secret place shall abide under the shadow of the Almighty.

I will give you an illustration: Supposing a young lady takes a trip into another state to see a family that she is not very well acquainted with, perhaps acquainted with one of the daughters. When she gets into the home she finds that this daughter has a very fine father. She is there perhaps three or four weeks and she gets acquainted with the father. The more she gets acquainted with him the more she appreciates him. She finds he is very wealthy and finds he is a man of great wisdom, that everybody all through that country seek his counsel, and that he nearly always gives the right advice. She finds that he is a man of great influence, that he can get almost anything he wants in that community. If he goes to the congress, whenever he proposes anything everybody falls down and responds to his proposition. He is a man of influence. She finds in his home he is an affectionate man. She never saw a father love children and home and wife and look after their welfare like that. I would like to be a daughter to that man. I would like to have poured upon me some of the love he pours upon those children. I would like to go to him for counsel." And then he is a man of dignity. She says: "He is a man I could respect. His very presence arouses everything good in me. When around him I am stirred up to be my best. He is a man my whole nature responds to. I wish I was a daughter of that man." Well somebody puts a flea in her ear. They said: "That man has a fine son. If you could get acquainted with him and if you could be successful enough to get him, don't you see you would become a member of that family?" And she just wonders if that would be possible. "If he is a

son I could love I would marry him to be near to that father. I like that man so well." "Well," she said, "I do not know, maybe he wouldn't love me." But the father drops a little hint, and that is, if she becomes a wife of his son he would treat her like the rest of the family. He would bestow his love upon her. "Well," she says, "I want to get acquainted with that son." And she watches every opportunity. She sacrifices every other interest. She has a lover already, but she just lets him drop out for a little while, and she uses every oportunlty to get acquainted with that young man, and finally after getting acquainted with him she finds she could love him. She finds he has practically all the qualities the father has. And then by and by they are married and she comes right into the family and she abides under the shadow of that father. The father bestows upon her all the affection he bestows uopn the son. All the privileges and favors the son had she has just because she is the wife of that son. She has found the secret place of that man's heart, and that is by being near to the son.

That is the way we will do. We will find God's dear son, and make our home in him. We will get coupled up with him, and the Bible says the Father loves us because we love the son, and the more we just get coupled up and richly abide in him, we will find all the riches of God. For all the promises of God in him, when we are abiding in him, are yea and amen, and he who spared not His own son, but delivered him up for us all, how shall He not with him also freely give us all things? Why, everything that is mine is yours if you will take my son.

Well, what does it mean to *DWELL* in this secret place? To dwell in this secret place means to make it your home,—not a boarding place, not your counsel chamber, but your home. The home that every heart is seeking is not a dwelling made with hands. It is some great heart. David said: "Whom have I in Heaven but Thee, whom have I on earth but Thee?" Why, Lord, it is Your presence that would make Heaven a home. That is what we find in actual experience. The husband who has a wife that he dearly loves—she is one he can appreciate in every way. By and by death takes her out of the home. He goes back home. There are the fine rooms, the piano and furniture and carpet—a beautiful home, but his heart turns away from it. That was not home. That was only a little place where they dwelt together. In every one of our hearts God has given us a capacity for loving something beyond material things. We must make our home in a great heart, and no one will be thoroughly contented until they find their home in that heart. Most of us make our Lord Jesus so far a kind of a boarding place. When we get hungry we come. We come to the Lord when we get so hungry that we can't find a crumb anywhere else. The first place we go is to the brethren and then here and there and get disappointed, and then we go to the Lord. And then after he gives us something to satisfy we go away until we get hungry again. He is nothing more than a boarding house. And then some make him a counsel chamber. They never come to the Lord only when they ned counsel. When they got into a muddled up condition and can't find anyone else to help them they will come to the Lord and say: "Lord, I am so tangled up I don't know where I am. I have taken everybody else's advice, but no account."

A man started to make a canoe one time. A man came along and said: "You want to make it like this." After awhile another man said: "You don't want to make it like that, but like this." Another man came along and said: "This is the way to make a canoe. Make it like this." Another man came along and said: "That is not the way to make a canoe. Make it like this." When he got done it was no good. So he hung it up in a tree and started in to make another canoe. A man came along and said: "This is the way to make a canoe." But he pointed up to the tree and said: "Up there is everybody's canoe; *this* is mine." Now that is just about the way we do. We go to everybody for advice, but we don't go to the Lord until we get tangled up and then we seek his counsel. That is all we know about the Lord—just to get a little strength and a little counsel when in extreme difficulty and think no more about Him until we get in more difficulty. We want to make the Lord Jesus our home.

He has a lot of rooms in that home. One is His humility, and you go there and study the Lord Jesus, study his humility. You just search out the beauties of that room of his humility, and Oh, you say, this is the grandest character I ever met. Your humility is so grand, so strengthening, that I just want to be humble when I am around you. When in this room this is the way I want to be: "And beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord." And after beholding or dwelling in the room of Christ's humility awhile we begin to dwell in the room of his sympathy and of his love and forgiving spirit. We begin to meditate along that line and we think of the depth of his love and sympathy and the riches of his forgiving spirit until we say: "This is the kind of an individual I like to be in contact with. It satisfies my heart and makes me want to be just like he is."

The queen of England one time sent a message to a Welsh miner. This message was to reach him while still in the mine. The message read: "Come to the palace. Come as you are. Come at once." When the man received this message he was down in the mine with his old boots on; his face was black and his hands were dirty. But you know that man felt quite comfortable down there. He got the message. Then he came up out of the mine. "Oh, I can't go this way; I will have my boots on." "Come at as you are." He started to look at his dirty hands. "Come at once." "Come to the palace." So he started to the palace. The nearer he got to the palace the more he felt those boots were too big, the dirtier his hands felt, the more out of place his face seemed. By and by he got to the palace. The guide took him through a suite of big rooms. He saw the beautiful pictures and carpet. He began to feel so uncomfortable. His boots felt twice as big as they ever did, his clothes felt so terrible, his face felt so black and his hands so dirty. By and by he came to a room with a lot of mirrors. Whom could he see but himself in his dirty clothes and with his dirty hands and face? Oh, it overcame him and he fell down on the carpet and wept. He had seen himself in the light of that palace. And that is the way with us. We live among others. We have all kinds of things that seem quite in place with the company we are with. But when we come to this beautiful home it is full of mirrors. You say: "Oh, I am undone." You remember Isaiah said: "I saw the Lord lifted up." And then he described him and said: "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the king, the Lord of Hosts." Oh, when he got a sight of the Lord of Hosts he began to realize how unclean he was. And that is the way when we live in this home of the Lord Jesus. We get acquainted with the various elements of his character. We live and make our home there, drink of those elements, admire them, study them, and that draws our heart out to the Lord Jesus and makes us appreciate him and at the same time puts in us an unconquerable desire and determination that we will root out of ourselves everything out of harmony with that glorious character, and thus "beholding as in a glass the glory of the Lord, we are changed into the same image." That is what it means to dwell in this home, to make our home in his heart.

How many of us really read the life of Christ and appreciate it? Do you take the life of Christ and love to read it, and as you read it it opens up to you and beholding his true character shine forth, and as it does, does your heart go out to him in rest, in trust, in obedience, in surrender, and also a desire that you might be purified and made like unto him? In 2 Cor. 4:6 God has given us the authority to believe that we can accomplish this. He says that God, Jehovah, the Most High, that caused the light to shine out of darkness hath sinned in our hearts to give the light of the knowledge of the glory of God in the face of (in the life of) Jesus Christ. Our Heavenly Father is willing to illuminate this mind. So when you are studying the life of Christ, the glorious beauties of his character will shine forth upon your mind and you will see it. It won't be just reading a couple of chapters in Luke's gospel. Oh, no. It will be reading a couple of chapters in Luke's gospel and your heart will be warmed and stirred and drawn out to the Lord. And you will say: "Oh, I am getting acquainted with my home. I just love to live here in this home or heart of the Lord Jesus Christ."

Now, *HOW* do we dwell in this secret place? There are five things that you will have to practice if you dwell there. The first one is *INVESTIGATION*. You have to investigate this home. You will never make your heart at home there, you will never have your affections lodged

there, and you will never live there or be there all the time in your affections, in your heart, in your sentiments, unless you investigate that home. If there is a quality of character in the heart of the Lord Jesus Christ that you have investigated you are not dwelling there. That is a part of the home you haven't been in yet. You are to dwell in each one of the rooms of his character just like you dwell in his counsel chamber, just like you come to him for a little strength and help in time of trouble. You are to dwell in each one by first investigating. Investigate the Lord Jesus Christ. Dear friends, do we really investigate the Lord? Do we make a careful study about the Lord as about other truths? I wish the Lord's people could be just a little more interested in him, in the Lord Jesus, in the Son of God, and in the great Most High. The Apostle Paul said: "I am determined not to know (or make known) anything among you save Jesus Christ and him crucified." I want you to get your hearts and affections centered on him—*investigate.*

The next is *MEDITATION.* You will not make your home there only through meditation. Because you don't physically dwell in this home. You dwell in your mind and spirit. And in order to have your spirit dwelling in the heart or home of the Lord Jesus you will have to meditate. "Beholding as in a glass the glory of the Lord, we are changed into the same image." That means you will behold with your understanding. Your whole mental powers are committed to the investigation and turning over and over in your mind those qualities of the Lord Jesus and by turning them over and over, by meditation in the mind, they get so impressed there that in your affections you dwell there. And thus you are making your home right in the heart of the Lord by meditating on the glorious qualities that our Lord possessed and drawing nearer to Him. The apostle prayed that Christ may dwell in us, in our hearts, in our minds, in our understanding by faith (Eph. 3:17)—*meditation.*

The next is *SURRENDER.* The attitude of abiding in the Lord is an attitude of constant surrender. No. Not the idea that I consecrated two years ago next October. I surrendered there—true. But am I in that attitude of absolute surrender now? If you want to abide in the Lord you must keep that attitude of my surrender. Noth thinking that that was sufficient, but just keep practicing day by day the attitude: "Lord, I am thine today. Lord, I have no will of my own today. I gave up my will two years ago and I am of the same opinion still. I haven't changed my attitude yet. I know sometimes, Lord, I found myself turning back, but really the sentiment of my heart is to stand upon that consecration. I am surrendered today. I am in your hands today. I will refuse to take my own will today." Try it, friends. Try it today. Just say, "I have no will of my own." Just keep that attitude and see how quickly the Lord will become more real to you. See how quickly you will come into deeper and richer contact with him.

What is next? *FAITH.* You must exercise faith. "Whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Oh, it is by faith? Yes. By the exercise of faith. No, no. Not that ye believed on the Lord sixteen years ago last May. That is the way the Lord's people count. But haven't believed on Him since because they did back there. Dear frineds, you need to exercise your faith today, as much as you did back there sixteen years ago. And if you have been making good progress you have been exercising your faith day by day, more and more. The more the truth comes the more you have aroused your faith for sixteen years, and now you have got about sixteen hundred times more faith, a stronger faith, a livelier faith, and Christ dwells in your heart about sixteen hundred times more by faith today than he did sixteen years ago. And then when you get us in testimony you wouldn't need to say: "I would like to tell an experience I had sixteen years ago." You would say, "That looks so babyish, so simple, so small I wouldn't like to think of it. I have got so much nearer the Lord, he means so much more to me, I would like to tell you about my experience this week. He has been revealed to my mind this week. He is fresh to me today. My heart was all warm toward the Lord today."

How are we gonig to do that? One way—if you want to arouse your faith in the Lord Jesus you think of certain things about the Lord Jesus that you know in your understanding, in your own appreciation, that it ought to draw your affections out to Him. Do you know why it doesn't? That quality of the Lord isn't really conscious to you, because it is by faith. The Lord is invisible to you. You can't see him. If you saw that quality in a brother your heart would go right out. You would say: "I love that brother because those qualities are there." But that quality is in the heart of the Lord Jesus. Why don't you love him? You say: "I can't see him." That is it. And you have to love him by faith, and we are more inclined to love images of God rather than God himself. It is right to love the brethren when we see these good qualities, but dear friends, you can arouse your faith so you can love the Lord, so your heart can go out to him. How? When you see these good qualities about the Lord Jesus, you say: "I am going to praise him for those qualities. The Bible says: "By him therefore let us offer unto God the sacrifice of praise continually." And I am going to turn my thoughts right outward into that great space and think of the Lord Jesus as a living reality, who is alive, and who is the same yesterday, today and forever. And I am going to let my heart go out in appreciation, and hus exercise my faith by becoming more devotional, by thanking him, by praising him even though I can't see him. That will arouse my faith. It will be an effort at first, but if I keep on I will get my heart to going and I can do it easier, and thus my faith can grow and Jesus dwells more fully in my heart by faith.

Another way is by *works.* You know faith without works is dead. Unless your faith arouses you and there is something doing in your heart, whether praise or acts, yours is a dead faith and doesn't amount to anything. Paul said: "Whatsoever ye do, do all to the glory of the Lord Jesus." You say: "I am going to do that. I am going to try that everything I do shall not please self, but him. What will that be? That will be an act of faith. You will have to believe he sees you. You will be thinking of things in him that will make you do it. What is there in the Lord that would want to make me praise him? I think of this thing and say, "Does that arouse my heart?" Yes, just a little. And I can be thinking about it and say: "I love him. I know my flesh doesn't want to do it, but I will do it for his glory." And you will find that the Lord is becoming more real. You are taking him right into your affections, thoughts and activities and making him your home, and it is easy to work around home. Nearly every one would rather work around home than elsewhere. The grandest vacation that any of you ever take in this life is when you take a vacation from self. I would try it for two weeks—a two weeks' vacation from self; and I will venture to say if you take a two weeks' vacation you will never go back home. I am so sick of it that I am going to stay with the Lord. The hardest person to please in all the earth is yourself. Many think it is the other fellow. It is not. It is yourself. You can't satisfy yourself and I would quit. I have tried year after year to get this self fixed up and I am never happy. I have found the only way is to quit the home, vacate the house. You know one way to let the baby die is to neglect it. Reckon it dead. The Bible says: "Reckon ye yourselves dead unto sin, but alive unto God through Jesus Christ our Lord." Turn your back on it. Play it is dead. Well, what if it cries? Don't pay any attention. What if it kicks up an awful cry? Don't pay any attention. Suppose it just yells and cries, wouldn't you give it some milk? Not a bit. Wouldn't you do anything? Play it is dead. Play your game well and say self is dead. Don't give it any bottle. Don't keep anything around for it to keep warm. By and by it will die. The doctor says it died for want of care. Wouldn't that be grand? Old self dead! Died for want of care! Can you do it? Can you neglect your old self until it will die? Thus turning your mind away from self it will make itself home with the Lord by the exercise of faith. He will bring you into his chambers.

The next is *OBEDIENCE.* Jesus said: "If ye keep my commandments ye shall abide (dwell) in my love as I keep my Father's commandments and dwell in His love." Jesus was obedient. He kept the attitude of obedience. Yes, Lord, I will obey. When I detect you are calling me to any service I will obey. I will look out for little things. Many of the Lord's people are crippled in their Christian experience, crippled in their fellowship with God, because they ignore little things. They see a little opportunity for service. They see it is a call from God, but it was only a little thing, and because it is little they didn't feel as though they would be doing any great thing or any big sin or anything very wrong

if they didn't do it and they neglected to do it. So they object to doing it because it is small. Then if the Lord made it big they would object because it is too big. So they have an excuse. They are like the man who could never find a job because he was always too light for a heavy job and too heavy for a light job. If you want to learn obedience you will have to start on very small things, and say: "Lord, as quick as I recognize your voice or have reason to believe that is your call, no matter how small, I am going to overcome this little tendency in self to not do it." Look here: If a man would deny himself ten times a day, how many times would that be a week? That would be seventy times a week. How many times a month? Two hundred and eighty times a month. Wouldn't that be hard on old self? You see they were small, but there were ten every day. "Except a man deny himself *daily* he cannot be my disiciple." Ask yourself tonight: "Have I really denied myself and followed Jesus anywhere today?" Don't dream. Ask yourself: "Have I said 'no' to self today and followed the Lord in any one thing?" And after you began to take notice of some of those things you will wake up and know how to follow the Lord in actual self-denial.

The latter part of our text: "He that dwelleth in the secret place of the Most High *SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY.*" Just think of it! Under the shadow of the Almighty! the great Jehovah God that we read about in the Old Testament, that great Jehovah God that Moses used to talk to, the great Jehovah God that brought Daniel out of the lions' den, the great Jehovah God that delivered the three Hebrew children out of the fiery furnace without the smell of fire on their garments, the Father of our Lord Jesus Christ that sent His son down here to earth and preserved him by His power and guided him by His wisdom, and when he died by His great power brought him out of the grave and set him above angels, principalities and powers and every name that is named not only in this world but in that which is to come, and if you abide in this son, if you make him your home, and if you meditate upon him, surrender to him, exercise faith in him and obey him, then you will abide under his shadow. And it says: "No evil shall befall thee." Not a thing to come near you and hurt you when there. What a grand privilege we have of abiding in this secret place! Dear friends, we are going to get acquainted with the Lord, aren't we? More than we have ever.

In this secret place dwells all the fullness of God. In him are hid all the treasures of wisdom and knowledge. He is the express image of the Father. He is to be the ruler of the world. He is to guide the people. He is to be everything you need. All you need to do is to get in there and make him your home and the great and glorious blessings of the Heavenly Father, His rich love, His great wisdom, His great power, His faithfulness, everything that makes Jehovah what He is, everything He controls and possesses, become yours and will be used for your preparation, for He that spared not His own son, but delivered him up for us all, how shall He not also with him give us all things?" May we make our home in the heart of this secret place. May the Lord add his blessing. Amen.

Questing Meeting conducted by Pastor Russell

READING THE VOW.

Question 1. *Do you approve of the reading of "My Vow Unto the Lord" at the opening of Berean studies on Sunday morning? Or would it be more appropriate to open with a Scripture text from each member of the Class?*

Answer. I see nothing whatever to be gained by each member of the Class reading a Scripture text. If you have a New Testament you have got all the texts together, whatever you want. And to read a text over and straightway forget what text it is will not accomplish anything in my mind in the way of building up. We have had that style of Bible study before, long ago. We have read Scripture texts, read them verse about, and never knew what they meant. I feel it is time we leave that kind of Bible study and get something more intelligent, that we are trying to get in our Berean studies, in which we have the text collected from the different parts of the Bible that bear on the same subject. This is topical. In reading a chapter in the Bible we would have quite a variety of subjects treated, but with the Berean system we have the texts from various parts of the Bible and the greater blessing.

As to the reading of the Vow: My thought, dear friends, is that in every family, where it is a Christian family, it would be very appropriate to do as we do at the Bethel, to have the Vow each morning. Have it read at the breakfast table before we partake of the food. You know we have the reading of the Vow and the prayer and the thanksgiving for the food and thus we start each day. Now it is not possible to start every family so, because in some families there and reasons why some of them cannot be present. Some must attend to business or work or what not. And others might be divided in sentiment. Some might be opposed to the Vow or the singing of a hymn. So each family must regulate itself according to conditions. We are not to intrude on the rights of others. Justice should be the foundation of everything. We must do justly by others. We may not always demand justice for ourselves, but we are always bound to do by others as nearly as we would that they do by us if we were in their place.

As for the opening of the Sunday morning meeting by reading the Vow: I think that should depend on the wish of the Class. But according to the phraseology of the Vow, my dear brethren, it should not be considered dependent upon a class whether the Vow would be read daily, but each individual himself arranges this matter. It is his own personal Vow unto the Lord, and includes the remembrance of these various things that are mentioned in the Vow and in no better way could he bring them to remembrance than by reading over the Vow each day. So if it were not possible to have such an arrangement at your table in advance of the meal, if there are reasons why that would not be convenient, my recommendation would be to have it in your private room before you come down to breakfast. Get up a few minutes earlier.

VOW AND COVENANT.

Q. 2. *Is the Vow a part of the original covenant?*

A. I would not put it that way. I would say though that our original covenant to the Lord, by which we gave ourselves in every sense to the word to Him to do His will, includes everything that is in the Vow. Whether you ever took the Vow or not as a vow, in your consecration to the Lord, to my understanding, you did practically the same thing. But the putting of the Vow in this form is with a view to helping the mind to grasp some of the particulars of this covenant we have made with the Lord, emphasizing certain points and making them conspicuous before our mind. In this way, I believe, it is proving to be a great blessing to the Lord's people, and I am sure you will be glad to know that there are approximately twenty thousand who have indicated they have taken the Vow.

GREATER BLESSINGS FOR ISRAEL.

Q. 3. *Please explain the following Scripture: "The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too straight for me; give place to me that I may dwell." Isiah* 49:20.

A. I do not recall the connection well enough to make a comment on this passage, but from the general reading of it it seems to be a statement on the part of the Lord that the Israelites having become a very comparatively small people through persecution and captivity and so forth and their land being very sparsely settled, would nevertheless ultimately receive a great blessing from the Lord and their numbers would be increased so that eventually the children would say, We haven't got quite room enough; we want more room. Therefore it was an encouragement to those Israelites not to think their hopes were experienced, but to remember that God had still in store for them sometime blessings not yet fulfilled.

PROMOTION FROM NORTH.

Q. 4. *Psalm* 75:6-7: *"For promotion cometh neither from the east, nor from the west, nor from the south, but God is the judge; he putteth down one, and setteth up another." What significance shall we attach to the ommission of the "north" in this passage?*

A. The sidereal heavens, that is to say, the heavens in which are the fixed stars as we speak of them, are revolving

around one common center. We all know, for instance, that our own planets of our solar system revolve around our sun—the Earth, Saturn, Jupiter, Mars, etc. But very many people do not know, and it was not known even to the scientific and learned until in comparatively recent times, that the entire heavens, all the stars, those that look to be fixed, are all moving, and moving in a grand procession, moving gradually around a center, and that center is in the neighborhood of the group called Pleiades and the North Star. So that that North Star is really the fixed point in the heavens, all the other stars more or less gradually moving out of their places, moving around that center of the heavens. That center of the heavens is taken in some sense of the word therefore to represent the divine throne, or we sometimes speak of it as being the throne of the universe, the center of all energy. It would therefore very properly represent the divine government, and this statement of the Scriptures is in full harmony with that. Promotion comes from God, and God's center or the center of God's kingdom is apparently in the north, in the direction of the North Pole. So then it comes neither from the east, nor from the west, nor from the south, but it does come from the Lord, the north, the center of the divine ruling power of the universe, we believe.

SUFFERING OF NEW CREATURE.

Q. 5. *We find that many of the bretheren do not agree as to the suffering of the New Creature. Please state if it suffers, and if so, in what particular.*

A. The New Creature suffers in a great many ways. The New Creature represents the new mind, the new will, the new disposition, and the New Creature desires to do the will of God perfectly. But as the Apostle says, this New Creature dwells in an earthen vessel, in an imperfect body, and the imperfect body is contrary to the New Creature, and the New Creature frequently suffers more or less through the opposition of the flesh. The flesh desires and craves certain things, having certain appetites by nature, and the New Creature is bound by its loyalty to God to strive against these things that are weaknesses of the flesh and bound to bring the flesh into subjection to the best of its ability, and that is a very difficult matter, and often it is a very serious warfare. As the apostle says: "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." So the New Creature does suffer, suffers in these conflicts with the flesh, suffers from its not being able to fully carry out the divine will and the New Creature's own will to do perfectly, righteously in every respect, suffers whenever it makes a mistake and is obliged to come to God and pray for forgiveness in the name of Jesus. It has considerable suffering, therefore. All these are sufferings of the New Creature, striving against sin. The apostle spoke of this striving when he says: "Ye have not yet resisted unto blood, striving against sin." (Heb. 12:4.) It is the New Creature that strives against sin, and the New Creature is so striving against every form of sin that it may be even unto death in loyalty to God and the principles of righteousness. As for instance, those dear brethren in Great Britain now are striving loyally and faithfully to stand up for the principles of the divine kingdom and refusing to serve earthly kings and to do murder. They are suffering as New Creatures. This involves the taunts of their enemies and friends and neighbors, and they are claiming they are cowards and afraid to go into the battle. These are sufferings of the New Creature. The flesh could yield and go into the war, but the New Creature is not willing. Therefore, it is the New Creature that is suffering. The New Creature is suffering also not only because of the ignominy, but also because of being imprisoned, and the imprisonment brings various disadvantages upon the New Creature and as more upon his body, and the body cries out against the New Creature that "you are causing me unnecessary suffering, and you shouldn't do this." But the New Creature must be loyal and he answers to the body, "You must submit. You are my body and reckoned as dead." So the New Creature does all the suffering, my dear brethren, the Lord approves of.

In our Lord's case the suffering he endured was as a New Creature in the sense of withstanding the contradiction of sinners against himself, and when he was reviled he reviled not again. The natural man in the case of Jesus would have said, "It is only just you should give them as good as you get." But he reviled not again. He suffered it. He permitted it. But now then, that is a different thought from the sacrificing. It is not the New Creature that is sacrificed. It is the old creature that is sacrificed. It may cause the New Creature pain to do the sacrificing of the old, because the relationship is so intimate, but it is the flesh that is to be sacrificed. So it was in the case of our Lord. He offered up himself, his flesh. He made a sacrifice of his flesh. He poured out his soul unto death. He made his soul, his being, his flesh, his human nature a sacrifice for sin. He didn't make himself, a New Creature, a sacrifice for sin. Not at all. The New Creature flourished, while the old was sacrificed, and the New Creature is now glorified in the greater resurrection. And so with us. The old creature is sacrificed though the New Creature does all the suffering for righteousness' sake, and the suffering of the flesh for righteousness' sake is merely incidental and not willing, because the new Creature demands it and enforces it of the flesh.

JESUS A SON OF GOD AND OF DAVID.

Q. 6. *Please explain in what sense David is said to be the father of our Lord Jesus, since he (Jesus) is the son of God? "The Lord God shall give unto him the throne of his father David." Luke* 1:32.

A. Our Lord is spoken of as being the son of Abraham and the son of David, the seed of Abraham, the lineage of David, and we see how this was; that according to the flesh his earthly nature came from the human mother and that his human mother according to the Bible geneology, as given us in Matthew and Luke—his mother was descendent of David, and he was a descendant from Abraham, so that Jesus according to the flesh was the son of Abraham and the son of David. It is plain enough then how he was the son of David. But the question may be raised also whether or not he was the son of God? And we answer, "Yes." He was the son of God in the sense that his father was God, the One from whom his life came. He did not receive his life from his mother. The mother never gives life. A life always comes from the father in every instance. The mother is the nourisher of that life. There could be no child born without a mother even as there could be no child born without a father. But the life comes from the father and the body or organism from the mother. And so in Jesus' case his life came from above. It was a transferred life, we understand. The life he had with the Father before the world was was transferred as a spark of life, a spark of energy and generated and vitalized that being, that organism and became the babe of Bethlehem. Thus he was the Son of God in the highest sense, in the sense that the life came from the Father originally and was transferred from the life of the Logos to be the life of Jesus. And he was the son of Abraham and of David through his mother. Just as you would speak of your son as being your son if you were the mother, and if you were the grandfather you would still speak of being the father of that child because he was the son of your daughter. So in Jesus' case. He had therefore the title to the earthly throne through his mother, and he had a right to everlasting life because he had an unforfeited life through his Heavenly Father and a life transferred.

Now then, in what sense will he become David's father? For the Bible tells us that he is to be not only David's son, but David's lord or David's father. And he is not only to be the son of Abraham, but he is to be the father of Abraham. How? In this way, my dear brethren: This same Jesus who was the son of God in the sense that he had a transferred life, was the son of Mary, the son of David, the son of Abraham according to the flesh, and having consecrated this flesh to death, having given up this flesh, the Heavenly Father gave him as a reward the divine nature. He gave him the first element of this divine nature at the time he received the begetting of the Holy Spirit, at the time of his baptism at Jordan. That was the start of Jesus as a New Creature. And Jesus as a New Creature continued and the old was being put to death and the New Creature was growing in grace and knowledge and was eventually glorified in the resurrection. Not the flesh, but the spirit, the New Creature, was resurrected. He was put to death in flesh. He was quickened in spirit, as the apostle says. Now then, it is this New Creature, Jesus, this Jesus on the spirit plane, this Jesus of the divine nature that is to be the great king of the Millennial Age. He is the Second Adam. Jesus was not the Second Adam when he was the man Jesus. Not at all. As the Apostle Paul tells us in the 15th of 1st Corinthians, the Second Adam is the heavenly Lord, not the man Jesus. So our Lord Jesus became the Second Adam in his resurrection. How? Why is he called the Second Adam? Because he is the resurrected one of the divine nature. He is the one that

has a life to give to Adam and his race. Jesus had one life to give to Adam and his race. He needed to lay down his life in obedience to the divine will, and the Father gave him as a reward this new nature. Therefore now he is of the spirit nature, of the divine nature, and has the earthly life which he did not forfeit the right to. He has that to give, for Adam and for his race—the ransom price for the sin of Adam and the whole race of Adam that lost life through him. And now who is it that has this to give? Is it Jesus the man? Oh, no. The man Jesus exchanged his life and has received the higher life. It is the New Creature that has this, Jesus on the divine plane that has this ransom price on hand to offer for Adam and his race at the beginning of the Millennial Age. And it is this Jesus, therefore, that is about to give this ransom price, to appropriate it on behalf of the sins of the whole world, and when he does that, he takes over the whole world. They became his in the possessive sense according to the divine program. And he takes them for what purpose? For the purpose of revitalizing them. They lost the right to life by the first Adam's disobedience This second Adam, the heavenly Lord, has the right to give them life again. He has redeemed them and has the life to give them and the authority to give it to them. So during the entire Millennial Age he is represented as being the father of the human family, to take over the race of Adam—Adam and Eve and all of their children. Jesus will adopt them and give them life, as many as will receive him and come into line with the arrangements and regulations of that Millennial Age.

And so we remember the Scriptures say this is one of the titles of our Lord. He is not only to be called the Prince of Peace in due time—not yet, but bye and bye the Prince of Peace; bye and bye also the Everlasting Father, or literally, the Father who gives the everlasting life. And all through the Millennial Age that will be the work of Christ the great Lifegiver and Father. Lifegiver and Father are synonymous terms. A father gives life to the child. That is why he is called a father. A child receives life from its father. And so the whole world will be privileged to be the children of Christ, and so Jesus declares that that entire Millennial Age will be times of regeneration, generate over again. You see the point. "Re" signifies "again," to generate a second time. They were generated the first time by Father Adam, but Father Adam having lost perfect life himself could not give to his children perfect life, but could only give them a very brief tenure of life. They were born dying. But now Jesus proposes to regenerate all those who desire to come back into harmony with the Father, and to this end he has been exalted to be a prince and a savior and lifegiver. That is the meaning of the word "savior." The word "savior" comes down from the Greek. Lifegiver is the meaning of the word "savior." And during the thousand years all those who will obey him, come into harmony with him, will receive life from him, through this channel, this arrangement, the life which he has to give, the life which he at one time as the man Jesus, but which he laid down in obedience to the Father's will, and the life he has now a right to, and the life he will give to the world because he does not need it, the Father having given him life on the higher plane.

So then, not only Adam, but all his race, including Abraham, Noah and David and everybody else of Adam's race that will ever get eternal life will come in as children of Christ, and if they don't come in as children of Christ they will not come in at all, because this is the only way God has provided for the regeneration of the world during the thousand years for that work. So that we see very clearly how eventually Abraham, who was the father of Jesus, will be the son of Jesus, and will receive his life everlasting from the glorified Jesus. And David, who was once the father will also be the son of Jesus and the whole world will be privileged so to come. And so we read in the Psalms you remember, prophetically about the ancient worthies: "Instead of thy fathers shall be thy children whom thou mayest make princes (rulers) in all the earth."

FORGIVENESS IN NOMINAL CHURCH.

Q. 7. *Can a member of the Nominal Church expect forgiveness for sin if asked for in humility and with an earnest desire to do better?*

A. Memebership in a nominal church, my dear brother, means nothing. It neither advantages or disadvantages. It may disadvantage some, but it could not help anybody to be a member of the Nominal Church, and have nothing whatever to do with forgiveness of sins. There is nothing in the Bible which says, join the Nominal Church and your sins will be forgiven. And so I think that a great many in the Nominal Church do not know the first principles of the doctrines of Christ and have not had their sins forgiven at all and have not come to the Lord at all in the only way God would accept them. But we do know there are in the Nominal Church others who are sincere Christians and have made the proper relationship with the Lord and their sins have been forgiven. So you see there are some in the Nominal Church whose sins have been forgiven and some in the Nominal Church whose sins have not been forgiven, but nobody's sins were ever forgiven because they were in the Nominal Church, and nobody's sins I suppose were ever refused forgiveness because they were in the Nominal Church. God ignores the Nominal Church entirely. He never authorized Luther to make a church any more than He authorized you or me. Not a bit. He never authorized Calvin. He never authorized Wesley. God kept all that power and authority for making a church in His own hands. And Jesus established that church, and it is the one church and there is only one way or gate into it. Never mind what people say to you about any other way to get in. They do not know what they are talking about. The Bible says "straight is the gate and narrow is the way." There is only one gate and only one way. Never mind if Catholic friends say they have the right way. Never mind what they say about it. Take the word of God. And if our Protestant denominations tell you to take any of these courses or any other way, never mind, take the Bible for it. What does the Bible say? Jesus says: "No man cometh unto the Father but by me." That settles that part, doesn't it? Yes. That makes it pretty narrow? Yes. He didn't say no man comes to the Father except by me and the Methodist Church. No. Or by the Presbyterian Church. No. Or by the Roman Catholic Church. How did he say we should come? He proceeds to tell us how we may come. "If any man wills to be my disciple—" That is what we want. If you don't want to become his disciple you have neither part nor lot in him. "If any man wills to be my disciple—" what shall he do? "Well," says one, "go join the Methodist Church." No. Ask Jesus again. Join the Presbyterian Church? "If any man wills to be my disciple, *let him deny self.*" Make a surrender of his own will. "And take up his cross and follow me." There you have it. Jesus' own words. Not a word about any Nominal Church in it. But the only way, my dear brethren, in which we can have the forgiveness of sins is the way God declares, and the way anybody else declares is not worth a snap of your finger. God has all to do with this matter. Nobody else can say a word. It is God that justifies. We must take God's own terms

MAKING RESTITUTION.

Q. 8. *Will one be expected to make restitution in the next age (or after resurrection) for sins committed in this life?*

A. We may be sure, dear friends, that so far as the church is concerned there will be no restitution to be made in the future, because all the affairs of the church are settled by the Lord in this present time. And if you have done violence to the rights of somebody, it would be your duty now not to wait for the next age to make all the reparation and do all the justice you know how to do, and if you would neglect this you would be in danger of being in disfavor with the Lord, who puts justice down as the foundation of His own government and of everything He will approve. But if it should be impossible for you to make restitution now and make right something that is wrong, I would trust the Lord that He would square the account with you or me in the present life, because I am sure from the general teachings of the Bible that there will be nothing carried over so far as the church is concerned. It will be all stored up now if you don't do the best of your ability, and the Lord will have to put you in the Great Company class and do something for you. If you do to the best of your ability, the Lord would not want you to do beyond your ability, is my understanding and teaching, and He would make good all you would be incapable of doing.

As for the world, I think there is a principle there. The worldly people are not in relationship with the Lord, of course. If they fail to do what is just and right now, they will have that much laying against them in the future, and they will have to pay the utmost farthing then. That does not mean roasting, you know. We used to think God would always pay everything with the roasting, but we find there are

different ways the Bible tells about that God will recompense every wrong. He will square accounts, as for instance, He says, through Jesus, you remember that in that time it will be more tolerable for Sodom and Gomorrah than for the people of Bethsaida and Chorazin, because they were less responsible. They did not have so much light. So light and responsibility will largely govern at that time.

WHAT REPRESENTS TENTATIVELY JUSTIFIED IN COURT.

Q. 9. *We speak of the tentatively justified in the Court. Is there anything there that represents them?*

A. As the Court of the Tabernacle in a general way represents a condition of purity, as represented by the white curtained walls, and the fact that it was thus separated from the general camp of the Israelites, and made a pure place, this undoubtedly refers specially to the future rather than to the present time. But in the present time anybody desiring to come to God comes through certain experiences that represent to a certain extent the conditions in that Court. He must, in coming to God at all in this Gospel Age, he must first of all recognize the gateway, and right in front of the gateway the altar and the sin-offering, representing the Lord Jesus and the atonement for sin, as being the way back into harmony with the Father. He must see that before he can take any steps. Having seen that, he may go on and see something more. Not that he is yet getting the benefit of that blessing, but he sees it. And as he passes in, the resolving or seeking to live a cleaner and purer life, he passes into the Court and passes on to the next prominent thing in the Court beyond the altar, and that is the laver; and the laver filled with water represents the truth, the word of God, the message of God, not that he is to be understood as understanding the entire Bible when he gets there, but he sees enough of the truth from God's message, directly or indirectly, through hearsay or reading or intercourse with God's people, he sees enough to give him the understanding that he is defiled, sinful. That is represented in that laver, which was made of polished brass, which reflected more or less the person and his conduct. And then the water there for washing, for putting away the filth of the flesh, so any person thinking about God, and thinking about or desiring to come into harmony with God, very properly thinks, "Yes, I believe that Jesus died, represented by that altar. Yes; and I believe I should put away sin. I see that there is sin. I know that I am a sinner. I know that I am not fit to go into God's presence. I want to put away some of the filth of the flesh." So it would properly mean he would get some knowledge of his own sinful condition and desire to be right with God, and as he would seek to put away the filth of the flesh he would get that much fitter for the presence of God, not that he could put it all away. He doesn't put away the filth of the flesh entirely. No. He could put away a certain portion of it. He could do what he could toward putting away sin. What next? The next step, if he would go on in harmony with the Lord's arrangement, would be to go right to the door of the Tabernacle, get up as close to God as he could get, and then in the type he was represented by the goat that was tied by a rope to the door of the Tabernacle. Now that tying up of the goat represents what the sinner does if he has seen that God is willing to receive him and if he has tried to put away some of the filth of the flesh and now wishes to come into harmony with God. In this journey we say he has been tentatively justified, that is to say, he has been in that condition of mind which is in sympathy with justification. He is wanting to be justified. He is striving to be justified. He is striving to put away those things that would be displeasing to God. He is striving to come nearer and nearer to the will of God. But it is only tentatively; it is not actual. Now he does little things he is capable of doing when he ties himself to the door of the Tabernacle, because that tying up represents the devotion, the consecration, the giving of himself to the Lord. "Oh, Lord, I give myself away; 'tis all that I can do." This is as far as he can go. He cannot go any further. The next step must be God's move. What will God do? Well, the Heavenly Father is not doing anything direct. He is acting through the High Priest. Jesus has been appointed as the great High Priest to attend to this matter, and Jesus approaches this individual tied up to the door of the Tabernacle, and if he is willing he accepts him according to agreement as a consecrated one, a devoted one, a set apart one, one who has given his life up and wishes to be sacrificed and be in the Lord's service. And Jesus as the High Priest kills the goat. The goat doesn't kill itself. The goat doesn't sacrifice itself. Nobody has a right thus to sacrifice but a priest. Other people might kill it, but they could not sacrifice the goat, because the very office of sacrificing belongs to the priest who is ordained for that very purpose. No ordinary person could offer a sacrifice. Even Jesus could not offer himself a sacrifice unto God until God had first commissioned him to be a priest, saying through the prophet, "Thou art a priest forever after the order of Melchisedec." And so Jesus having thus been ordained by the Father through the prophecy to be a priest of God to offer up both gifts and sacrifices, he offered up himself first, and now as the great priest is offering up you and me, and all those who come to the Father through him, those who have taken these preliminary steps, who have recognized the sacrifice, who have sought to put away sins and to cleanse themselves from the filth of the flesh and have devoted their lives to the Lord, tying themselves up in a covenant or obligation to God. These Jesus as the great priest of God is authorized to accept, and He accepts them as represented by the killing of the goat, and if you have had that experience of the killing of the goat then you are one of the Lord's goat class, and from that moment you are counted in as a member of the Body of Christ, and from that moment you are begotten of the Holy Spirit, and from that moment you are a child of God, and from that moment your sins were forgiven you, and therefore God accepted you as His child, as soon as forgiven through the High Priest, the great Advocate, who made satisfaction for you before he offered you.

TENTATIVELY JUSTIFIED AND SCAPE GOAT IN COURT.

Q. 10. *Are we to understand that there are two classes in the Court—the tentatively justified not having entered the Holy, and the Scape Goat class having come out of the Holy?*

A. We understand that the Court will represent more fully the condition of the future. But in the present time it represents all these who are approaching God and whom we speak of as tentatively justified, approaching justification, doing their best to attain justification, and ultimately represented as in the hands of the Priest.

But as for the Great Company class, I think we are to understand that there is no Great Company class at the present time, that God is not recognizing the Great Company Class at the present time, that the Great Company class will first be manifested when the Elijah class will be separated by the fiery chariot, that from that time and onward it would be proper to speak of some as being of the Little Flock and others of the Great Company, but that the division not having yet been made of the Lord, you and I would not be authorized to recognize any such division which God has not recognized. It will be for Him to determine who are of the Little Flock and who of the Great Company. So we are not expected to recognize any as being in the Court and thus distinct from those in the Holy. Rather we are to understand from the apostles words that all were called in one hope of their calling, and that all who have been received of the Lord have been anointed by the begetting of the Holy Spirit, and that they are all new creatures, and that because they are begotten of the Holy Spirit, therefore they cannot any longer be human beings, for they must attain either to perfection on the divine plane, the Little Flock, or the Great Company plane as we speak of it—on the spiritual plane, or die the second death, because they have renounced and given up all their rights and share in the earthly nature in order to receive the begetting of the Spirit at all. We do not understand, therefore, that they are to be viewed as being in the Court at the present time, but after the Lord has manifested the distinction between the Elijah class, the Royal Priesthood class, and the Great Company class, the Elisha class, then thereafter those will be represented as being in the Court. But not yet. The division has not yet taken place.

GREAT COMPANY RE HOLY AND COURT.

Q. 11. *Is the Great Company class represented as in the Holy or in the Court? Does position and condition enter into this thought?*

A. I think that the great difficulty with the majority of people in thinking about the Great Company class arises from the fact that they forget that nobody was ever called by God to be of the Great Company class, and therefore the Great Company class is ignored in many respects in many parts of the Scriptures. Only certain features represent them at all. Why, you say? Because if their place was marked out with the same particularity as the place of the Little Flock, then it would imply that the one class was called to the one position and the other class called to the other position. But that was not the case. "Ye are all called in *ONE* hope of

your calling." Therefore, it would be improper to show the Great Company class until the thing is decided, and from the time it is decided and the Little Flock class is separated from them, from that time on their place might be distinct, but not until then.

Q. 12. *From the Tabernacle viewpoint, what are we to understand and not to understand re retrogression?*

A. I do not know what is meant by "retrogression," what the questioner means.

OPENING AND CLOSING MEETINGS.

Q. 13. *Would you advise the elders to select a Scripture reading, commenting on same, at beginning of Berean lessons?*

A. I think that would be a very foolish proposition. You haven't time enough for a Berean lesson, and how can you make two lessons out of one hour? I think we should be on guard, dear friends, against holding meetings too long, because while people might for some special occasion stay longer and run the risk of a little fuss at home or think to get out of it at home, it would not do for a regular thing. We should be moderate in our arrangements, and the Lord's people should meet at a convenient time, should start on the very minute and should close promptly on the very minute so those desiring to go home can have an opportunity to do so. The meeting should open and close promptly—everything done decently and in order. As that would leave an hour, or an hour and a quarter, or an hour and a half, certainly that would not be too long for a Berean study. You would have plenty to think about in an hour and a half, or hour and a quarter, or an hour. To introduce it by a talk on any other subject would be very foolish in my judgment.

HARVEST—SATAN—1914.

Q. 14. *If the harvest began in* 1878 *and Satan was bound, how can we say that it took place in* 1914?.

A. Well now, dear friends, that is mixing the harvest and Satan and 1914 in a way I have never heard them mixed before. (Laughter.) I don't know how to answer that question. I think I will answer another question, that is to say, answer the question round about. I never like to go around, but when I do I will tell you so. Nothing is said in the Bible that I know about to the effect that Satan was bound in 1878. He has been a very lively corpse if he was. (Laughter.) I do not think he is bound yet, my dear friends. I think we have plenty of evidence of the presence of the great Adversary today and his associated evil spirits, and I would leave that part out altogether. Now about the harvest: When I come to think of it, dear friends, I have just written a little article about the harvest for the Watch Tower, and I believe it will be better that we do not take the time now from some other question. I will leave that for you to read—a little article about the harvest and the Gentile times and the harvest beginning in 1874 and so forth, and I think it will be just about what we want and better than I could say at present. I think I will leave it.

ELDERS AND THE VOW.

Q. 15. *Would an elder have to be one who has taken the Vow, or would a brother have to take the Vow before he could be an elder?*

A. This matter of eldership, my dear brethren, according to our understanding of the Bible message is with the class and with every individual in the class. Each individual is to seek to use good judgment and remember the teachings of the Bible as to what would constitute a proper elder, and it is for them to determine who shall be the elder and what shall be his qualifications. In my own opinion, if I were going to vote, I would be afraid to vote for anybody who was afraid of the Vow. I would say there is something wrong. I do not know what it is. Either the brother's head is not very right and he thinks he sees something mysterious in that Vow when it is all very plain and simple, or there is something wrong about his life and he is afraid to take the Vow, doesn't want to take it. So I wouldn't vote for him. But that wouldn't hinder anybody else from voting for him. Each one should use his own judgment as to what would be the will of the Lord. I wouldn't think it the will of the Lord to vote for a brother who is afraid to take the Vow and afraid to say so. I don't believe in doing anything behind the back. I am not ashamed to take a vow and to say what it is. And if I have anything against it I wouldn't be afraid to say it. I think that would be the right principle for all of us. Not only would I think it proper to consider the matter of an elder, a person to be voted for as an elder, to think whether or not he would take the Vow or had taken it or was afraid to take it—I would think it proper to take those things into consideration—but I would think further that at the present time with all we know about proper conditions, if there was any brother not a Watch Tower reader, I would not vote for him for an elder. Why? Because I would think there was something peculiar about the fact that he was not a Watch Tower reader, because he can get it free if he needs it, get it on the poor list just by the asking for it. Therefore it would not be a monetary question. And if he is not interested in reading the Watch Tower it seems to me it would imply he was not in close touch with present truth, that he was out of harmony with present truth. And furthermore, if it were in my case, I would ask the person before I would vote for him whether or not he had read the six volumes of Studies in the Scriptures, and if he had not read the Studies in the Scriptures I would not vote for him. Why? Because I would think that if he is a Bible student it would be worth his while to read them, and from what we would know about the matter, in all probability there would be something strange about his mind or attitude in some way if he would not read the six volumes. So I would not vote for him unless he had read the six volumes, unless he read the Watch Tower, and unless he had taken the Vow. That would be my conscientious conviction of the Lord's will. I would think that that would be one of the safeguards that I would be putting around the class and around the elder himself. I would be interested in the latter's good, and there would not be a particle of personality in the matter, whether he was my brother in the flesh or relative. It would not enter in at all. It would be principles involved. I believe those who would be apt to teach the truth at the present time would have to be first of all apt to learn, and if he were not apt to learn, I would feel pretty sure he would not be apt to teach, and therefore I would not vote for him.

WHO ARE ELIGIBLE TO THE ROYAL PRIESTHOOD?

Q. 16. *Are all the justified eligible to the Royal Priesthood? If so, how are they represented by the Levites when only Aaron's sons were eligible to the typical priesthood.? Please explain.*

A. Aaron and his sons were Levites, we are to remember. It was the Levite family that was to have to do with the things of God, the secret things, the things of the Tabernacle, etc. And these men, Aaron and his five sons, were chosen as the ones who would typify the sacrificing priests. The whole tribe of Levi represents all believers, consecrated believers of God's people throughout this Gospel Age, who have no inheritance in the land. Remember that this one tribe was singled out from all the Israelites and had no inheritance in the land. All the other tribes had their share, a certain portion provided for that tribe, a certain section for that tribe, but this tribe of Levi had no inheritance. Their inheritance was in the Lord, thus representing that all the believers of this Gospel Age can have no inheritance in the earth, but their inheritance will be the spiritual one that God will provide. Now then, among these Levites who would have no inheritance in the earth, and who represented therefore a spiritual class, a certain few, a little flock, were sacrificers, priests, offerers up of sacrifices, and they thus typified the ones who offer up themselves. But all the tribe of Levi were consecrated to the Lord, and the blood was put upon their ear, etc., you remember. In various ways their consecration was shown, but they never proceeded to the point of sacrificing. Aaron and his sons represent those who do proceed to the point of sacrifice, and therefore represented the Little Flock.

REPENTANCE AND TIMES OF REFRESHING.

Q. 17. *Please explain Acts* 3:19. *"Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Who is meant, and when applied?*

A. It would be a large task, my dear brethren, to try to explain that in five minutes. The apostle's thought was that all who believe in these things that he was telling should repent and be converted, turned to God. Everybody should. Why? What for? What did he preach repentance for? What is the object? Why, God is going to blot out the sins of the people bye and bye. You remember this was not said merely to believers. This was said to the Jews who were gathered there at the time of Pentecost. St. Peter was explaining the matter to them. He is telling the Jews to repent—you Jews, all of you. He is not saying to Christians —repent, but you Jews repent. The Christian had repented and came into relationship with God through Christ. But

what about the Jews? Repent and turn about that your sins may be blotted out. What for? What is the matter? God is going to send a great blessing bye and bye. He is going to send Jesus Christ. He is going to bring in great times of restitution. You want to get ready for it. By repentance, do you mean becoming followers of Christ? That will be a secondary step. You want to repent of your sins first, and then if you want to you can talk about the privilege of getting into membership in the Body of Christ and the terms and conditions upon which you may be joint heirs with him in the sufferings of the present time and the great future, but what I say now, great times of refreshing and restitution are coming, and now is the time to repent and be turned to God and get a share in the blessings coming then. And then incidentally he told them about the privilege of coming into Christ, but the message was to the Jews and was a restitution preaching such as we might give to the world today. We might say that today, and the people might say, "Do you believe that is coming soon?" Yes. "Our sins will be blotted out then?" Yes. During the thousand years mankind will be getting rid of their imperfections until at the end thereof the willing and obedient will be fully out of their imperfection and their sins will be blotted out. No evidence of them remaining. But why preach it now? Are you asking us to come into the church? No. That is a different matter. If you want to come into the church give your life now in sacrifice to the Lord. That is the call of the present time. Sit down and count the cost and if you think you can, then come and join with us as joint heirs with the Savior and you can help give those restitution blessings to the world.

JESUS' POSSIBLE UNBORN RACE VS. ADAM'S.

Q. 18. *In Volume 5 it is said that Jesus substitutes an unborn race in his loins for the unborn race in Adam's loins. In view of this, would it be proper to say that Jesus imputes as much of the value of one of these unborn ones for each of the consecrated as would be enough to bring him up to perfection in the Father's sight? If this is not the case, how much of his merit does he impute on behalf of each of the consecrated?*

A. The question shows that the questioner is quite confused. In writing that an unborn race in the loins of Jesus might be considered as a substitute for the race of Adam, we were simply seeking to make a picture the mind could grasp; not that that unborn race is ever to be born and be another race of Jesus' children. But instead of having children of his own, instead of bringing forth an earthly family, the Father proposed for him that he will adopt Adam and all his race and give them life as the Second Adam as we explained in answering a previous question. He will be the Everlasting Father to that race of Adam whom he has accepted and will accept as instead of any race according to the flesh of His own.

Now the other question about the substitution of a measure or portion of the merit of Christ to each individual. That is entirely a wrong thought. The thought we should substitute in our mind is this one. For Jesus to have redeemed Father Adam would have required the death of Jesus. Not the death of a portion of Jesus. It would take the entire death of Jesus to redeem Father Adam, and if Jesus had intended to redeem you and you alone, or me and me alone, it would have required his entire life for you or me as the case might be. Not a bit less. In other words, each individual sinner needed a whole savior and a whole lifegiver for it and no less than a whole life of Jesus would redeem any single member of the Adamic race. We estimate the race of Adam as twenty thousand millions or thereabouts. Now it doesn't mean that one twenty thousand millionth part of the merit of Jesus goes to each individual. No. No. The whole merit of Jesus was necessary to each individual.

The right thought then, dear brethren, is that since the whole race was consecrated in one man, since all the race of Adam lost life through him, therefore there was only one man then that sinned from the divine standpoint. Only the one man was condemned to death. So that God's arrangement is that one man may take the place of that one man. and by dying one man for the one man the whole race of Adam will be included with that one man. In other words, in God's arrangement it is a redemption of the whole race, though not yet. Well, you say, hasn't that taken place yet? No. It has not taken place yet. The death of Jesus was to furnish the ransom price; not to give the price, but to furnish it, to prepare it, to make it ready. When Jesus died, by dying, by surrendering his life to the Father, he put into the divine care and keeping, into the hands of Justice, his human life; not that he had sinned; not that he was worthy of death; not that he had given away his right to life. He still had the right to life. He hadn't given it to anybody. He hadn't appropriated it. He simply laid it there, presented it in the hands of divine justice in the same sense you would take $1,000 in money and put it into the bank. You don't give it to the banker or some of your friends. You put it into the bank and it is yours in the bank as much as it was before you put it there, and your check only can control that money. So with Jesus, when he died, by thus dying, the just one, he placed in the hands of Justice the full value of a human life, unimpaired, without sin, holy, blameless, one that was offered to purchase Father Adam's life, and therefore offered to purchase not merely Father Adam but all the race of Adam that had lost their life in him. That was all put into the hands of Justice nearly 1900 years ago and it has not been used yet. Has it not been appropriated? No. Not yet. Why not? Because whenever Jesus appropriates that it will go as a whole. The whole thing will go together and whatever it is appropriated for will all be included together, and since the divine arrangement is that this will be accomplished at the end of this age when Jesus will be ready to take over the whole world and set up his kingdom and take charge of the world. Oh, Jesus has made the arrangement for their purchase, and when the time shall come after gathering the church to himself, after the completion of the church and the time is ripe for the setting up of the kingdom, then he will appropriate this merit on behalf of all the families of the earth, and immediately Justice will accept that. Because we might say Justice would be bound to accept it. That is all Justice has a claim against. On the books of Justice is the whole race and only as the children of Adam. And the one man who sinned was Father Adam and the remainder of the race are counted as sharing in his sin and penalty. Therefore whenever Jesus shall make the appropriation of his merit, the merit of his sacrifice shall be accredited on the account of Adam and his race and it will make the balancing of the books of Justice exactly. Nothing against the account after that, and it will be square.

Now then, my dear brethren, if that had been done some two thousand years ago, you would see what a mess the world would be in since then. How? They would be sinning over again if sin had been cancelled. So God's arrangement is to wait until He is already, until Messiah is ready with His kingdom to make satisfaction for sins, and he has a right to control them and give them life, and Justice turns all the world over to Jesus. As the Scriptures say, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." What? Without any consideration? No. There is a consideration. What was the consideration? Oh, the consideration was that he would be obedient to the Father's will even unto death, even the death of the cross, wherefore, on this account, he might be the great Messiah, the King of Glory to bless the world of mankind. And Justice having already in its possession the merit of the death of Christ, having this already in possession to his credit, is merely waiting for the time to come when everything will be ready, and the time will come when he will say, "Father, now the time has come. I appropriate my merit for the world of mankind, and I ask for them according to your promise in return." And forthwith they will all be turned over to him and there they will be for the entire thousand years, and Justice will have nothing whatever to do with it. Divine Justice will not touch them because the great king, Messiah will stand as the great mediator ruling the world by right under divine arrangement, because Christ died for them and bought them with his precious blood, and therefore has the right to deal with them and instruct them and give them the necessary instruction in righteousness, and the right to destroy all those who will have a corrupting influence, as the Scriptures say. "Well, then," you say, "Brother Russell, if Jesus has not appropriated that merit of his and if all is going to be appropriated for those, where do we come in? Where does the church come in?" Why, my dear brother, we do not come in in the same way the world comes in, but a different way. And so we find as the Scriptures point out that what the Lord gives you and me is an imputation of his merit. "What do you mean by that?" Well, the difference between giving you $1,000 and imputing $1,000 would be this: If I would hand you $1,000 you would know that was a gift, but if I would impute it to you I would

sign your note. By indorsing a $1,000 note for you I would be imputing a merit to your note if I was worth the $1,000. So with Jesus. He doesn't give us our share or any share in this restitution. He is not going to give that to anybody until the right time. But what he does give you and me is an imputation of his merit. Now, how, and why? In this way: You and I have declared in harmony with the Father's invitation through Jesus that we want to lay down our lives just as Jesus laid down his human life, that you and I want to follow the Lord, walk in his steps. We have agreed to this and that is our covenant. Well, what have you got you can deal with? Well, you have merely so much of the present life, and then you have a certain prospect of the future. Taking an account of stock, you say, "I am 50 years old, and I have moderate health, and I have a little bit of money, and I have a little bit of influence. I haven't very much of anything, but this is my account of stock in the present life. Then I have for the future life a hope of restitution, that Jesus died for the sins of the world as I have learned, and I would have a right to expect a share in that with the world when the time comes." Very well, that is what you have in it. So much by hope and a little bit actually? "Yes sir." And you bring this to the Lord and say, "Lord, I am a bundle of imperfections, I know, but I have heard the invitation, that God is inviting some to be joint heirs with you in the kingdom. I would like to be one. Would you accept me and do something for me? I understand you must make me acceptable in some way. Would you be my advocate with the Father and make me acceptable with Him? I ask if you will.'

"Now then, sit down and count the cost," says Jesus. "Do you know what this is going to mean?" "Yes; I lose all my future hope." "Of the present life?" "Yes; I understand I am to use my strength and all I have in the service of the truth." "Yes; you have the right idea. You understand you are giving up every right you have of an earthly kind?" "Yes." "Very well. I will tell you what I will do for you then. I have in the Father's hands enough merit to cover the whole world, and therefore it will cover you. Now, I have made this arrangement with the Father, that I place a mortgage, so to speak, on that merit which is to go to the world. I am mortgaging it. I will give you an imputation of merit from that, and on the strength of that which I have there and will give to the world bye and bye I will now impute to you enough to cover your blemishes and imperfections." "And why?" "Because the Father could not accept you as a perfect sacrifice, and only by my imputing merit to you will you be counted worthy to have a share in this sacrificing work at all. So I will impute to you all that you are lacking. I am not giving you anything, not a single thing. I will simply impute to you from the hands of Justice. I will agree with Justice: 'Justice, here is a man or woman, several men or several women that desire to be followers of me. They wish to do as I have done. They wish to lay down their lives. I will be guarantor for these. And if they will give up what they have got I will give up for them all that share they will have bye and bye. They will give it up for themselves and I will impute to them of the merit what they lack. And now if they do not do this I will put on them certain trials and difficulties which will bring them to the scratch, make them decide, and thus I will bring them to the place where they will have to suffer the destruction of the flesh if not voluntarily.'" "What about some that will do neither?" "I agree with Justice that they shall be utterly destroyed."

So you see, dear friends, that what Jesus agrees with Divine Justice on your behalf and mine is this: that you are to die according to the flesh. That is the agreement for you. You gave up your will and you asked him to do this. So he guarantees that this man will die according to the flesh, and he tells you if you die as he did by voluntarily giving up your life, and with a hearty good will, you will be more than conqueror and be accounted worthy to be in the Bride class. If you hold back he could not put you there. He could not because the Father has placed a limitation on this matter. But he will bring you through tribulations. He will see that you do it because you have got to do that or die the second death. "I am bound by you. I have agreed to all this. I am going to stand by this relationship to you. You are not wanting restitution and I am not wanting you to have restitution. You don't need to get the restitution life I am going to give to the world. What you want is the privilege of dying with me." That is well enough and he makes it possible for you and me by entering into that covenant, by becoming our surety, our guarantor, by becoming our Advocate. "I make this sure." And he, so to speak, mortgages that which he has to give to the world temporarily, mortgages it until all this class shall be dead, and by the time all this class are dead, either those who died sacrificially, more than conquerors, the Little Flock, or those who died through great tribulation, the Great Company class, and all those who will die the second death—by the time they will all have died the mortgage will be satisfied, you see. It is merely a mortgage guaranteeing that they will all die as they agreed to die. And so we see then it will expire by limitation when the last ones of these consecrated ones that have been begotten of the Holy Spirit and received of God as a child, when they shall have finished their course in life and died according to the flesh. All the responsibility of the great Advocate, the great Guarantor, who has embargoed his rights for you, will all be at an end. So we as the church get an imputation of our share without getting the thing itself.

FIFTH—SUNDAY CONVENTIONS

Q. 19. *Would you encourage fifth Sunday conventions where local brethren address the convention?*

A. I do not know, dear friends, much about these fifth Sunday conventions. I do not think, therefore, that I am well qualified as you would be to judge of their value. It would not be fair for me to take snap judgment and give an opinion either for or against. I have very little knowledge on the subject. I would be perhaps doing well by myself and you to ascertain more particularly what are the advantages and disadvantages, but I think for the present I could not give any advice on the question, but suggest that each class decide for itself whether it thinks it is benefitted or not by these fifth Sunday conventions.

ANCIENT WORTHIES AND SPIRITUAL NATURE.

Q. 20. *Do you think that the Ancient Worthies will ever attain spiritual nature?*

A. We have already stated in the Watch Tower columns that it is our understanding or belief that they will attain spiritual nature. The reasons for this are given more at length in the Watch Tower than I would take time to give them now. Among the reasons that I might very briefly give now would be, first of all, the fact that they have been proven very loyal in their lives in the past, so that God considered them worthy of His favor. So they were considered worthy of being the honored ones representing Messiah's kingdom during the thousand years, and in that honored position made princes in all the earth, as the Bible says. We understand that they will have perfect bodies as perfect men. And as perfect men they will have certain responsibilities and certain dealings with imperfect men for a thousand years that will in some respects not be pleasant according to the flesh but only pleasant because they would be wishing to do good unto all men. It will not be a pleasant task to have to rule unruly people. It isn't a pleasant task for a man to be a governor of an unruly state. It is not a pleasant task to be a governor of a prison, no matter how much the man might enjoy seeing the prisoners reformed. It is not a pleasant task to be always in association with those degenerate people. And so with the Ancient Worthies. For a thousand years they will be doing a work that will be in the nature of a sacrifice of their rights as perfect beings. And we notice it is always a part of the divine principle to give a reward for everything that is done for righteousness' sake As for instance, our Lord Jesus had joy in doing the Father's will and in leaving his glory and suffering for mankind, but the Father was not merely willing to give back the glory he had before, but the Father had a principle manifested for us—I will give him a reward. And he did give a reward to him, even if the Lord Jesus had done it all without any thought of any special reward. As he said, "Father, glorify thou me with the glory I had with thee before the world was." But the Father was pleased to give him a reward. We have a great God who is a very generous Father or God. He will always give exceedingly, abundantly more than we could have properly asked or expected. So I believe it would be in line with that we should expect those Ancient Worthies to receive some reward. We think it is in line with the Father's character to give them some reward, and the reason is they are marked out as being separate from the remainder of the world in the 20th chapter of Revelation. Down at the end of the Millennial Age they are marked out as being separate. The "camp of the saints" is separated from the remainder of the world as indicating that these

men will still in the end of the Millennial Age, when the last ones will be perfected, these men will still have pre-eminence in the Father's arrangements. Now then, they seemed in some respects to have been included among the sacrificers as being counted in the "Red Heifer." The burning of it in some respects was like the burning of the sin-offering, but the Red Heifer was not the sin-offering. But the ashes of that heifer were used for putting away sin, and we believe that that red heifer represented the Ancient Worthies and the sin atonement that they experience. It is not the same that the Christ experiences, but it will be some position that will bring them to a condition similar to the Great Company class.

WHY CHILDREN AND ANIMALS SUFFER.

Q. 21. *Why are innocent little children and poor dumb animals permitted to suffer so much in this life?*

A. Well, there are different ways of looking at the matter, dear friends. I have a good deal of sympathy for animals and for children, and yet I do not think that little children and dumb animals suffer nearly so much in proportion as we are apt to suppose. Now I presume that I had some of the aches and pains common to childhood in my childhood days, and yet I tell you frankly I do not remember a thing about it, but some of the aches and pains since my childhood days I could tell you about very particularly. And as for animals, small animals, we see evidences of fear and of pain. If you even let on that you are going to throw a rock at a little dog you will hear him yelp and jump just as much as if you had hit him. You hurt his feelings. I don't know. I don't say a thing, my dear friends, to favor cruelty. I believe in only kindness toward the smallest, and the children that are not taught kindness to the dumb animals are lacking a very important lesson from their parents. Every child should be taught from its very earliest experience not to hurt the kitten, not to hurt anything. I would not like that any words of mine should lead anybody to be careless, but I do not think these small creatures suffer the same in tensity that they seem to. One of the first lessons I got along this line that made me think more than I had was when I looked through a microscope at some dirty water. Through it I saw some very little animals scratching around. I noticed here and there that one would chop the leg off of another and eat it, and the one whose leg was chopped off did not mind it a bit. He went right around and chopped the leg off of another. Not a particle of pain could I see and it astonished me and made me see there was quite a difference in sensibility among animals. And I know there are some people who suffer more than others. One person might suffer more because he had a different nervous organism. So now, why do they suffer so much? I do not know how much they do suffer. And anyway, I got through with all the suffering I had as an infant, and I have gotten thus far with all the sufferings I have had since I was grown up, and I thing some of the sufferings I have had have been a blessing to me. I believe the more I have suffered in various ways the more sympathetic it has helped to make me. I believe it has had a beneficial effect. I am glad for them. I am wishing to have all the other sufferings God sees I have need of to make me all I should be in the way of sympathy and kindness. And I believe when we come to see it from the other side and understand all things as they are, I believe we will see that there has been a great lesson to the whole world along such lines of sympathy or experience, and the Lord eventually will make it all work out for good in some way you and I could not explain at the present time. But we feel sure the great Heavenly Father is wise enough to understand.

PROOF OF SPIRIT BEGETTING.

Q. 22. *Please give some Scriptural proof to show how we are begotten of the Holy Spirit.*

A. The Apostle makes, we know, a very positive statement. And you must measure yourself, as I can't tell for you and you can't tell for me. "We know we have passed from death unto life because we love the brethren." That is the most pointed statement on the subject that I know of. And anybody who does not love the brethren is lacking evidence that he has passed from death unto life. And I think that this matter of loving the brethren is one of the very crucial matters of the present time, and I am afraid that some of the dear friends are not manifesting enough love. And I sometimes fear they do not manifest more because they haven't got more. But I am not competent to read the heart, and it is not my business to read your heart. But I believe, dear friends, love for the brethren is one of the prime essentials, and we do well to cultivate it. And this is the best evidence we have that we have passed from the death condition to the life condition, that we have been begotten of the Holy Spirit as sons of God.

COMPOSITION OF MAN.

Q. 23. *Is a man composed of spirit, body and soul in the present life?*

A. I think he is.

CHRISTIANS VS. CITIZENS AND ALIENS.

Q. 24. *Are we as consecrated followers of Jesus citizens of the United States or aliens? If aliens, why so?*

A. According to the flesh we are flesh and we are citizens of the United States in the same sense of the word as if you were married to a man or woman that is not one of the saintly company you are still married, you are still under obligation to that husband or wife regardless of their not being new creatures. So you have certain obligations to the State as a citizen of the United States. But when we become new creatures in Christ Jesus this means that we have given our hearts in allegiance to the Heavenly Father, and this means that we recognize a difference between the Heavenly Father's government and the governments of the present time, and that we see that the divine character and the divine government stands for absolutely right and just things, and that earthly governments are more or less imperfect, more or less therefore unjust, more or less biased by sin and sinful and selfish propositions and influences. Now then, the Lord has invited us to step out from allegiance to the things of the present time and give our allegiance or heart to the Lord. This doesn't mean we will step out from all the responsibility of the present time. We are still bound to the laws of the land in respect to how we marry, in respect to whether we get a license, and in respect to conditions of our home regulations, how the plumbing should be done, how the ventilation should be, all things governing each one of us just the same as before. But now we have come under a new law to God and this new allegiance to the Heavenly Father and the Lord Jesus means we will stand with them on the principles of righteousness. Wherever the divine law would be infringed we would stand firm for that law. Wherever God's law is not infringed by human law it is our duty to be fully obedient to the human law. There are certain things optional with us. As for instance it would be optional with us whether we exercise the privilege of voting. That is a privilege we have because we were born citizens of the United States and have the same rights as other men according to the flesh. We have a right to vote and hold office. But if for any reason we believe that we would serve our Lord better by avoiding or passing by some of those earthly rights, then it would be our pleasure to pass it by. You see I have the right, but I leave it. But what might be the result of such a condition? Well, for instance, about voting. We might say now if I vote for anyone for governor, and if I thus help put someone in office, I would be more or less responsible, and if that man or government I helped put into power shall be called upon to put down an insurrection, I would be in duty bound, having helped to make that government, I would be in duty bound to take up my gun and to defend that government and give my life if necessary in defending that government. This I believe I might have to perform in voting for Governor, for President, for Congressman, etc. Let those go, because eventually they might bring me in conflict. Why? Because my over-king, Jehovah and the Lord Jesus have given me certain explicit directions. I am not to take life. I am not to kill. I am to do good and love my enemies instead of killing them. The world will not understand that. Therefore I want to place myself so far as that is concerned on the plane of an alien. But anything else that would not conflict as an alien I am free to exercise. I pay my taxes as a citizen. That is not a thing to be avoided. That is a thing to be paid. And so then, my dear friends, there is this privilege we have of avoiding some of our earthly privileges in order to be more fully in harmony with the great King. Then we are not to flaunt these things before the world nor put forth before them things they can't understand nor twit them by saying, "I don't belong to your government: I belong to the heavenly government." That would be like flaunting a red flag before a bull. "Hast thou faith? Have it to thyself?" Have you allegiance to the heavenly king? Hold it to yourself; and

don't flaunt it where it would cause bad feelings on the part of others. If the time comes that you must assert yourself, do it then as kindly as possible, appreciating the fact that the world would not understand our position. With all meekness and gentleness we simply should say we decline to be enrolled as soldiers. We are willing to do service for our country in any proper way, but we refuse to enter into the killing of people, or the making of munitions of war for the killing of people. Why? Not because we wish to hinder your purpose, but we believe it is not the will of God we should. We will not prove traitors. We will be loyal, be faithful, but we will not serve in this way contrary to our consciences and the word of God. Give us something to do that would be useful to humanity and we will gladly serve our day and generation in a good way and work.

WHAT IS TRUTH?

Q. 25. *What is truth? You recall Pilate asked Jesus "What is truth?"*

A. My dear friends, if I attempted to tell you all the truth I know it would take a good while, and there may be some I do not know and that would take longer. Pilate asked this question because in his mind nobody knew what the truth is. Therefore he was merely saying this in answer to Jesus. Jesus said he had come to bear witness to the truth. "Oh, well," says Pilate, "that is an old story; we have heard that often, but what is the truth? Nobody knows. You Jews say it is one thing; the Grecians say it is another. What is truth? Nobody knows." You and I, my dear brethren, as children of God have come to know something about the way, the truth and the life, something we are glad to tell the world, something we have as Bible students through studying our Heavenly Father's word, something we can understand a little better as the days go by, ever since we made our consecration to the Lord and were accepted by Him and became members of the Body of Christ, which is the Church.

OVERCOMING EVIL SUGGESTIONS.

Q. 26. *How shall we overcome evil sugestions that attack the mind continually? Does God hold us responsible for these evil suggestions.*

A. We remind you of the philosopher who said we could not hinder the birds from flying over our heads, but we could hinder them from making nests in our hair. And so it is with these evil thoughts. The evil thoughts come to people without their willing to have them. They come in a variety of ways known to all mankind. We need not discuss how they come. The question is what to do with them. What would you do with a bird that wanted to build a nest in your hair? You would shoo it off. But supposing it came forty times? Shoo it off forty times. Seventy times seven times? Shoo it off again. That is the only thing to do with evil thoughts, and the more you put them away and the more quickly you put them away, and the more indignation of soul you have in connection with putting them away, the more successful undoubtedly you will be in getting rid of them.

Discourse by Bro. W. J. Thorn. Subject: "OUR CITIZENSHIP IS IN HEAVEN"

I AM sure, dear friends, that we are very glad this morning, the last great day of the feast, to meet together and discuss this subject of "Our Government" and "Patriotism." Therefore, we will notice the words of St. Paul as they are recorded in Philippians 3:20: "For our conversation (or our citizenship) is in heaven, from whence also we look for the savior, the Lord Jesus Christ; who shall change our vile body (or the body of our humiliation, referring to the Church), that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

We notice that for the last six thousand years the dominion or government of earth has been under the power of Satan. This was not so, of course, from the very beginning. We remember how God instituted His own government and as His representative thereof He placed our Father Adam in the Garden of Eden and then gave to him his perfect companion, who became his wife, and it was God's purpose that they should have a posterity and that that posterity should fill the earth, and that the earth should be filled eventually with perfect human beings who would be privileged to enjoy all of God's blessings into the endless eternity and live right down here on this earth. But seemingly God's plans were frustrated. We say seemingly because now we know better. God knew the end from the beginning. He was not surprised. He was not overtaken. He knew very well that among all His intelligent creatures there would be some who would not remain loyal to Him, and for the reason that God had endowed all His free moral intelligent creatures with the power of choice, with a will of their own, with power to discern between good and evil and the power to choose between the same.

It is true that God could have made us all mere machines. He could have made us so that we would have had to do right, but God didn't desire that kind of service. He desired on the part of all His intelligent creatures intelligent, loving, loyal service. We might illustrate that by our little children, whom we love so dearly and especially if they are obedient and loyal to father or mother. But supposing that God had placed in the bodies of our little children a certain kind of mechanism so that if you wanted them to do anything for you, to go on an errand or anything, we had to wind them up and when they got half way on that errand we had to go and get them and wind them up again because they became unwound, so they can go the rest of the way and come back again. That would become very monotonous. That would take away all the pleasure we would have otherwise in those children. But instead of that they grow up to be loyal and obedient and seek to show their appreciation. Oh, we say, what dear little children we have. Isn't it a pleasure to have children like that? And so, dear friends, before God gets through with each one of us He purposes to have that kind of children, those who will serve the right and truth and righteousness because they love right, they love God's will, and in that way only can it be possible for peace to exist in this great universe. Only in that way can everlasting happiness be brought to all God's creatures. And therefore God has permitted great tests to come not only to man, but to the holy angels as well, because they must come, and then every creature must take the issue, they must decide for themselves as to whether they will serve God everlastingly or no. It was not very long, so the Scriptures reveal, after man's creation before he took the issue and decided to go against God. He did not do this entirely of himself, but he was encouraged in this by a very great being amongst the angels, one of a very high order, called Lucifer. He had already become disloyal to God, and he decided to take a different course from all others, and we may be sure he thought he would succeed or he would never have undertaken it. As he beheld himself, the glory and the beauty and all those wonderful endowments God had given to him, it says in Isaiah 14:12 from the 12th verse down how he got ambition into his mind. He says, "I am going to be like the Most High. I am going to have a government of my own. I see that God is a great ruler of this universe, and then He has made my young brother down on the earth a king, also with a government, and God has placed him as the head over all this earthly government and he is going to have a posterity, and here am I. Look at the power, the glory that I have, the third in the universe, and God has given me nothing of this kind! And therefore I am going to have a government of my own." And so we are told that he was perfect until the day that iniquity was found in him. If we want to read about his glory and beauty read Ezek. 28. "Thou wast perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering." Then it goes on to mention the stones: not that he was covered with jewelry, but rather these statements represent qualities in character. He must have been very beautiful indeed. "Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee." And then he led our first parents astray. Now rebellion had broken out in heaven and upon earth and the angels must have looked on in amazement and wondered where God was, and what was God going to do under all these circumstances. But seemingly God lets the matter go

on. He doesn't seem to repress it except to cause this one to pass out from the heavenly condition and confine him to the atmosphere of the earth and then on earth permits this rebellion to go on. And isn't it a test to the holy angels? And it seems that some were under such a tremendous test that they decided to do the same thing, and so St. Peter and Jude tell us that a number of them sinned and left their holy estate.

And then after awhile they beheld another wonderful thing in God's plan. The holy angels who remained in harmony with God, as they beheld four thousand years or more later when the beloved Son of God was transferred from the spirit to the human plane, and they wondered no doubt what he was going to do, but nevertheless they seemed to get the idea that he was here on a great mission, and you remember how those dear holy angels sang to the shepherds on the plains of Bethlehem and the message same: "Fear not, for behold we bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." And then they further declared God's disposition toward our race: "Peace on earth, good will toward mankind." What a glorious message that was! And then as they beheld that dear Son of God, as he came to manhood's estate according to the law (thirty years), and then came to the Jordan and consecrated himself to God, consecrated himself to death, and then through the three and one-half years of his ministry he received all kinds of opposition, not from the world, but rather from God's consecrated people, and especially from the clergy of that day, the D. D.'s, the Pharisees, the holy ones, and eventually they bring him to the point, and God doesn't seem to interfere in the matter, where at last he comes under their power. And now he is brought before the Sanhedrin and he doesn't have judgment extended to him, but instead of that they take away judgment from him and condemned him to death, and then he is mocked, they spit upon him, scourge, and at last he is led to Calvary where he dies upon the cross in the midst of two thieves. Oh, what a dreadful reputation our dear Lord had, dear friends. In fact he didn't have any. But he had a very beautiful character. God understood it all. The angels no doubt were looking on all the time in amazement to think that God would permit all these things to come upon that dear son of His. But it was all for a purpose. The path to glory, honor and immortality is through suffering, through death, through ignominy, through shame. He had to drink the bitter cup to the dregs. And on the third day God raised him from the dead by His almighty power and exalted him far above all angels and principalities and powers and every name that is named. Now the angels have learned a lesson, and if there were any of the angels who were not consecrated before this, who had not definitely decided the matter, there is no doubt that settled the matter now.

Have we any proof of that? In Psalm 119:89 we read: "Forever, O Lord, thy word is settled in heaven." There is no doubt about the matter now. The angels are all decided in the matter definitely and there is not an angel in heaven who is not wholly devoted, who has not taken a stand definitely for righteousness, for God, and does not intend to remain loyal forever. Thank God!

The next place that God intends to take in hand is this earth of ours, and God purposes to re-establish that government instituted in Eden, and that government is called the fifth universal empire of earth, and its sway will be over all the world. But before that government can be instituted we find that the king must first be selected, and dear friends, as we look back to that wonderful time at Jordan where our blessed Lord was anointed with the oil of gladness above his fellows—the fellows representing the members of his body. In Psalm 2:6 we read: "Yet have I set my king—" Look in the margin and you will find that the word "set" in Hebrew is "anointed." "Yet have I anointed my king upon my holy hill of Zion." And so there Jesus was anointed to be the great king.

We notice that in God's dealings with Israel their kings were usually anointed a long while before they came to the throne. You remember that was the case with Saul. That was also the case with David. David was anointed to be king before Saul was dethroned. And so then Jesus was anointed to be the king, and we might say in embryo that king began to come into existence. And you remember Dan. 2:45 tells us about a stone that was cut out without hands. It was a little stone at first, but it grew and grew and increased in size until eventually it became so very large it filled the whole earth. That is the government. That is our government, because we now have come into line with that government. That is to be the Government of our God re-established upon the earth. But Adam will not be the king then. Our Lord and the members of his body whom God has been selecting during this Gospel Age will constitute the reigning power, and being invisibly present that power will be exerted for the uplift, for the restoration, for the blessing of all the families of the earth and all who will come into line with those gracious arrangements.

However, we find that during the last 6,000 years Satan has succeeded in holding everyone under his power. There have been some who have struggled to get free, and God has noticed these, because we are told that God's eyes run to and fro throughout the earth to show himself strong on behalf of those who trust Him, and the Lord beholdeth all that dwell upon the earth. And though Satan has seemed to succeed, yet nevertheless the Lord has had the situation well in hand, while he has let go his power for the time being, he has permitted evil to reign, he has permitted the reign of sin and death. And all this is for a purpose, dear friends. And what is that purpose? All of God's creatures need to learn a great lesson, namely, the exceeding sinfulness of sin and its undesirability. God will prove to all how undesirable sin is.

Was it necessary that man should learn this lesson? It certainly was. There is no doubt God could have used some other means, but God chose we are sure the wisest method, and therefore He chose to permit sin, to permit mankind to have an actual experience with it. As some one has said: "Experience is the dearest teacher, but it is the best after all." You tell a little child, a little boy for instance, that he must not go near the stove, because the stove is very hot and that little finger will get burned. But one day mother is not looking and little Johnnie is going up to that stove to find out for himself. She has given him a thought and he is going to find out. She sees him going and says: "Johnnie, what did mamma tell you?" But another day he is doing the very same thing. "Well," she says, "I can see Johnnie is determined to find out, and the next time he makes a move in that direction I am going to let him find out for himself." And this day the fire is not so hot, but just enough, and little Johnnie is creeping up stealthily to the stove. Mamma makes out she doesn't see him. He places his finger on the stove and a wail of anguish goes up. And she says, "What is the matter? Have you been near the stove?" "Oh," he says, "mamma, look at my finger; I have got it burned." "Have you found out whether the fire is hot or not?" "Yes, indeed!" "And it hurts you?" "Indeed it does!" "Well, are you going there again?" "No." And she need not watch Johnnie any more after that. He has found out and got his lesson. And so, dear friends, God might have told humanity continually that they would get hurt if they became disobedient. But man must have the experience which he was determined to have, and God says, Very well, I will let you have the experience, and for 6,000 years poor humanity have been under the reign of sin and death, and the experience will never be forgotten. So it will prove a great blessing in the end, thank God! and it will further show the stability of God's government. Man will never go astray after this, and the story of the fall, of man's redemption, of his recovery therefrom, and of how Jesus died and paid the price to Divine Justice and set all mankind free, this wonderful story, dear friends, will be the story that will be told throughout all eternity, and no doubt will act as a deterrent for all eternity to all of God's creatures yet uncreated that will eventually fill these other planets round about us. And we would not be surprised moreover if that body of Jesus will be preserved through all eternity. We do not know where it is or what has become of it. But it may be Zechariah's prophecy shall have a literal fulfilment where it says, "They shall look upon him whom they have pierced." And it may be at the world's great capital, Jerusalem, that that body will be shown and will be preserved, and those Jews and all the world may look upon that same one who suffered and died in their behalf. It may be preserved there as a memorial of God's and Christ's love, and thus prove a blessing to all.

We find God has taken notice of these characters who have tried to stem the tide. We remember we have a notable list in Heb. 11, of these ancient worthies, and among them we find Abel, the first one, and then we come down to Abraham, and read in the 10th verse these words: "For he

(Abraham) looked for a city (a city represents a government) which hath foundations, whose builder and maker is God." Also verses 13-16: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; for they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly." This Scripture has been misunderstood by the majority of Christian people. In fact we misunderstood it ourselves at one time. We thought this meant everybody would be taken to heaven who would be saved, that this earth was going to be destroyed, burnt up, that there would be no longer any earthly country. But that is not the thought. The thought of the heavenly country is this: The world has been under the dominion of earthly governments, but in the Millennial Age, the thousand years' reign of Christ, there is going to be a heavenly government, God's government. It will be a heavenly kingdom, and it will be exercised for the privilege, the blessing, the uplift of the world of mankind, and therefore it is called a heavenly country. It is the same thought that we utter in the Lord's prayer when we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." And when God's will is done on earth as it is done in heaven then, dear friends, it is going to be heaven upon earth. That is the heavenly country. So now they desired a better country, that is a heavenly. "Wherefore God is not ashamed to be called their God, for He hath prepared for them a city," a government.

And so we find that God gave the dominion of the earth to the Gentiles, or as they are called, Gentile Governments, existing under four great empires, beginning in the days of Nebuchadnezzar, B. C. 606, and ending in 1914, or more properly speaking—1915. Do we believe that the Gentile governments, or the lease of Gentile power, is ending? No, my dear friends. That lease has expired. The Gentile times *have* ended. Their kings *have* had their day, as we sang a moment ago, "and with them sin and sorrow shall forever pass away, for the tribe of Judah's Lion now comes to hold the sway; our King is marching on." This government is coming more and more into prominence today, and so much so that even worldly people are beginning to wake up to the fact hat we are living under very peculiar times. They are asking, What does it all mean?

Did anything happen in October, 1914, to prove that the Gentile times expired? Oh, my dear friends, what is going on in Europe today? What has been going on for the last two years? The fulfilment of Dan. 2:44 where we read: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms, and it shall stand forever." Oh, what a wonderful day we are living in, dear friends! Surely as the poet has described in these lines we see it surely being fulfilled:

"We are living, we are dwelling,
In a grand and awful time.
In an age on ages telling,
To be living is sublime.
Hark! the rumbling in the nations,
Iron crumbling with the clay;
Hark! what so undoeth? 'Tis creation
Groaning for a better day.

"Scoffers scorning, Heaven beholding,
Thou hast but an hour to fight.
See prophetic truth unfolding!
Watch! and keep thy garments white.
Oh, let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!"

There never was a time, dear brothers and sisters, when we ought to be more alive and awake than at the present moment. And yet we find sometimes going among God's people that some are going to sleep today. The Lord had some difficulty, if we might speak of it in that way, in waking us up, but, my dear friends, if we go to sleep again could we ever be aroused? And yet we have come across some who have gone out, and where do we find them today? To our surprise, we find they have gone back, and we heard of one brother, very prominent years ago, who today is a minister in one of those denominations. Surely they have gone asleep, and it might result in the everlasting sleep.

And so the apostle would remind us again that the night is far spent, the night of sorrow and weeping. The day is at hand. Therefore let us put on the whole armor of light. You remember that our Lord's preaching was "The kingdom is at hand." We remember how that later on the apostles were anointed with the Holy Spirit, and what were they going to become? They were anointed to be kings and priests in God' due time, and then the Church—God has been dealing with the Church all through this Gospel Age. And the apostle says of the whole Church that they are anointed to be kings and priests to reign on the earth for a thousand years. And so this kingdom has been gradually coming into power, and during this age God has been selecting the kingdom class, the church.

We notice what the apostle says concerning this class in Eph. 2:11-13: "Wherefore remember that ye being in time past gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope (oh, what a hopeless condition we were in!) and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ (this Church class is to be composed of both Jews and Gentiles), for he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." This new man is to be the Second Adam, but as our dear Pastor showed us yesterday, that Second Adam is the Lord from heaven; our blessed Lord and the Church associated with him will be that new man, the Second Adam. "That he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh, for through him we both have access by one spirit unto the Father; now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." What a beautiful statement! How comforting! how assuring! that now we are no longer foreigners or aliens! We belong to this new government. We were like all other sinners rebelling against God. And so the apostle goes on to tell us in Col. 1:13 that God has delivered us from the power of darkness and has translated as into the kingdom of His dear son. But we notice that this is gradual transformation. We are told that we must put off these works of darkness and put on all the works of light. Put on the armor of light. And then in Rom. 13:12 the apostle tells us that the night is far spent, the day is at hand. "Let us therefore cast off the works of darkness and let us put on the armor of light." In other words, we are under a new government, our government. We see that it is nigh at hand. It is at the very doors today. We see that our Lord is gradually taking to himself his great power and beginning to reign. We see how since 1878 all those who died in the Lord have been awakened and are now with the Lord and doing kingdom work no doubt. And what are we doing on this side of the vail? Working in harmony with them, bringing the glorious news of the kingdom. Oh, how such should thrill our hearts and fill us with devotion and love! How patriotic it should make us!

Patriotism means love of country. And so we ought to love our country, this new government of which we have become citizens now, so much that would be willing to lay down our lives for this government and its law and law giver. And you know, dear friends, all the world more or less are advocating preparedness. And the question is being asked of everybody today, Are you in favor of preparedness? That is the question that is being asked us today. Are we in favor of preparedness? I say we are. Surely we are. But not the kind of preparedness that the world considers, preparing munitions of war and armaments, etc., but no, dear friends, the apostle reminds us that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and are in opposition to all things that exalt themselves against God. What a might warfare we are engaged in!

And then if we are citizens of this new government we have the right to vote. But, my dear brother, the first time that we are privileged to vote is the time when we make that consecration to God. Until you have made consecration to God you have not cast your vote. But when that has been done, then, dear friends, it is our privilege ever after that to cast out vote every day, and I have found it very helpful to vote every day for the king. How did I do it? Well, I found out, my dear friends, that there was something wrong. I had made my consecration years ago, but it seemed as though my love was cooling or there was a danger of its cooling if I was not very careful. But dear Brother Edgar set me right as I read his statement in one of the Convention Reports where he said, "Daily renew your consecration vows and daily seek to carry them out." I said that is the point exactly. I am going to renew my consecration each day. And why? Oh, dear friends, it is not enough that we cast our vote or consecrated years ago. We gave up everything we had then, but many things have come into our lives since that time. We have got a new position, or an automobile, or some dear children were born into our family since that time. Are all these things the Lord's? Or our own? Hence the necessity of renewing that consecration day by day. And so one day I found myself formulating a prayer something like this which I use daily: "Dear Heavenly Father, reverently and in the name of Jesus I approach Thy throne of grace to renew my consecration today, not content with having made it years ago. I present my body and all its powers, my heart and all its affections, giving everything I possess to be wholly thine today. I would not withhold from thee a single thing. Gracious and loving Father and dear Lord Jesus, come in all your fullness into my heart and life and take full possession and reign there supreme, without a rival today. Dear Lord Jesus, my glorious High Priest, continue to offer me today on God's altar of sacrifice and until the sacrifice is consummated in death." And doing that each day I find the Lord draws nigh to me. "Draw nigh unto God and He will draw nigh unto you."

And so we found as we come to study the Scriptures that our eyes had been closed. We thought this was the kingdom of God, and we wondered why God had not done differently. But one day we read 2 Cor. 4:4 and we found out who the god of this world was. St. Paul tells us there that Satan is the god of this world and what he has been doing. "The god of this world hath blinded the mind of them which believe not." And why? "Lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." In other words, dear friends, we have our eyes open, thank God!

That reminds us of the little boy with the kittens. Probably you have heard it before. A little boy one time had some kittens and went to the Catholic priest's residence to try to dispose of them. He said, "Sir, wouldn't you like to take my kittens today?" "No, my little man, I don't want them." "But they are Catholic kittens!" He said, "I do not care for them." And next day the little boy took them to the Protestant minister, and the Catholic priest happened to be visiting there. And the same little boy came with the same kittens and said, "Wouldn't you like to take my kittens today?" The Protestant minister said, "No." "But they are Protestant kittens!" So the Catholic priest said, "I thought you were at my residence yesterday?" "Yes." "And didn't you tell me those kittens were Catholic kittens?" "I did." "Well, why do you say today they are Protestant kittens?" "Well," he says, "their eyes were closed yesterday, but today their eyes are open." And so, dear friends, thank God our eyes are open today. The apostle says the eyes of our understanding have been opened that we might comprehend with all saints what is the breadth and length and depth and height of the love of Christ that passeth understanding.

But now, dear brothers and sisters, probably we have found in our Christian life that we have not been determined enough. You know that sometimes we hear the dear Lord's people in their prayer, praise and testimony meetings and in other meetings as well say, "I would like to do right. I hope to be an overcomer. I hope to do better. I wish to do better." And coming to the next prayer and testimony meeting they have about the same report. "Why, dear friends, I haven't been very faithful this week, but I do hope to be more faithful." They haven't had enough determination. As one of the pilgrim brothers said, that is only having a wishbone. We must have back-bone. As St. Paul says, you remember: "For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come, nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." When you and I get to that point in our lives where we are determined, the Lord is going to see we will get through. It doesn't say "Thou shalt love the Lord thy God with half thy heart, three-fourths of thy soul and four-tenths of thy being." But "thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy being." That is it exactly.

Sometimes the dear brothers coming to the meeting, we hear them frequently say to one another, "I didn't enjoy that meeting." What was the trouble? I remember one day a dear brother said to me, "Brother, are you enjoying yourself? I said, "Indeed I am.' "Well," he said, "don't you enjoy the meeting?" "Yes." "And don't you enjoy the brethren?" I said, "Oh, I see the point, brother. I don't think I will say that any more—'I am enjoying myself.'" I guess that is the trouble—we are enjoying ourselves too much. We are liable to get into that condition. And so those that find fault with everything that is done are enjoying themselves, not the meeting, not the brethren. Oh, there is an element of selfishness in that. So when we go to the meeting we go to meet with the Lord and the brethren and enjoy the fellowship with them, and enjoy the meeting and the study and enter into the spirit of it, and what a blessing will come to ourselves. Let us be careful not to seek to enjoy ourselves, but the Lord and the brethren and the truth more.

And now just in conclusion we wish to say a word in regard to our dear little children. I wonder, dear friends, if we give as much attention to our little children as we should? I believe we should give them more attention in the meeting, the dear elder asking them a question once in a while. It would help them to take an interest in the meeting. Notice them more and encourage them to consecrate. I remember the case of two dear boys in a class where we were visiting, and we said to these dear boys, who were eleven and twelve respectively, "Are you consecrated?" They said, "No." "Why not?" "Well, brother, we will tell you. Didn't our parents tell us and the class tell us that if we do consecrate then we will have to be of the little flock or nothing? And we are afraid we can't be of the little flock." We said, "You are pretty nearly right in that." It would be most possible. We wouldn't say it would be impossible. There might be an exceptional case, but generally speaking, I don't think it is right to encourage little children to think they will be of the little flock, because character must be matured. It takes time for that. It takes a life time in many instances. Indeed in all instances. We said, Dear boys, we don't wish to discredit your parents or what the class said along these lines, but we would suggest they haven't got the right view of this matter. Our thought would be you have got to consecrate yourself sometime and you might as well do it now, and therefore leave alone the matter of reward. Leave that with the Lord and just make your consecration to Him. Give yourselves to him and who knows but what if you were faithful and live up to that consecration you might be in some special place in the kingdom anyway. On coming up in the Millennial Age you might be permitted of the Lord a place along side of the Ancient Worthies, and when they pass into the heavenly condition you might pass in with them. We would not say this for sure. But never mind, boys, it is better to make a consecration and you will be so much happier. It doesn't mean you will have to live perfectly, that you will not sin at all, but you will have the same throne of grace that the older folks go to. It doesn't mean you will have a face a yard long, but it will mean you will not go to the moving pictures and see those degrading things which they throw upon the screen there, and so on." When the service was over those saintly boys went with me on a walk. One of them said, "Brother, after your talk with us I went into my bedroom, kneeled down and gave my heart to the Lord. I don't know what my brother did, but he went into his room and the tears were going down his cheeks." He was consecrating, too. "And what will our parents say tonight when they present us for consecration? Won't they be surprised?" And so when the parents presented them for consecration, I said, "Parents we have a glad surprise for you. The boys have presented themselves to the Lord and they are consecrated now." And the tears began to run down their cheeks and down the cheeks of the members of the class, and when the meeting was over those two dear boys

got a hug and kiss from every member of the class. They said, "We are dear brothers now." "Oh, indeed you are." We exhorted the dear elder to take them and give them a share in the blessings.

In conclusion we want to tell you about a little girl, seven years of age. She said the same thing, a very intelligent little girl. She said, "Brother, I have consecrated myself to the Lord and in the prayer meeting I get up and give my testimony." Yes, indeed. She got up and gave her testimony and said, "Dear friends, I am consecrated to the Lord and I feel ever so much better than I was before I consecrated." And so these are the testimonies of the little ones. Let us bring them up in the fear of the Lord and encourage them to make a consecration now while they are young. May the Lord bless you.

Discourse by Bro. T. H. Thorton. Subject: "THE FIFTH UNIVERSAL EMPIRE"

THE very fact of a fifth universal empire presupposes four preceding ones. This fact we find recorded in Dan. 2:36-44.

After man's fall from his perfect state, and thus forfeiting his right to rulership over the rest of the earthly creation, Jehovah left him largely to himself, that he might try his hand at government, and to rule himself. Man tried and proved himself a failure. Later Noah and his sons tried and failed. Saul tried and proved a failure. Both Gentiles and Jews have each tried and failed in every attempt at self-government. Then the Lord gave the gentiles the privilege of establishing a world-wide empire. None prior to this time had been given the privilege of establishing a world-wide empire. The Lord had intimated that there would be a world-wide empire, when He said: "The seed of the woman would bruise the serpent's head." (Gen. 3:15.) Two thousand years later, when the Lord said to Abraham: "In thee and in thy seed shall all the families of the earth be blessed,' there was the assurance of a world-wide empire. (Gen. 12:3; 22:18; 26:4; 28:14.)

But the first time Jehovah gave permission for the establishment of a universal empire was given to the gentiles, and known as the Babylonian with Nebuchadnezzer as its earthly head. This was to be superseded by the Medo-Persian. The Medo-Persian by the Grecian. The Grecian by the Roman. The Roman by the fifth. To him whose sight it is—Christ and his glorified bride. (Dan. 2:36-44. See also Dan. 7:14, 18, 21, 22, 27.) This fifth has not yet been fully established.

As we look back we see that these empires in the hands of earthly fallen sovereigns have been largely failures. As a matter of fact, man in his fallen state has never been able to establish a satisfactory government.

The gentiles have had almost exclusive rulership over the world for more than 2500 years, and in spite of the fact that the Roman empire has been ruling in various forms for a great number of years, none of these forms have been satisfactory. There is not a satisfactory one on earth today. Nor can fallen man under their supreme ruler (Satan) give a satisfactory government. Although they have given some very good ones, they have never been able to give a satisfactory one.

The fact is, that the fifth universal empire under the Christ, Head and Body, is the only one that can bring peace and satisfaction. And that can be established only on resurrection ground. During the past 2000 years the king or ruler of this fifth universal empire has been in process of development—the prophet of which Moses spoke (Deut. 18:15, 19: Acts 3:22). Christ and his bride. Jesus the Head of that Prophet, and the Church the Body. (Col. 2:18.)

In the closing years of the development of the body of this ruler—the harvest of this age, the separation of this class from the tare class was to take place. And so for forty years that work has been going on. The tares being gathered into bundles preparatory to the burning, and the wheat class into the born condition (place of safety). (Matt. 13:24-30, 36-43.) But after the separation has taken place, been completed, this fifth universal empire could not be established until this king, ruler or emperor had been resurrected. (Stand up.)

I believe all Bible students will agree that the thing about man that died (saint or sinner) well be the thing that will be resurrected. Then what is it about a man that dies?

We have been told that it is the body (organism) only of man that dies, but that man has inside of himself a little imp called a soul and that it never dies. A minister once defined this little imp as being a something which had neither interior nor exterior, without body or parts, and that a million of them could be put in a nutshell. A very good definition of nothing.

Let's see what the Scriptures say on this subject. Gen. 2:7: "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Let us note that Jehovah did not say that man came into possession of a soul, or that man had a soul, but that he became a soul.

But some may say: "Well, I do not see any difference in being a soul and having a soul." Now let's see if you really do not. Do you think that there would be a difference in being a cow and having or being in possession of a cow? Or of being a dog or being in possession of a dog. I suppose you would claim that there was a difference, and surely there is the same distinction between being a soul and having a soul as there is between being a cow and having one.

Let us notice there could be no soul (sentiment being) without a body, organism, and life of living energy, yet neither are a soul, and both are not a soul until they were united, they then produced a soul. Let me illustrate this: Take, for example, two separate and distinct metals, zinc and copper, each separate and distinct from the other and from all metals. Put them into a smelting furnace and smelt them together and their product is brass—a third metal known as brass. There can be no brass without zinc, neither can there be without copper. Yet neither of them, nor both of them, are brass until they are smelted together, they then produce brass. So man formed of the dust of the ground, and then inbreathed by Jehovah, he became a living soul.

Now if you separate these two what becomes of the third thing? As for instance separate the zinc from the copper, what becomes of the brass? Honestly, is not the brass the thing that dies. You have zinc and copper left, but where is the brass? Honestly, is not the brass the thing that dies? So with a soul. (Ecc. 12:7.) The body returns to the dust from whence it was taken. The spirit, breath of life (life energy) returns to God who gave it. The soul dies, so the Scriptures assert. (Ezek. 18:4, 20.) "The soul that sineth it shall die." Apostle Paul asserts positively that the body is not raised (1 Cor. 15:35-49), but the it (soul)

is the thing raised. God giveth it a body as it hath pleased him. The soul that sineth *it shall die*. God giveth *it* a body as it hath pleased him. The *it* is the thing that is resurrected. To the spiritual *it* will be given a spirit body.

When this spirit class shall have been resurrected and take their place on the throne, the fifth universal empire will be established, and begin its rule of work in bringing blessings to the world of mankind, separating the sheep class from the goat class. (Matt. 25:31-34. See also Dan. 2:44, 7:14, 18, 21, 22, 27.)

Apostle Paul in 1 Cor. 15:20-26 shows that The Christ, head and Body, will be the first fruits, then they that are Christs at his presence. Who are Christs? Christ gave himself a ransom for all. (1 Tim. 2:3-6.) Then all are Christs. Then all will under this fifth universal reign-empire have the opportunity to come into harmony with the Chief Ruler of the universe. After the rule of Christ and his bride for a thousand years, he "will deliver up the kingdom to God even the Father, when he shall have put down all rule and authority and power, for he must reign until he hath put all his enemies under his feet. The last enemy that shall be destroyed is death." And during this fifth universal empire reign, all sin will be rooted out, the curse lifted and man delivered from it. And at its close the former dominion given to man. (Micah. 4:8.) Then will have come the time when Christ and his bride will have wiped every tear from the eyes of the people, and death will be no more, neither shall there be mourning, nor crying, nor pain any more. (Rom. 21:1-4.)

Where is that hell of fire going to be. Really don't you think that if there is such a place, and you or others were in it, that there would be some pain, unless all turn Christian Scientists. They tell us that there is no such thing as pain. But that is hard for some of us to believe. Some of us have had some very peculiar sensations about our brain, if there is no such thing as pain. But what would have been the use in the Lord saying that there would be no more pain, if there had never been such a thing. Yes, friends, there has been pain, sickness, crying and dying for 6000 years, and there will be some more during another thousand, and then, think God, there will be no more.

Then will have come the time when Christ shall say: "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.) What Kingdom was that prepared for man from the foundation of the world? (See Gen. 1:26.) The Christ will say to mankind: "Build your own houses and live in it, plant your own vineyard and eat the fruit of it, and long enjoy the work of your own hands." (Isa. 65:21, 22.) Also the Psalmist speaking of this fifth universal empire says, Ps. 145:16: "Jehovah will stretch forth His hand (power, The Christ) and satisfy the desire of every living thing." Do you think that your desire would be satisfied if you were roasting in the fire or if your companion, child, father, mother or any one else was roasting in the fire, and if you were mean enough to be satisfied, do you think that they would be?

Well, dear friends, the fifth universal empire will accomplish for man what all others have failed to do. Bring peace and happiness to all who will fall in line with Jehovah's will, and everything that will not, that would mar the joy and peace of his creatures, will be everlastingly destroyed.

So, then, friends, let's come back to the Bible. Give up the hell of the dark ages, believe the dear old Book and put its teachings into practice in our daily lives.

May we so live that we may be of this ruling class in the fifth universal empire.

Notes from Portland, Maine Convention.

Address of Welcome—C. P. Bridges

WE are glad that the blessings of the Lord do not depend upon numbers. But that He can give a blessing when there are but two or three gathered in His name. In fact, we think that our greatest blessings have come when there were but two: the Lord and ourself.

The Tower gave notice that this Portland convention would be for three days, July 21, 22, 23, so this will account for our small attendance this morning, but we are sure that the following days will bring larger numbers.

It gives me great pleasure to extend to you all a welcome from the Portland class. They have been looking eagerly forward to this day, anticipating a pleasure in being your servants. This convention has cost them much sacrifice of time and money, and a part of their reward will be in seeing you receive a blessing.

In the pastoral greeting, found on the last page of the program, you will note our pastor says we are here for physical and spiritual refreshment. We trust that this may be realized by each one here, and that the spiritual shall be more than the physical. We trust that you may be able to pass this along to some who are not here this morning.

I want to extend this welcome, not only in the name of the Portland class, but also in the name of our Father. I am sure that He is pleased to see you here today, and to extend His blessings unto you.

I want to also extend this welcome in the name of our Lord Jesus Christ. Since we believe that he is present in the earth we believe it quite possible that he may be here at our convention in a personal sense. If he promised the early Church that, by his spirit, he would be present with the twos and threes, may we not hope that in such a gathering as this, he would be personally present?

We would like to further welcome you in the unity of the Holy Spirit. If we have been baptized by one Spirit into Christ, surely that blessing, "the fellowship of kindred minds, like unto that above" will be realized by us.

And further, we would welcome you in the names of the holy apostles, and other risen saints. You will remember in one of the Towers, perhaps two or more years back, our pastor spoke of "the armies in heaven" and said it might mean the saints on the other side of the vail, and the saints on this side of the vail, working together with our Lord, in this our day. So we may expect them to possibly be present to lend their influence to our convention. Who knows but that these times of wonderful spiritual exaltation may not be due to their personal pressure and influence?

I am not empowered to welcome you in the name of the city of Portland, but I am sure, the people are glad to have us here. The city government has very kindly allowed us the use of their beautiful auditorium for our Sunday afternoon service. Let us show our appreciation of their kindness in our every act and word, during our stay here. I think that these conventions, bring not only to us a blessing, but also to those with whom we come in contact.

I am reminded that one week ago, while the convention was in progress at Newport, R. I., that a delegation from Springfield, Mass., visited the convention, asking that we hold our convention next year in their city. We have already had two conventions, in the past three years, at Springfield, and surely it does speak well, that they should be so urgent upon our return. Let us then, do our utmost to show what manner of people we are.

I must close my remarks, as I am not here to give a discourse, but merely a word of welcome, and to introduce the chairman of this convention. I am quite sure that he does not need to be introduced, because many of you met him in the convention held last year in this city. You have learned to love him, and I trust that our love for him shall increase as he shall preside over this convention in its four days' sessions.

It gives me great pleasure to present to you, our permanent chairman, Brother Stephenson.

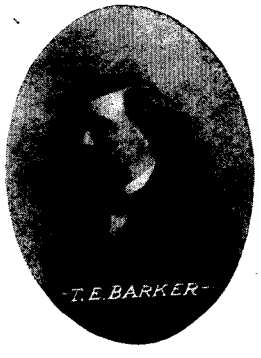
Discourse by Bro. T. E. Barker. Subject: "MARTYR'S FOR THE TRUTH"

A MARTYR is one who testifies by his *death* to his faith or principle, one who endures persecution because of his convictions. In the Acts 7, we read the account of the first Christian martyr, and the reason for his being martyred for the truth's sake.

Stephen, in speaking to his brethren after the flesh, had pointed out how that God had promised their father, Abraham, while he was in Mesopotamia, that He would give him the land for a possession, and after the promise how Abraham died, having had no inheritance, not so much as to set his foot on. He then rehearsed God's dealings with Israel, when for 1845 years they were his covenanted people. And at the end of the chapter we read what happened because of Stephen's loyalty to the truth. (Acts 7:54-59.)

It is one thing to suffer for the truth's sake and quite another to suffer because of a belief, a hobby or principle. It is one thing to die for the sake of Christ and yet another to die for a church, or for our own belief. There is but one thing that counts us martyrs in God's sight, to suffer for the truth.

In Revelation 6:9 we read: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." These are the true martyrs referred to here, a symbolic picture of their crying out to justice, even as did Abel's blood of old. In this picture the scene represented the brazen altar in the Court, how the goat, a picture of the Church killed all the day long (the Gospel day), killed sacrificially, was laid on the grating, the ashes falling down under the altar, crying to justice: "How long, O Lord."



To prove that the ones referred to here were true martyrs, martyrs for Christ's sake, we read in the verse 11 of the same chapter that white robes were given unto them, the imputed righteousness of our Lord. "And it said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." This points out that they would rest in their graves. "A little season" we have seen refers to a "time," 360 years dating from the time of Luther, in the year 1517, nailed his 39 theses to the church door at Wurtemburg (although they did not become public property until 1518). This time ended when our Lord spoke the word and awoke the sleeping ones referred to in 1878. They have now received their blessed reward, their crown of glory, and not only those, but every one since who has suffered as a martyr for the truth's sake.

We know of many who are suffering as martyrs across the water, in foreign lands, brethren who are willing to stand up and come before the tribunal rather than engage in service. Recently we met three brethren in Halifax, one a corporal belonging to the imperial government, loaned to Canada; two others were sailors. When the former received present truth and began to see things differently, he gave testimony to the fact on the man-of-war. Eventually the time came for him to unmask the gun, preparatory to firing on a vessel, supposed to belong to Germany. This had been the corporal's duty on board. The men twitted him: "What would the Russellites do now?" He prayed to the Lord that something might intervene. The man in charge of the gun said to him: "Forget your Russellism. Shhot straight." As they got ready the approaching vessel showed its colors, showing it to be a tramp and not a German. Thus was he saved from something, no doubt, that would have cost him his life to disobey. He then and there, with two others, made up their minds to stand faithful to whatever might come in the future. He then appeared before the captain and repeated his story. The captain listened through it all, tapping the table with a pencil. After the man had finished, he looked up and said: "I believe you are true and honest; if I did not, I would court martial you. As it is, if I had the authority, I would set you free." The brother was sent to England to appear before the tribunal. Before going, he and the two sailor brethren met with the friends in Halifax. These were indeed martyrs for the truth's sake.

Another incident occurred while we were in Sydney. A man was taken to court charged with debt. He had offered half the amount owned to his creditor, but was refused. The whole was wanted. The man was brought before the judge and asked to take the oath and kiss the Bible. This he refused to do, saying his Bible told him to swear not at all. He was committed to prison for ten days. Just at this time we were holding a meeting in the town. At the close of the afternoon session, we were called out to meet the relatives of this brother. They wanted advice, and we told them to consult a good lawyer. They went across the street and found one. We were praying for them while they cited the case to him. He immediately telephoned to the judge, demanding to know why the prisoner had been committed. On hearing the judge's answer, he said: "Don't you know that no Bible student can be committed to jail for not swearing and kissing the Bible?" Thus was the case won for our brother, and he was released.

Now, dear friends, coming down to present company; are we being martyrs? This does not necessarily mean to die; there are many ways we can be martyrs and suffer for the truth. In our homes, perhaps, in the community, among our neighbors, in the workshop, standing loyal and faithful, raising high the banner of truth, faithful to the crucifixion of self, willing to be crucified for the truth's sake. Brother Peter's admonition might be helpful in this connection, 1 Pet. 4:6: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but judged according to God in the spirit." Who are those that are dead, not the world, but the dead in Christ, the Church, for this very cause was the Gospel preached to them, that they *may be judged* by men according to the *flesh*. We must not expect anything else, but we are judged according to God in the *spirit*. Ah, there is the difference. We are to stand loyal through it all; not to think strange concerning the fiery trials that may come upon us, as though some strange thing happened unto us; it is a part of our martyrdom for the truth's sake. Unless we are willing to endure, we are not of the martyr class. We have absolute confidence in our Father, having absolute faith in God's word that He that keepeth Israel neither slumbers nor sleeps, and that the very hairs of our heads are all numbered, and that he that toucheth us toucheth the pupil of His eye. With these wonderful promises of the Father, why should we fear what man can do unto us.

Let us not be fearful of heart, wondering when we should die or how we should die; as for myself, I *don't know* when or how I shall die; I don't want to know; but this I do know— I want to die faithful to the truth. That is the all important thing. Let us not borrow trouble. Sufficient unto the day is the evil thereof. Just sufficient is the Lord's grace for each day. We will not borrow trouble, thinking about tomorrow. Instead of thinking and wondering about what might come and what we would do if such and such a thing *did* come, let us think of the promises and the Lord's sustaining grace.

I have in mind a sister, now passed beyond, who previous to her death was many times fearful at heart, fearful she might be found among the Great Company, fearful she might fall short, and what would she do. Now she has gone beyond and did not enter the trouble after all her fears to the contrary. Some other dear ones we knew had also feared at one time or another, and they have also gone beyond. We should *not* fear. We do not know how long the dear Lord may keep us here. We do not have to be in the great time of trouble to be martyrs. It is *now*, which we are standing loyal, while we become a gazing stock, and while we become the companions of them so used. It means something to be a loyal and faithful servant to tell to others that we are

identified with the International Bible Students' Association, and hear them say, while quickly turning away: "Hm! Pastor Russell!"

On our trip home, between Yarmouth and the convention, we remarked to a gentleman that we hoped things would be quieted down a little now in the city because of the convention just held there. He asked: "What convention?" We told him the International Bible Students' Convention. He wanted to know who was at the head of it. We answered: "Charles T. Russell." "*Pastor* Russell?" he said and laughed, and made some unpleasant remarks. Righteous indignation sprang up in my heart, and I said: "You have been sadly misinformed respecting him. Did you ever see him or hear him?" He admitted he had not. I told him he was judging a man he had never seen and did not know. "O, the court records are sufficient to convince me," he said. I pointed out to him that the same class that caused our Lord's suffering and death were slandering Pastor Russell —the ministerial class. He refused to hear the other side—refused to be fair-minded.

Now I would not say I suffered in this connection, because what he said was like water on a duck's back to my mind, but my heart was stirred to righteous indignation to think of him slandering such a one, one he had never seen. We can see it is going to cost something to stand up and be associated with the truth. Are you willing, or are you going to be a deserter.? Oh, no.

Let us turn our thoughts to the two Elijahs and the wonderful types in connection with them, Elijah and John the Baptist. We will look at 1 Kings 17:1-7. In this case Elijah was persecuted for his fidelity and faith. In the antitype the righteous Church is persecuted for the same reason. The wicked queen Jezebel was the principal persecutor, she being the type of the enemy of the true Church—apostate Rome. The persecutions came to Elijah through Jezebel's husband, King Ahab, who was a type of the civil power, through which comes the saints' persecution. 1 Kings 17:4: "And it shall be that thou shalt drink of the brook, and I have commanded the ravens to feed thee there." Elijah fled to a place prepared and God nourished him there. So also in the antitype, the true Church was compelled to flee into the wilderness (Rev. 12:14) where she was sustained by the two wings of an eagle, the Old and the New Testaments. The prophet, Elijah, after remaining three years and six months in the wilderness returned and it was then that the errors of Jezebel became manifest. The true Church was in the wilderness condition three and a half symbolic years, and in the year 1799 the errors of papacy were made known, and light came upon the Bible. In the type a reformation came about when the errors were made known; some were turned to God, and at first the king and people rejoiced. But again Elijah was compelled to flee. (1 Kings 19.) A reformation was brought about when the true Church emerged from the wilderness condition. But again she will be forced to flee.

Some might be inclined to say that Elijah fled because he lacked courage and was weak-kneed, and that he should have stayed and held his ground. But we have no record that the Lord chided him for this. We can learn an important lesson from this, of the Lord's loving kindness, how he knoweth our frame and understandeth that we are but dust. He makes allowance for our unintentional imperfections. It all worked out for good in Elijah's case. What did he do when he fled? He went a day's journey and came to a juniper tree and there rested and an angel came and touched him, and said unto him: "Arise and eat." What love, sympathy and kindness were manifested here. "And he looked and behold there was a cake baken on the coals and a cruse of water at his head." No doubt, this was in the nature of a pancake, a quarter of an inch thick, cooked on the pebbles. There is a lesson here for us. Our Father cares for our bodily necessities, as well as for our spiritual wants. And he has promised that our bread and water shall be sure, bread being a type of the unleavened bread of Christ, and water, the waters of truth. Elijah went on the strength of this bread and water and rest for forty days. So the true Church went for this period of time on the antitypical bread and water, and it brings us to 1914 and beyond 1914 witnessing some of the things which Elijah saw in symbols. The wind storm already is sweeping Europe. We expect to see two or three other events take place shortly.

Now let us look at the second Elijah. Matt. 14:1, 12. We remember how Herodias succeeded in taking his life. John here was a type of the Church, Herod a type of the civil governments Herodias was typical of the unfaithful nominal church; her daughter a type of protestantism. The beheading of John the Baptist seemed in the eyes of the wicked Herodias to be a complete victory. We are antipating a second tribulation in the case of the antitypical John the Baptist. Church union is a thing very much thought and spoken of in Canada. They are just putting it aside until after the war.

We know not what is before us, but we do know that we must all die to win our prize. May we finish our course with joy. Let us fix our eyes on our glorious hope, remembering the promises and look to victory. Our death will bring our victory.

In Gethsemane when our dear Lord prayed: "Father, if it be possible, let this cup pass from me," he was not referring to the death cup, he expected to drink that, but the ignominy and shame in the cup. If it were possible for the Father to remove that from him. But, nevertheless, His will be done. So do we find this is our cup, ignominy and shame, but His grace will be sufficient. Let us think more of that glorious time when we shall be joined together with him in the kingdom.

There is a beautiful picture in our mind, and we want to give it to you before closing. Think of the wonderful privilege of membership in that glorious company. Those already gone beyond have entered into this glorious condition. (Rev. 14:13.) Their labors and sufferings have ended, but their work goes on in the kingdom. We, too, have the hope that the moment of our death will be the moment of our change. Soon the last member of the Body will cease to be in its condition in the flesh, and apparently the triumph of the Babylonish woman will be accomplished, but not so. It will be the triumph of the Church. The ceasing of the Church militant will be the ushering in of the Church triumphant. Death will mean glory; death will mean triumph. Picture the dear ones on the other side, just waiting and longing for the time when the little company will be complete in glory. When the last member has ceased its trials and martyrdom, then will the second Eve be joined with the second Adam. She will be far greater and grander that the first Eve, because she will be the mother of thousands of millions. We remember that this was the blessing bestowed upon Rebecca, when she left her father's house. What a wonderful position it will be when joined together with the Jesus. We will have part in the regeneration of the whole world of mankind.

At our last convention our dear Pastor brought out the thought that Jesus wil be the father of the race, the Church its mother, and Jehovah the grand Father over all. Isn't that a glorious picture?

Let us look away to that time when we, with bridal robes, spotless white and clean, with Jesus, our heavenly bridegroom, will be ushered into the presence of Jehovah, when accompanied by the Great Company and the angels we proceed on our journey home to the heavenly throne. The members of this wonderful new creation, all clothed in spiritual, immortal bodies, going home to the Pleiades! What a sweet anthem of music will resound through the heavenly hosts! Surely they will sing as did the Levites of old, and the song will waft back and forth throughout the universe as bride and bridegroom come into the presence of the Father, and Jesus will be proud to introduce his bride to Jehovah, and the Heavenly Father will offer her His right hand in recognition, and call her His daughter. Won't there be joy and expectancy upon entering the mansion prepared for her, for it required 1845 years to prepare this beautiful home. All the wealth in the universe was the Lord's to gather for it; the greatest and grandest treasurer will be there. Then they will sit down to the marriage supper. Oh, the joy and exhilaration of that cup when the Master drinks it anew with his faithful in the kingdom.

Then comes the blessing to all the families of the earth, at the second application of the blood. And then will the Master rise up, and even as he did on the stormy sea of Galilee, and say: "Peace! Be still!" And, although the troublesome waves of the turbulent masses of mankind are mountain high, there will come a great calm. Hence, will the days be shortened, that some flesh may be saved. I like to think of this scene, and the blessings that will come to the poor world. Yes, we are sure of these glorious things, friends. Are we martyrs to the truth today? Are we willing to stand

loyal, shoulder to shoulder? If so, we will receive an abundant entrance in to the kingdom.

"Faithful unto death! Lord, day by day,
Help me thus to keep the narrow way!
Strengthen me to bear the scorn and shame,—
The portion of all those who take thy name.

"Faithful unto death! When all is done,
Cross is changed to crown, the victory won,
Let me hear thee say, O, blessed Lord,
'Child, come enter into thy reward,
Faithful thou hast been; come share with me
Glory, honor, immortality.'"

Surely, dear friends, this glorious view should stimulate us with fresh courage, to stand whatever tests may come, to prove us loyal martyrs for the cause of Christ. And may God help us to be faithful. Amen.

Having secured this deposit at Calvary's Cross the Scriptures inform us, that subsequent-being raised by the Father's power, our Lord ascended up on high, there to make an application of the deposit. Right here we do well to note the definite language of St. Paul's statement in Hebrews 9:24, when he says: There to appear for whom?—For all?—not the whole world—as we once assumed—but there to appear for us in the presence of God—the US class. Had our Lord made an application of his merit *for the world* when he ascended, it would have taken away the sin of the world; but he did not do this, as we read in John 5:19: "The world still lieth in the wicked one, and so the Scriptures again inform us, (Rom. 8:1), that only the US class, the Church, has escaped from the condemnation of the world. "There is now no condemnation to them which are in Christ Jesus."

In other words, instead of immediately placing the whole world into the hands of Jesus, and to begin the Millennial reign, there was still another feature to the Divine plan first to be carried out. God did not wish to turn over the kingdom to Jesus until the great Seventh Day. He did wish that during the intervening more than eighteen centuries a church class should be called out from amongst the world, to be the bride and joint-heir of His son in the kingdom, or as St. Paul elsewhere expresses it, to bring *many* sons unto glory. Hence, instead of giving the church A DIRECT SHARE in the ransom price, *which would mean restitution*, the Lord's provision for them is different: namely, an IMPUTATION OF MERIT, covering their blemishes.

Reasoning along this line St. Paul proceeds to say in Rom. 4:4-8: "Now to him that worketh is the reward not *reckoned* of grace, but of debt. But to them that worketh not, *but believeth on him that justifieth the ungodly, his faith is counted* for righteousness. Even as David also describeth *the blessings of the man*, unto whom God *imputeth righteousness without works*. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Moreover, since the Father's plan for the Church was that they should sacrifice or surrender their earthly interests in exchange for Heavenly interests, it was *not* necessary therefore, to *give* the Church *restitution*. Instead HE IMPUTED *a share* of the merit of that price, as covering the shortcomings of those who desire to become His disciples and joint-heirs. He has not appropriated it to them *actually* as in restitution, but by imputation—through faith in his blood—justifying them from all sin, and thus permitting them to be accepted of the Father as members of the house of sons by the begetting of the Holy Spirit.

There is, however, still another phase of this faith imputation, to which we would like to call your attention briefly: We see from the words of St. Paul in Romans 3:24, 25, This imputation was for, or affected a passing over, a remission of sins, that are yet future? Oh, no! Present? Oh, no! But for sins that are past. But we ask what is its value, what its efficacy to us, to you and to me TODAY? Does the precious blood still carry with it this power by faith IMPUTATION to him that believeth in Jesus, NOW? Does it? If any man sin, we *had* an advocate with the Father? Is that the way it reads? Oh, no, we HAVE, present tense, and the blood of Jesus Christ, *cleanseth* us, (always present tense) from all unrighteausness.

Oh *now* I see the crimson wave, the fountain deep and wide,
This cleansing stream I see, I see,
And now by Faith it cleanseth me.

Oh how precious is this gracious arrangement, what a wonderful privilege is ours through this grace provided by our Heavenly Father in Christ Jesus, which thus enables us to keep ourselves unspotted, by this continued FAITH IMPUTATION, thus to walk with him in white day by day, hour by hour, in constant fellowship with him, living by Faith.

Amazing grace, what joy to know, the *virtue of his blood!* Is this your blessed experience, NOW? Then you can appreciate with me the depth of meaning contained in the words:

In *conscious* salvation I sing. Ah, yes,
Even *exulting* I sing.

Discourse by Bro. E. F. Crist. Subject: "APPLICATION OF RANSOM"

WE have listened to an able presentation on the subject of the ransom, in a general sense, and now these two brothers have told us more specifically of the deposit and imputation. It now becomes my privilege to discuss the *application*, which really brings the fruition of all that the ransom, in its various phases, is designed ultimately to bring to mankind.

Perhaps our remarks will seem somewhat like the case of the old man who went with his grandson on a little squirrel-hunting jaunt. The boy had missed his mark several times, and finally "grandpa" was persuaded to have a trial. The old man had palsy, and as the gun trembled in his grasp there appeared to be no great danger to Mr. Squirrel. Finally there was a bang! When the smoke cleared away it was found the squirrel had been killed, notwithstanding the apparent improbability that such result would be yielded. "Oh well," said the crestfallen boy, "No wonder, you shot all over the tree!" Please do not understand me to mean that these brethren have failed to hit the mark, and that I will, but, rather, I may seem to "shoot all over the tree," as it were.

By way of illustrating the relation of the application to other parts of the ransom word, let us suppose you have a very bad boy whom you wish to reform. Having this object in view, at considerable inconvenience, you send another son to a distant swamp to cut a rod adapted to your purpose. You feel satisfied that if you will apply this rod in the proper place, and in an appropriate manner, the desired results will be produced in your son. You now deposit the rod in your home to be kept until the propitious time shall arrive for making the intended application. In the meantime still another son, who has a flying machine and desires to fly with it over to Mount Zion to secure a hidden pot of gold which will make him immensely wealthy discovers that his machine is in such condition that he cannot possibly make the flight unless this rod can be loaned him to repair the defect. The loan is granted, making possible the obtaining of the coveted riches. The rod does not become the property of this son, nevertheless it serves the purpose quite as well, since by its aid he attains the goal of his ambition. Being returned it will now quite as well accomplish the end had in view, when application is made to the son. To him the first effect of applying the rod will be painful, but you disregard his disinclination because you know he fails to foresee the good results that will be forthcoming. You are considering his highest good.

While this illustration has its defects we trust the principal features of deposit, imputation and application stand out with sufficient clearness to be seen by all. God sent His son into this quagmire of earth, as compared with Heaven, and here he procured the ransom merit, that sufficient thing which when applied at the propitious time and in the approved way, will bring about the reformation of God's wayward son—man. Those who desire to secure the divine nature with its attendant riches and glory, obtainable only by reaching Mount Zion, are incapacitated by inherited imperfec-

tions. Only by aid of the merit represented in the ransom rod, procured at such tremendous cost, can the flight be made. Our use of this merit in gaining the imperishable riches does not in the least impair its efficacy, when upon the threshhold of the incoming age it shall be applied to the end of bringing about the complete reformation of fallen, wayward man, even as the rod served its last purpose not less well because of having incidentally enriched the other son. The first effect upon man may be sorrow producing, when the ransom is applied in their behalf. But God will, nevertheless, carry out His purpose manward, foreseeing the justifying results that will speedily accrue to troubled, suffering man.

We may take still another view. Suppose some people down in a great valley surrounded completely by mountains with precipitous, slippery sides which none could scale. Many have been born there, and know not why they are in this sad plight. All are growing weaker daily from lack of proper nourishment, and other unfavorable conditions. There is a plan for building a great crane which would make possible the lifting of these stricken people from their prison, but the cost would be $1,000,000. A man sells his home and all he has, to secure the price, which is then deposited in the bank. He draws upon this account in preparing and gathering together the parts of the crane. When finally constructed he is ready to make application of the million dollars procured by selling his all. While there is no credit to the crane it is, nevertheless, used in delivering the prisoners, and is an important adjunct to the work.

You are able to draw the lesson as well as I. Man is in a prison from which he cannot extricate himself. Christ gave up his all to secure the essential price, which was placed on deposit, as it were. It has served as an account to draw upon in fitting and gathering together the Christ class, represented by the crane. The preparation of this Church constitutes God's greatest work, as shown in Eph. 1:18, 21. It speaks of the working of His *mighty power* exercised in Christ when He raised him from the dead and set him at His own right hand, far above principalities, powers and every name that is named. Apparently the raising of mankind will not require God's power to be used in the same degree. Nineteen hundred years have been occupied in making the agency ready, while one thousand years will suffice for the work of deliverance. At Niagara Falls men have harnessed the rushing waters and forced them to yield tremendous power that is utilized in various ways to great advantage. It was a mammoth undertaking to construct the tunnel which conducts the water over the turbines, and to install the machinery necessary for producing the desired power. To make the application by pressing the button and setting the prepared machinery into motion is very simple in comparison. Likewise will the uplifting of mankind through the power exercised by the Christ be a simple matter, when compared with the marvelous work of producing 144,000 copies of Christ with such inferior materials to work upon as the human family affords. While the Church will be gloriously used in the application of the ransom to man's recovery, yet its relative value, when compared with Christ, is as the crane to the one who sold all to make the building of the crane possible. We are glad that soon the application is to be made.

Let us, dear brethren, appreciate deeply God's reasonable and favorable arrangement for our preparation. Let us yield ourselves submissively to the gracious influence of His spirit working out in us Christlikeness, and let us co-operate diligently in making ready this great instrumentality. Then shall we have the ineffable joy of sharing in the application which will finally cause the millions of mankind to glorify our Father, the great Savior of all men through the all-sufficient ransom.

Question Meeting Conducted by Pastor Russell.

QUESTION 1. *Please explain the text, "We are more than conquerors through Him that loved us."*

Ans. A conqueror is one who finally triumphs. The Great Company class will all be conquerors, and in the Millennial Age all of mankind will also ben conquerors, except those who will die the second death. No one will get from the Lord the blessing of eternal life unless he becomes a conqueror, an overcomer. To be more than a conqueror is to do something more, something greater, than to enter eternal life by the skin of the teeth. A more than conqueror does something special. For instance, the Lord Jesus not merely kept the law, but additionally he laid down his life, sacrificially. So he was more than a mere conqueror. So also it will be with all of those who will be footstep followers of the Lord Jesus. If faithful unto death in the sense of sacrificing the rights of the present time, yielding up our human preferences and all such things, we, like our Master, are more than conquerors. This course of self-denial and self-sacrifice in harmony with the Master's example is much more than merely refraining from sinful things. All such will share his glory with him, as members of his Body.

"But where sin abounded, grace did much more abound." (Romans 5:20.) Is God's grace the merit of our Lord Jesus imputed proportionately, or is it God's patience, forgiveness, instructions, testings and chastisements? Does it require the whole, or only a proportionate part of the merit to justify tentatively any individual coming to God through our Lord Jesus?

We often complicate subjects in our minds by a great amount of reasoning. The more simple we can keep our mental processes the better. Sin abounds everywhere, in one sense of the word, in the entire human family. But the apostle's thought seems to be that while sin has abounded in every member of the race, it abounds more in some members of the human family than in others. In imputing justifying merit to the Church, if God were to give the same amount of grace to each individual, some would have more than was needed, while others would not have a sufficiency. Hence we have the statement, "Where sin abounded, there grace did so much more abound," implying that God supplies His grace in Christ to each needy penitent in proportion to his needs.

If there was more sin, then there was also more grace; if there was more depravity, there was likewise more grace to cover. In other words, God's grace through Christ is not evenly distributed in the sense of giving so much to each individual, but is imputed to each according to necessity.

Now the second queston: "Does it require the whole or only a proportionate part of Christ's merit to justify tentatively any individual coming to God through our Lord Jesus?" The merit of Christ does not justify tentatively at all. What we term tentative justification is that measure of divine favor which goes to man by God's arrangement before he comes into touch with the grace of the Lord Jesus at all. When he begins to see that he is a sinner, and to turn from sin to seek God and to seek righteousness, he is taking what we might term a tentatively justified course. He is *approaching* that condition which God has arranged may be his to enjoy. But he has not reached it yet. He has no blessings except those coming to him because he has taken the right course in turning toward that which God approves. He is more pleasing to God in the sense that he is heading toward righteousness. When he believes in God, and seeks to please Him, he has a measure of peace as a result. But he has not come into the family of God, and his sins are not forgiven. The blessing he enjoys has come to him from taking the course of faith and obedience to the Law of righteousness—much or little.

This is pictured in the Tabernacle. The individual coming into the Court is not justified, but is approaching the justified condition. He sees the altar, and has a blessing through the realization that Christ died for our sins. He is not justified yet, but merely sees the divine provision. He says, "I believe it," and has a corresponding blessing. The next step is one of cleansing by washing at the laver. That signifies the putting away of the filth of the flesh, or striving to do so. It does not mean that he is now justified. If a person has been living an immoral life, and tries to put away those sins and live properly, he is getting nearer to God, and he will be bringing himself more peace of mind. If he has the right disposition he will continue on, otherwise he will turn back. But if he goes on he will come to the door of the Tabernacle. He can go no further by any power

of his own. He is represented here by the Lord's goat, tethered, or tied, at the door of the Tabernacle. He has been approaching as a believer; he has cleansed himself from outward sins; and as he now sees the privilege of *sacrifice,* he ties himself at the door. This means that he *devoted,* or *consecrates,* himself to the Lord. He gives up his own will. But still he is not justified. He is merely seeking justification. He has been taking the right course, however, which we call "tentative justification," because he is on the way, and getting more of the experiences necessary to bring him to actual justification. He cannot justify himself. He can only tie himself at the door. What will justify him? Here the priest accepts him, but even this does not justify him. "It is God that justifieth." The high priest comes and imputes his merit, and then divine acceptance is indicated by the begetting of the Holy Spirit. The priest accepts the sacrifice with the purpose of carrying out the sacrifice the goat agreed to in rying himself at the door; namely, the surrender of the present life, in exchange for the higher one—the spiritual.

When in the type the high priest killed the goat, that represented the acceptance of the sacrifice. It represented that the high priest imputed his merit to the goat, and that it is, therefore, justified, sanctified and fully accepted by God.

Now the last part of the question: "Does it require the whole or only a proprotionate part of Christ's merit to justify? It requires the whole of the merit of Christ to justify one single human being. Jesus could not divide up his life amongst twenty thousand millions of people, and give a little scrap of his sacrificial merit to each individual. The thought is that Jesus has a sufficiency of sacrificial merit to justify the *one man who sinned,* Adam, and since the whole race have become sinners through the one man, the giving up of life by the Lord Jesus has provided a sufficiency of merit to justify the one original sinner, and all born in sin and condemnation through the disobedience of Adam. It is all one transaction. That transaction has not yet been completed; but it will be completed in the end of this age. As soon as that has been done the whole world will be turned over to Jesus, and he will become lord of lords. Up to the present time he has merely laid down his life; he has merely put it into the hands of his Father. Nothing more is needed. It is sufficient for the one sinner and for all his race dying for his sin. The merit already in the hands of Justice has not yet been appropriated in a legal way. It will be thus legally applied in the sealing of the new covenant with its full provision whereby all men may be rescued from Adamic sin and death.

What do we mean by the imputation of Christ's merit? The Church does not need restitution, because in coming to the Lord we agreed to give up our earthly rights that we may have a share with Jesus in the spiritual blessings that God has made possible to us through His Son. If we have his spirit, if we devote ourselves to doing the Father's will even at the cost of our lives, as he devoted himself, then the Father will be pleased to give to us the divine nature, even as He gave it to Jesus. (2 Peter 1:4.)

Because we by nature are sinners who desire to walk in our Redeemer's footprints, and to sacrifice our earthly interests in doing the Father's will, we are unacceptable. Only that which is perfect can come to God's altar. The Father could not justly deal with us as He dealt with Jesus, because we are sinners under the sentence of death. What arrangement has God made for us? We each have more or less of physical strength, more or less of physical life, more or less of talent or ability, more or less of money, and perhaps some other things. There are our all—all we have to devote, or offer, to the Lord. We have no right to everlasting life—merely a little unexpired scrap of life received from Father Adam. We offer to God our little scrap of life and talent, because informed that God has provided for our acceptance through Jesus' sacrifice. Jesus Christ the Righteous offers himself as our advocate. He was the one who had right to life, but sacrifically laid it down for mankind. He is by that sacrifice to be empowered to give life everlasting to the world by and by. But if we renounce our interest in the world's restitution provision, what will He do for us? He will enable us to present our bodies living sacrifices, holy and acceptable to the Father. (Romans 12:1.)

Whether or not we understand we may accept the fact. It is our privilege to understand the philosophy of this matter now better that some of our forefathers could, because it is God's due time for "the wise to understand."

The Bible tells us that since we desire that our bodies be devoted to death, we merely give our consent that what we have shall be sacrificed. Jesus, the one who would have given us life in the future age, with all the world, says, "If you are willing to give *what you have,* I will appropriate on your behalf that which I would have given you in restitution times, so making your sacrifice acceptable to the Father." Jesus *imputes* to us now what he otherwise would have given us by and by.

He does not impute the same amount of righteousness to each, because some require more, while others require less. Whatever we lack of perfection will be what he will impute to us now, instead of giving it to us by and by in restitution times. It is not an imputation of the kind implied in the question, a little today, a little tomorrow, and so on. The imputing was all done at once before we could be accepted by the Father.

Some one inquires: "Should we not need less and less of the Savior's merit to be imputed as we grow in grace daily?" No! Such a question shows a wrong conception of the subject. There is no imputing after the first imputation, which makes us acceptable sacrifices. The new creature does not need any imputation of merit; for the new creature is sinless. It was the old creature that needed imputation, in order that God could accept the sacrifice and beget us as new creatures. The moment we became new creatures the old things passed away and all things became new. The old creature was counted dead from that moment, and is not to be recognized by us; nor does the Father recognize it. We are non-existent as old creatures. The new creature needs no justification because it does not sin.

Is the new creature perfect at the time of its spirit-begetting? No! It will not be perfected until after its resurrection "change." But although imperfect it is holy. To sin is to do something wrong intentionally, wilfully. Ignorance is not sin. Weakness of our consecrated flesh is not sin on the part of the new creature. "He that is begotten of God sinneth not." The new creature is young and undeveloped, but, begotten of the Holy Spirit, he will want to grow in grace and knowledge, and in all of the fruits of the Holy Spirit; he will want to follow the teachings and example of his great Lord and Head, and to become more like the Heavenly Father. God has arranged that all things shall work together for good to all whom He begets as new creatures. God will bless their every trial and experience. Even the slips they may make, in blindness or weakness, or what not, of their sacrificed flesh He is willing to bless so that they may learn lessons therefrom and become stronger thereby.

If the new creature is entrapped, or ensnared, through weakness of the flesh, he should go at once to the throne of heavenly grace and get right with God. He will thus show that he loves righteousness, and that he does not love sin. He will seek to profit by the experience, and will endeavor to keep as far as possible from further similar failures. Nothing less than this would be in harmony with the covenant we have made.

Will the Lord forgive the repented of trespass or sin, and upon what basis? We answer, that so far as the sin would be merely weakness of the flesh, or some matter in which the new creature was helpless, God would consider this as being due to the flesh and would not hold it against the penitent new creature. He would expect you to learn the lesson from it, but it would not be charged to you as a new creature. It would be needful for you to go to the Father and the Lord Jesus and ask forgiveness for the weakness of your flesh. You should seek grace to avoid a repetition of the offense. The forgiveness would be granted upon the basis of the original imputation. That covers your sins as long as you have flesh. Nevertheless your flesh may be given "stripes" for its correction in righteousness.

What if there be a measure of wilfulness in our sins? In proportion as there would be a mixture of wilfulness it would be sinful. No matter how small the degree of our consent to sin, we would be to that extent in harmony with the enemy. We have enlisted on the side of the Lord, and if we show any sympathy toward unrighteousness or sin it implies a wrong condition. The Lord would be offended at that new creature. Has he sinned? No, not in the scriptural sense of committing full, wilful sin—he has trespassed. If we sin wilfully it would mean the death of the new mind—the new creature would no longer exist. The old creature, come to life, would be subject to the second death. If the

new creature shows the Lord that he is not in sympathy with the sin, there is forgiveness provided. The Lord accepts his intentions, and will not take from him His Holy Spirit. Nevertheless, he would receive chastisements in his flesh.

Would the merit of Jesus be involved in the forgiving of the new creature's trespasses? No! Jesus has nothing to do with *atoning for sin on the part of new creatures.* His atonement sacrifice was for the sin of Adam and his race, and not for new creatures. If the new creature fails to be faithful to the Lord he must receive chastisements in the flesh, in order that he may be helped to make straight paths for his feet. There is no atonement for new creatures.

Ques. 2. *What part will the Church have in binding kings?*

Ans. Apparently, my dear friends, the Church now has no part whatever in the binding of kings. At least we do not see yet how you and I have any part in that work; we do not see that the kings are bound. What part the Church may have in that work later we do not know. The Bible shows that they will have an important part, but how they will exercise that privilege when the time comes remains to be seen. God has not shown just how His plan will be worked out. We need to be in position to do our part when the time comes, but we must be satisfied to leave the matter in the Lord's hands. In the armies of the world the men in the ranks do not know when an attack is to be made, right up to the time when the order to advance is given. In due time you and I will get our orders. In the meantime we are to keep the armor on; we are to keep it clean and bright; we are not to get sleepy or weary in well-doing, but to grow strong in the Lord, and in the power of His might.

Ques. 3. *Were the ten commandments a perpetual law or were they nailed to the cross?*

Ans. The ten commandments were not nailed to the cross at all. They were given to the Jew, and they are still upon the Jew to this day. The covenant which God made with Israel He has not repudiated. Their law covenant will finally be merged into the new covenant. Their blessings promised through the prophets will not come to them through their law covenant. The Lord said, "But not by thy covenant." (Ezekiel 16:61.) Israel's old covenant will cover them until they are brought under the new mediator of the new covenant, Christ Jesus the Head, and the Church his Body. In proportion to the Jews' endeavor to keep the law of the ten commandments they have had, and will have, blessings from God.

Christians are not under the law of ten commandments, given only to Israel at Sinai; but we have always been, and all of God's creatures everywhere are, under the spirit of the ten commandments to the extent that they know them. This spirit of the law was expressed by the Lord Jesus when he said that the law is briefly comprehended in two commandments: "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." Every Christian is under that commandment. The angels are under that commandment. All of God's creatures who live in harmony with Him must know and love God with all of their heart, mind, soul and strength. The second commandment, Jesus tells us, is that we shall love our neighbor as ourself. All Christians are under that commandment. Jesus and the apostles were under it and every angel is under it. The divine will for all God's creatures was the spirit of that law of Israel, which will never pass away.

But to the Church has been given a third commandment. Jesus said: "A new commandment I give unto you, that ye love one another as I have loved you." This is applicable only to the Church. This command is not of universal application. It is given only to the Church and for this Gospel Age. We are not to love the world or the angels in this way, but merely one another. How much shall we love the brethren? To the extent of giving our life for them, as Jesus laid down his life for us. We must cultivate that love if we would have God's highest, grandest blessings. Some may get into the Great Company without this degree of love, but all of those who get into the Body of Christ must love one another as Jesus loved them. The apostle, speaking of how Christ died for us, says: "We also ought to lay down our lives for the brethren." All of the "more than conquerors" will keep this our third commandment. Thus only can we fulfil our "covenant by sacrifice."

What was it that Jesus nailed to the cross? It was the law covenant. It was the *covenant,* or *agreement,* that God made with the Jews, under which they had some hope of becoming a part of the elect Church. If they could keep God's perfect law it would demonstrate that they were perfect beings. In that case they could have been transferred to the "covenant by sacrifice" without being redeemed. Of course, they could not keep the works of the law covenant—that covenant which required all the good work a perfect man could render. God knew this, but the Israelites did not. God's covenant provided that if they could do those things they might have everlasting life, and not need to be redeemed. When Jesus came and kept all the law covenant's requirements, he became heir to the promises of that law covenant. Thus all hopes by others under that covenant were at an end. Any blessings under that law covenant could only come through Christ—in no other way. It was that covenant that was nailed to the cross. Some of the Jews, the apostles and others, finally came to realize that their only way of getting these blessings which the Sinai law offered would be by coming to Christ and becoming dead with him—suffering with him.

We who were Gentiles become part of spiritual Israel, and participate in the blessings natural Israel had hoped to get; but this we receive through Christ under the terms of his covenant of sacrifice: "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." (Ps. 50:5.)

Ques. 4. *"And salute no man by the way." (Luke 10:4.) Why was this instruction given to the seventy sent out?*

Ans. The saluting of people by the way is a very common custom in Palestine, even yet. People seldom pass one another without saluting, and discussing the news of the day; a function now supplied by telephones, telegraph and newspapers. Jesus was sending out his disciples with a special message, and he did not wish them to spend time on the way discussing ordinary matters. They were bearers of the divine message. We are not to suppose that they could not salute by a wave of the hand or a word of greeting; but they were not to stop to enter into the ordinary salutations and conversations. Their business was to go to the various cities and towns, and there tell the people that the kingdom of Heaven was at hand; that he of whom Moses wrote had come. The seventy went out with a special message and were to appreciate it. "This one thing I do"—preach the Gospel—wrote St. Paul in the same spirit. Oh, that we all as followers of Jesus could realize such a devotion to the interests of the kingdom! Less time would be spent in news reading and gossip.

Ques. 5. *Genesis 9:6 reads: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made He man." Why was not this general law executed against Cain, who slew his brother Abel?*

Ans. There were not many men to shed Cain's blood. It would have been very hard for his own father and mother to do it. They had sorrow enough in one death in the family. I do not understand this text to mean that it was obligatory to shed the blood of one who had committed murder, but that such a course was justifiable. God would approve of the execution of the death sentence upon the murderer.

Ques. 6. *Should a group of Bible students work independently of the ecclesia of that locality, being members of that ecclesia?*

Ans. There is, of course, a certain amount of Christian liberty that we believe the Lord would be pleased that people always exercise. For instance, suppose a brother were to go to another brother's home, and two or three neighbors came in to spend the evening. Then suppose one should say, "Let us have a game of chess," and another would say, "No, let us have a Bible study." We do not think it would be the Lord's will to say, "No, we cannot have a Bible study, because it is not authorized by our class, but we will play chess." We might properly reason that, while no meeting had been arranged there by the ecclesia, there could be no objection to having a Bible study or to talking along Bible lines. The host might say, "We will ask in some more of the neighbors for another meeting next week. I have tried to tell them about these things and will be glad to have them hear you." I cannot see that there would be anything wrong in such a course. If those attending desired a regular meeting, it should be turned over to the I. B. S. A. local class, which would supply the leaders.

But now suppose some of a class say, "We will start another regular meeting;" this would be a different case entirely. They have a right to form a new ecclesia, but in so doing they would be breaking away from the original ecclesia. They could not then properly go back to the other meeting and say, "We will vote here." There must be consistency in what we do. All who become members of an ecclesia more or less give up their *personal* liberties that they may have the advantages of co-operation. But this would not mean such bondage that we could not have a Bible study, but must spend the evening playing games instead.

Ques. 7. *Isaiah 42:6 reads: "I, the Lord, have called thee in righteousness, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Should we understand this to mean that the glorified Church will be the new covenant?*

Ans. This Scripture evidently refers to Christ Jesus the Head and the Church his Body. "I have given thee for a covenant of the people" does not mean that Jesus or the Church become the covenant, but that God gives Christ and the Church in connection with the making of this covenant. There could be no covenant without Christ and the Church, because it is the blood of Christ that constitutes the sealing value of the new covenant. That new covenant must be sealed, and it is to be sealed by the blood of Christ. While the ransom feature is all in the Lord Jesus and his death, yet the Church is counted in as his Body, and the blood of the whole Church is counted in as a part of that blood that will seal the new covenant, or make it operative.

Ques. 8. *Please explain Proverbs 16:28: "A forward man soweth strife, and a whisperer separateth chief friends."*

Ans. I would think it is as plain as the nose on a man's face. If I knew how to make a proverb like that, I would feel insulted if some one asked me to explain it. I am not bright enough to make it, and I am not stupid enough to try to explain it, except to explain the obsolete words of the text. A forward man is a bad man, whose acts and words tend to produce envy, bitterness, misunderstandings, strife, A whisperer is a busybody or slanderer.

Ques. 9. *Since the Jews believed in a resurrection of the dead, why did they embalm the bodies of their dead, as in the case of Joseph? Did they believe they would come forth in the same bodies?*

Ans. We may not say what they believed. But when today we embalm our dead it does not signify that we believe they will come forth in those bodies. They did not know the simple way of embalming that we practice today. They were expressing some faith in respect to the dead, but not necessarily a Jewish hope; for the Egyptians, not the Jews, practiced embalming. The Bible gives us to understand that Joseph requested to be embalmed as an expression of his faith in God's promise to Abraham that Palestine would be given to the Israelites. He wished to be buried with his people, just as we today ship a corpse a long distance at times that it may be buried in the family burying place.

Ques. 10. *We read: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Is there a difference between forgiving our sins and cleansing us from all unrighteousness?*

Ans. Notice, first of all, that this text does not refer to original sin, Adamic sin, because it says, "us," and "our sins," referring to the Church. The Church's Adamic sin has already been put out of the way before we were accepted into the Body of Christ, by our great advocate. This text refers to trespasses, as mentioned in the Lord's prayer. A trespass is not necessarily a sin. You may trespass upon some person's rights unintentionally. For instance, you might step in the way of some person unintentionally, or bump into some one, and say, "Excuse me." This implies that there has been a trespass, and that there was occasion for asking to be excused; something was done not quite right. This matter of asking to be forgiven for a trespass means, to those who have come into God's family, that one has not done as well as he might have done. He is to go to the Lord and seek forgiveness, and to assure God of his intention to do better in the future. We must acknowledge the right and get the lesson that the failure would teach. The Lord desires us to notice every little thing we do that is wrong. He wishes us to acknowledge the wrong. It will do us good. If it has not been intentional He will freely forgive it. If we have been careless, chastisement as well as forgiveness may be necessary.

The matter of cleansing from all unrighteousness is not merely the setting aside of our sins and trespasses in a legal way. To cleanse us from unrighteousness means to purify us. The cleansing is a gradual process, accomplished often through tears and tribulations. Water out of the faucet does not cleanse us the moment it touches. We use soap and do special rubbing on the places most soiled. Being cleansed from all filthiness of the flesh and spirit is also a gradual work, going on through all of our lives, and it will doubtless continue to the end. The old creature is more or less unclean from the beginning, and we will never get the old creature clean. But we are not old creatures, we are new creatures, "holy and acceptable to God." But so long as we tabernacle in the flesh the cleansing of the flesh will be in order. Our minds must be cleansed, because our wills are clean: "Blessed are the pure in heart, for they shall see God."

Discourse by Bro. E. F. Crist. "Subject: "THE WORK OF THE HOLY SPIRIT"

OUR Bible makes plain that the Holy Spirit is the power, influence, or vital energy proceeding from God which becomes effective, in its varied operations, to the bringing of all things into sujection to himself in due time. The term also refers to God's holy disposition, or purpose. Notwithstanding the clear statements of the word to this effect; and despite the repeated declarations that should be all-sufficient in their convincing power, we find large numbers still groping in darkness on this subject. They are much like the little boy whose father, while taking him to Sunday school, with much patient effort endeavored to teach his son the golden text so that he might repeat it when called upon to do so. When he turned the boy over to his teacher it seemed that the words had been well drilled into his mind. They were: "Whatsoever a man soweth that shall he also reap." After some preliminary exercises the teacher turned to Willie and asked: "Now, Willie, can you repeat the golden text for us?" There was a blank look on the face for a moment, but it soon lighted up exultingly as he said: "Whatsoever a man sows always rips." He had failed as completely to get the thought, as so many do in the matter of the Holy Spirit.

We believe the work of the Holy Spirit is described in three texts which we will read, namely, John 16:8 and 13, and 2 Cor. 3:18: "And when he (the Holy Spirit) is come he will reprove the world of sin, and of righteousness, and of judgment." The thought in the Greek appears to be that he will convince the world concerning sin, righteousness and judgment. Verse 13 tells us that "He will guide you into all truth," while the last text declares that the Holy Spirit will change us into the image of the Lord, from glory to glory. Five things are here mentioned which the Holy Spirit is to accomplish.

First, it is to lead US into *all truth.* We would not understand this to imply that every spirit-begotten child of God would receive all truth upon every subject, nor even all truth pertaining to God and His purposes. Many faithful ones have died in past without such complete knowledge. Even we of today realize that there is much for us still to learn. The Holy Spirit will lead those who follow on to know, into all truth that may be essential in making their calling and election sure.

We all rejoice in the truth that has come to us relative to God's great plan for the recovery of mankind from death, and all of the associated and related unhappiness. But is there not a danger that we may permit the adversary to beguile us into believing that the possession of this knowledge will give us a higher standing in God's estimation than others enjoy; that mere loyalty to these truths, and those who espouse this cause, will assure us of an entrance into the glories and honors of the kingdom? If we have this thought in any degree we should disillusion our minds. The apostle shows in a very positive manner in 1 Cor. 13 that we might have all knowledge, and yet be as sounding brass, or a

tinkling cymbal. When the water pots at the marriage feast at Cana of Galilee were filled with water, it still required the power of God to make the wine. Filling ourselves with the water of truth will not avail except the transforming power of God be exercised to add the qualities that are suggested by the difference between the water and the wine.

In 1 John 3:18 and 19 the apostle admonishes: "My little children let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." It is the effect produced in our lives that will prove whether or not we are *of the truth.* If we merely have the letter of the truth, and not its spirit, we may be like a lawyer who was directed by a certain judge to take a man, who was evidently guilty of a serious crime, into a room adjoining the court room and give him the best advice he could offer. The two remained away much longer than the judge had expected, but finally the lawyer appeared alone. The judge asked: "Where is the prisoner?" The lawyer replied: "Did you not tell me to advise him to the best of my ability?" "Yes, sir." "Wlel, after I heard his story I told him my advice would be to slide out of the open window and make tracks for the state line, and I think he has crossed over by this time." If we depend upon the letter of the truth to give us a meritorious standing before the Lord we will most probably let our old man with his evil deeds (who is well pictured by the prisoner in the story) make his escape without being dealt with as he deserves.

The truth into which the Holy Spirit is to lead us includes an understanding and appreciation of God's unfaltering love for those whom He is fashioning after His likeness. Among the many texts expressing truth along that line we will cite one or two. In Isaiah *27:2, 3,* God, through his prophet, speaks of His vineyard of red wine. This doubtless means the church class, and of it He continues: "I the Lord do keep it; I will water it"—every Sunday? Oh, no! every Sunday and every Wednesday night? No. Suppose I say, "every day," would that seem more like it? Ah, here the Lord proves that his ways and thoughts are much higher and grander than ours, for he declares: "I will water it *every moment;* lest any hurt it I will keep it day and night." Do we fully realize this truth, and are we submissively, gratefully, rejoicingly drinking in these waterings of the Lord as they come every moment, whether they be like the violent storm accompanied with the lightning flashes and heavy roll of thunder which would strike terror and dismay to those unaware of the purpose behind it; or whether they be more like the gentle, soothing, refreshing showers upon the thirsty grass; or whether they come in a manner that might be illustrated by the falling of the dew, almost imperceptible, yet with reviving and invigorating power?

Do we fully comprehend the truth of Psalms 103:13, 14: "Like as a father pitieth his children, so the Lord pitieth them that reverence him. For he knoweth our frame; he remembereth that we are dust?" Is this truth so firmly fixed in our minds that it becomes a sustaining power in every experience? Is this truth so real to us that we can go confidently to him and get help to really overcome the weaknesses that constitute such a thorn in our flesh? Are we grasping more clearly the thought of 2 Cor. 9:8: "God is able to make all grace abound toward you, that ye *always,* having *all* sufficiency, in *all* things, may abound to *every* good work?" Have we such a conception of His fatherly pity toward us that we can quickly acknowledge our shortcomings when we have failed (and claiming the merits of His dear son, assuring our Father of our strong determination that we will by His grace not fail on this point again), that these temporary defeats become to us sure stepping stones to more complete victory? These are the truths that the Holy Spirit is to lead us into. These are a part of the truth that will make us free.

The Holy Spirit is also to lead us into truth with respect to what God requires of us. Eph. 5:1-7 gives us some suggestions on this point. We will read from the Diaglott. "Become therefore imitators of God as beloved children." The King James version gives this "followers" instead of "imitators" and we fear some have supposed they were followers because they believed some things in the Bible, or belonged to a religious organization. When the apostle tells us we are to be "imitators of God" we have no room for doubting the import of the passage. And we are to "walk in love, even as the anointed one loved us, and delivered himself up on our behalf, an offering and a sacrifice to God for an odor of a sweet smell." Let his truth that we are to love like Christ sink deeply into our minds, leading us to sacrifice ourselves in behalf of others as he also did in our behalf. "Now let not fornication, and all impurity or unbridled lust, be even named among you (as becometh holy persons); also indecency and foolish talking or loose jesting, things not becoming, but rather giving of thanks. For this you know that no fornicator, or impure persons, or man of unbridled lust (the King James says 'covetuous person') who is an idolator, has *any* inheritance in the kingdom of Christ, and of God. Let no one deceive you with empty words, for on account of these things the wrath of God cometh on the children of disobedience. Therefore do not become partakers with them." The truth must fasten itself upon our minds that *all impurity* of thought, as well as act, is to be put away. Also *foolish talking* and *loose jesting.* I trust we are more and more appreciating this truth, and applying it. Are we covetuous of the love or attention that is given to another, or any other advantage they may possess over us? Do we have any idols, such as husband, wife, children, home, riches, attainments, or aught else that is holding the place of supremacy in our affections that God alone should have? The Holy Spirit is to lead us to this truth, that we cannot inherit the kingdom of Heaven if we hold to these.

Then the Holy Spirit is to change us into the image, from glory to glory, as we read in 2 or. 3:18. In the verses immediately preceding this one Christ is compared with Moses, who put a vail on his face which hid the glory that shined out from it after he had been with God on the mount. The picture seems to be that Moses stood in the same relation to the law arrangement which brought death as Christ occupied in his relation to the spiritual arrangement. We read in 2 Cor. 4:6 that "God hath shined in our hearts to give the light of the knowledge of the glory of God as it shines in the face of Jesus Christ." God's glory was reflected in Moses, but the Jews could not behold it. But we with unvailed face, having removed the vail of unbelief and human-mindedness, beholding as in a glass—from a glass the light would shine out unobstructedly—the glory of the Lord, are changed into the same image, from glory to glory, by His Spirit.

Now Christ is the light to lighten every man that cometh into the world. He is to shine unto us now, and to the world later. However, as one might obstruct the shining of natural light into some particular spot, so it is with this light. We may, perhaps, without realizing it, put an obstruction in the way of this shining light by excusing some of the things of the flesh. We read again from Gal. 5:19-21, Diaglott rendering: "Now the works of the flesh are manifestly these: fornication, impurity, idolatry, enmities, quarrels, jealousies, resentments, altercations, factions, sects, envyings, inebrieties (drunkenness) revellings, and things similar to these, respecting which I tell you, even as I previously told you, that those who practice such things shall not inherit God's kingdom."

We have remarked on some of these. Are we guilty of any of these evils, in their more refined form, and are we shutting out the light by making excuses for ourselves? Have we enemies so that there are some whom we pass by in the class without speaking, or do we keep at the other side of the hall so as not to meet them? Are there jealousies and envies toward any of the brethren, or resentments? Are there factions in your class which array you on brother so and so's side as against some other? Are we guilty of any drunkenness in the sense of being intoxicated with the spirit of the world, so that we to some extent revel in things pleasurable to the old creature, but which are manifestly disadvantageous to the new creature? If so, dear brethren, let us not shut out the light, but like the prophet in Psalm 139:23, 24 says: "Seach me, O God and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." We see from 1 John 1:5 that God is light and in Him is no darkness at all. Christ is the express image of His person. Again, "we shall be like him and every one that hath this hope in him purifieth himself, even as He is pure." Thus we are changed from perfection to perfection, and from holiness to holiness, even by the Holy Spirit.

Going from glory to glory implies a growth, and seemingly this is to continue. It is what our dear Father expects of us. We do not say that He does not make allowance for our weaknesses. He does pity us as a Father. He re-

members that we are dust. We are not able to say just how much allowance He will make for our failures. He will not expect more than our best effort could perform when supplemented by the assistance He is willing to give us. We have not attained the glorious image of the Lord, and doubtless we will always be earnestly striving for a closer likeness to him, yet as our dear Pastor said on Sunday at Newport, God leaves us no choice as to the standard we are to set up as our goal. It is perfection. Our endeavor must be to become holy as He is holy. We must aim not to harbor a thought that would be less holy than we believe He would sanction. We are not to entertain a motive less pure than we could imagine Him as entertaining. Our conduct must stand the same test. Our words likewise are to be measured by this standard. Well may we say with the Psalmist: "Set a watch, O Lord, before my mouth; keep the door of my lips." Wherever we come short in any of these respects there is occasion for asking that the merit of our dear Saviour be permitted to make up our deficit. But this favorable arrangement is intended to spur us on to still more dilligent effort in the direction of victory along the lines where failure has come, to the end that we may require less and less of allowance to be made for our shortcomings. Do not understand us to say that we will become perfect in the flesh, or that we will ever get here in the flesh where we will not daily require the covering of the robe of righteousness. But let us go from glory to glory by the spirit of the Lord.

The Holy Spirit is now working through God's consecrated people to convince the world concerning sin, both by precept through which we instruct, and also by our walk, which enables the world to see the contrast between sin in themselves and holiness in us. For example, Phil. 2:14, 15 says: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." The absence of the spirit of murmurings in us when all does not go as we would desire; the absence of the spirit of contention that leads to disputings and divisions, is a powerful argument by which we may convince the world concerning sin, and be constituted blameless and harmless ones, shining as lights in contrast with the general darkness about us. I am endeavoring to develop the sweet spirit of restfulness in Him that would lead me, under provocation, to do as a man in a crowded train did. He was occupying the entire seat, sound asleep, when a drummer came in and after walking through the train and finding no seat came to this man and taking him by the shoulder shook him roughly, saying: "Here! wake up. Do you want to be a hog and occupy the whole seat?" The sleeper, without a moment of hesitation, leaped to his feet and said: "I beg your pardon; which side of the seat would you like, the inside or the outside?" I feel sure all recognize the desirability of making such attainment, our goal in our daily strivings.

Agreeable with this thought are the words of 2 Cor. 6:3-6: "Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge." You see that knowledge is mentioned well down in the list. While knowledge is of great importance in enabling us to understand our Father and His ways somewhat, so that we may intelligently yield to the transforming influence of His spirit, and also co-operate to the extent of our ability, yet knowledge is not given the most conspicuous place among those things in us that would help to convince the world of sin. The apostle adds in the same verse, "by longsuffering, by kindness, by the Holy Spirit, by love unfeigned."

The Holy Spirit, working through God's faithful people, is also convincing the world concerning righteousness. To a considerable degree, through our dear Pastor's sermons in the newspapers and his writings in general, together with the ministry of the truth-loving people everywhere, each in his respective capacity, the world is being instructed and enlightened respecting God's righteousness in condemning man to destruction. They are seeing more clearly that if the creature would not regard the only restriction placed upon him by his Creator as a condition upon which he might continue to enjoy life, then the cutting off from such privilege was righteous—just. Through the same channel the Holy Spirit is also teaching the world God's righteousness in permitting Jesus to forego the pleasures and advantages that might have been his as a man, in order that these might revert to Adam and his race, upon conditions of obedience. God's righteousness in granting His son a higher nature as a reward for such obedience and self-sacrifice is also being convincingly presented to the world. This latter applies also to the church, his associates in the sacrifice of human life and hopes.

The Holy Spirit is also convincing the world of the coming judgment, and the reasonableness of such arrangement. To be sure this work of convincing will be done in a more emphatic way when God's spirit is poured out on all flesh, and the work of convincing along all of the lines mentioned will continue during the thousand years of Christ's reign. They will then see more clearly the awfulness of sin, the righteousness of God, and His goodness as represented in the provision for the judgment where every man will finally have an opportunity that will be equally as good as that accorded to Adam.

In conclusion, dear brethren, let us seek to appreciate deeply our great privilege of being now used as the channel for such a work of the Holy Spirit. Let us yield ourselves very submissively to the gracious influences of that spirit, and seek to co-operate diligently in the work which God designs to accomplish through His Spirit, both in ourselves and in others. As the apostle expresses it in 1 Thes. 5: "Quench not the spirit." Give it free, unrestricted course in our lives. "Prove all things and hold fast that which is good. Abstain from all appearance of evil, or from every form of evil. Pray without ceasing. In *every thing* give thanks, for this is the will of God in Christ Jesus concerning you." Our joys will most surely increase as we learn to follow this admonition. It leaves no room for despondency, and kindred hindrances to the development of the new creature. "Rejoice evermore," probably meaning always. But I think it is our privilege to rejoice ever more—more today than we did yesterday, and increasingly so. And may the very God of peace sanctify you wholly, that you may be preserved blameless. Faithful is he that calleth you, who will also do it.

Discourse by Pastor Russell. Subject: "FATHERHOOD OF GOD AS SHOWN IN SCRIPTURE."

Portland, Maine, July 23.—Pastor Russell spoke here today before the I. B. S. A. Convention being held in our city this week. His discourse was based upon the opening clause of the Lord's prayer—"Our Father, which art in Heaven, hallowed be Thy name." (Matthew 6:9.) A condensed report follows:

The word father and the thought behind it should be very impressive to us all; yet it is sadly true that many who bear this name manifest but little regard for what is right and obligatory in connection with their fatherhood. It is very different, however, with the Heavenly Father, who is the Perfect One, who meets fully all the obligations resting upon Him, and who is a Father in the truest sense. The imperfection and weakness of human fathers only manifest the more by contrast the glorious perfections of the Father in Heaven—His love, His power.

The term father signifies lifegiver, one who bestows life. The Bible declares that the great Jehovah God is the Fountain of life, the One from whom everything proceeds, the One "in whom we live and move and have our being." (Acts 17:28.) All life emanates from him alone. Without Him nothing could exist. When we have before our minds the thought that God is a great Father, a true Father, we also have the thought which is properly connected therewith—that He recognizes the responsibility of a Father—a matter which very many of the fallen race of Adam little appreciate, but which Bible students are coming more and more to appreciate.

Every earthly parent has a responsibility in connection with his children. It is his duty to see that they are provided for, as respects clothing, shelter, food for both mind and body, etc. To make such provision is a part of a father's duty; and whoever does not expect so to provide or has no good reason to believe that he will be able to do so

has no moral right to bring a child into the world. Thoughtful provision for such child should be made before it is brought into being. This seems to be a just and right principle, and one generally recognized by all intelligent people.

PEOPLE MISLEAD BY FALSE THEOLOGY.

Then surely this principle would apply to the great Father from whom comes every blessing. But this contradicts much of the theology that has been given to us; for when the creeds tell us that God is all-wise, all-loving, kind and good, they spoil it all by stating that notwithstanding His Love, Justice and Wisdom, He is sending the vast majority of our race to endless torture. In other words, the creeds imply that God has made a miserable failure in creating mankind, and that His Plan of Salvation is a farce. We should have known better than this even without a Bible. Could we not have seen that the Plan of the great Father of Mercies, from whom cometh every good and perfect gift, who has all power at His command, could not be such a failure—that in harmony with His glorious character, He could not bring into existence an entire race, knowing that 999 out of 1,000 of them would spend eternity in torture?

The only reasonable explanation for our credulity in this respect is that which the Apostle Paul gives; namely, that the Adversary, the Devil, has greatly misrepresented our just and loving Creator. Satan, the god of this world, has so blinded the minds of many by the delusive theories which he promulgated during the Dark Ages that the majority seem unable to reason intelligently upon the subject of religion. St. Paul declares that "the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (1 Timothy 4:1.) This prophecy has been fulfilled. There has been a great falling away from the primitive faith of the Church; and heathenish theories, which were no part of the Scriptures, were introduced to frighten the people and to bring them into submission to ambitious leaders.

We have been deluded into thinking of our great God as a demon, all-powerful and all-wise, but not all-good, who has brought into existence millions of people whom He knew would be compelled to suffer eternal torment. The Adversary has a shrewd way of continuing his deceptions. When the thought is suggested that if God knew that the result of Adam's disobedience would be that the majority of his posterity would suffer eternally, He could not be just to have permitted the propagation of the race, Satan is quick to suggest, "God would have destroyed Adam if He could; but, having made man with an immortal soul, even the Creator cannot destroy mankind now."

From no other source than from the great Adversary of God and man did this idea emanate—that in creating man God gave him something that even the Almighty cannot take from the race. How puerile such a God would be! This prevalent but erroneous thought is directly contradicted by our Lord Jesus Himself, who said, "Fear Him who is ABLE TO DESTROY BOTH SOUL AND BODY in Gehenna" —the Second Death. (Matthew 10:28.) The Almighty God, who knew the end from the beginning, would bring no beings into existence whom He could not destroy when they had proved themselves unworthy of the blessing of life.

NO ETERNAL LIFE IN MISERY.

Furthermore, the Bible declares, "All the wicked will God destroy." (Psalm 145:20.) How simple, how reasonable, the Bible is! We get our confusion of thought by neglecting the word of God and taking instead the traditions and vagaries of men, which have been handed down from the Dark Ages. Bible students, however, are finding wisdom of going directly to the Word of God. The wisdom from Above is what we need, and not the wisdom of this world, which is foolishness with God, and which is becoming more and more foolish to all thinking people. The Heavenly wisdom comes only from the Word of God. (1 Corinthians 3:19-21; James 3:17.)

In taking the text which I have chosen, and in saying that I greatly appreciate the thought there of a loving Heavenly Father, do not misunderstand me to mean what many today mean when they speak along this line. Some very learned people talk about "the Fatherhood of God and the brotherhood of man." Doubtless they mean well enough in referring to God as the Father of the entire human race in their present fallen condition; but they speak contrary to the Bible. The Scriptures exhort us not to lean to our understanding, nor to that of other people, but rather to inquire. "What saith the Lord? Does God's Word say anything about the Fatherhood of God and the brotherhood of man?" (Proverbs 3:5,6; Isaiah 8:20.)

There we find that mankind are the offspring of God, that he is their Creator, the One who gave them being. But the Bible does not say that He is now the Father of the race, in the sense in which many think that He is. These urge the theory of universal salvation of mankind, saying that because God is the Life-giver of the world therefore He will save the entire race. We are not faulting this class; for they are sincere in their thought. Personally, I would greatly prefer to believe in universal salvation than in universal damnation. But the Bible takes neither of these extreme positions.

WHAT THE BIBLE TEACHES.

The plain declaration of the Bible is that our first parents, Adam and Eve, received life from God, and its perpetuity was promised them only upon certain clearly specified conditions. They were plainly forewarned that if they met these conditions, they would continue to live; if they failed to be obedient, they would die—cease to live. There was not even a hint given of a life continued eternally in torture, as the penalty of disobedience.—Genesis 2:17; 3:19; Ezekiel 18:4,20; Romans 6:23.

In forewarning our first parents as to the sure result of disobedience, God also intimated that in such a case He would disown them, would no longer be their Father. They became disobedient, and thereby lost all right to life. Thus from God's standpoint, the entire race of Adam is dead—condemned, not to eternal torment, but to death. The right to life has been taken away. They are under legal condemnation to death.

Thus we see that the human family are not now the children of God. Adam was a son until he forfeited that blessed relationship; but from his day onward no member of his race is called a son of God, except our Lord Jesus, while He was in the flesh. He was a Son of God before he came down to earth a man; but his spiritual life was given up in order that he might become a perfect man, to die for Adam and his race, and thus to open up the way whereby the whole world might come back into the relationship of sons of God, might regain what Adam lost for himself and for his family. "Jesus Christ by the grace of God tasted death for every man." (Heb. 2:9.) This does not mean universal salvation, however.

GOD'S PLAN JUST AND REASONABLE.

When our Lord Jesus came into the world, he opened up a way whereby those who would believe on him and would sacrifice as he did, becoming his followers, might become sons of God on the spiritual plane, yea, the very highest plane in existence—the Divine plane. These, if faithful unto death, would share the glorious reward which the Father had promised to our Lord Jesus—immortality, life in its highest form. But the religious leaders of his day did not believe on him, did not receive his message; and during his ministry only about five hundred of the people believed. The god of this world—Satan—blinded their eyes.—2 Corinthians 4:4.

The people asked, "Have any of the Scribes and Pharisees believed on Him?" When they learned to the contrary, they concluded that there was nothing in the Message. They took the course that many are taking today. The Adversary was behind it all. There were many refined people amongst them. The Sadducees were an aristocratic class. Perhaps some of them were not bad men. The Apostle Peter afterward declared that in ignorance the people crucified the Prince of Life, as did also their rulers.—Acts 3:13-18.

It may be asked, Why did our Lord not open the way for the whole world to become spiritual sons of God, instead of for only an elect class? We answer, We are sure that God is taking the best way: for the whole plan is of Him. He could have kept the way of salvation closed until the Millennium, and then have done for all alike. But this was not His plan. He purposed first to gather out of the world an elect Church. This is not an arbitrary Plan, however; for He is not selecting any contrary to their own wills. All who are called have the privilege of accepting or rejecting the Call. Whoever prefers to wait until the next Age, and take the opportunity then to be offered to the world, may do so; but the offer then to be made will not be nearly so glorious as that now held out.

There are some who desire to know and to do the will of the Lord, if only they are shown what it is. To this class God purposes to show His plan and to give them His choicest blessings. He gives them the opportunity to join with Jesus in His sacrificial work for humanity, the privilege of suffering with him now that they may reign with him by and by, in the kingdom. Foreknowing that there would be a class of this kind, who would gladly give up the pleasures and the ambitions of the present life for the far grander blessings which He has to bestow, God has given them the privilege. He has sent forth His Message far and wide, to let this class know of their opportunity.

THE CLASS WHICH GOD NOW SEEKS.

For over eighteen hundred years this Call to saintship has gone forth in a quiet way. But comparatively few have responded, and the world has generally set it at naught. People in general do not think it worth while to go to some upper room to attend a little prayer-meeting or to some ordinary hall to hear preaching. They prefer to go to some fine edifice to hear an eloquent oration and charming music. God has permitted His Truth to be thus obscured from the worldly-wise and self-sufficient, and to let it appear as if the Gospel were accomplishing little or nothing. But all along He knew just what He was doing. He was accomplishing just what He had designed. He has always known them that were His.—2 Timothy 2:19; Isaiah 55:8-11.

The class which God is selecting now have sharp ears for the true Gospel Message. When they hear of the Love of God in Christ, they believe it. They listen to God's Word, rather than to human theories and traditions. They become pupils in the School of Christ, followers of the Lord Jesus. The Master did not have a smooth way. His path was rough and thorny. Some, when they learn this fact, stop immediately. Others, however, press onward, even though they know the way to be narrow and rough. They desire to get back to God; for they find satisfaction nowhere else.

These hear that our Lord Jesus will become an Advocate for whoever contracts to follow in his steps, and that the Father will not receive them without this Advocate to make good for their weaknesses and blemishes. They learn that our Lord will become the Advocate of any who will accept his terms—"If any man will be my disciple, let him deny himself, take up his cross and follow me." To deny self means to give up one's own will and take the Master's will instead. Whoever takes this step will find various crosses and difficulties along the way. The contract is not to last for a month or for a year, but for life. Our Lord guarantees that his grace will be sufficient for all who follow him, that his strength is made perfect in weakness. Surely this is sufficient assurance.

There are not many of this class anywhere. But it is only to these that God now becomes the Father.

These are the sons of God, through the begetting of the Holy Spirit. These say with their Master, "I delight to do Thy will, O my God! Thy Law is written in my heart." If in their hearts they should say, "I know that I have to do God's will, and so I will do it." He would say to them, "Go back; for I am seeking only those who love My will, not those who serve merely through fear or compulsion." Those who take a stand with Christ must burn all the bridges behind them when they enter the narrow way. They are to follow the Lamb whithersoever He goeth. Only such will constitute the Bride class.

"THE FATHER HIMSELF LOVETH YOU."

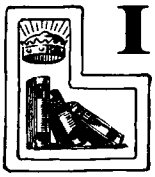
It is only after we have received the begetting of the Holy Spirit that we are privileged to say, "Our Father which art in Heaven." The world cannot call God their Father, but through our Redeemer the Church has this privilege. And so the Apostle says, "Now are we the sons of God." 1 John 3:1,2.) But as such, we are not free from the aches and pains incident to the groaning creation. While in the flesh we must suffer, but still we are the sons of God, in the sense that we have the begetting of the Holy Spirit. In the resurrection change, however, we shall really be the children of God.

By nature we were children of Adam, condemned to death in him. But when in our consecration we gave up everything pertaining to the human nature, our Lord received us and made us acceptable to the Father, who then begot us with His Holy Spirit of adoption, whereby we cry, "Abba, Father!" This is a blessed position; for our Heavenly Father is in perfection what earthly parents should be He has made every provision for us. Our Lord Jesus is simply carrying out our Father's plan.

Niagara Falls Convention

Aug. 19-22, 1916

"Words of Welcome" by Bro. W. O. Bowin



I PRESUME, dear friends, it is needless for me to tell you that we are glad to see you all here, and I can tell by the smiles on your faces and the expressions of love and joy that you are all glad to be here. I am sure we feel indeed greatly favored of the Lord to have you with us. I might say that this is the happiest moment perhaps that this class could experience on this side of the vail, of entertaining you. We have been looking forward to this convention for some time, and now we are here and the convention is at hand, and we have the privilege of welcoming you to this convention.

No doubt when you heard there was to be a convention here most of your minds perhaps went back to the time when there was a convention here before, I believe in 1907. No doubt the most of you know of the blessings those had who attended that convention, the fine experiences that all of the Lord's people then enjoyed, and the great witness for the truth that was given. So we have come together for four days for the very same purpose, as it were to rehearse again the things we heard then, only perhaps in a more special manner, because we realize that the path of the just is as a shining light that shineth more and more unto the perfect day. And so assured of this continual shining we are here today, and we are going to be here by the Lord's grace for four days to feast together and to fellowship. And while you are here we want to say that the class of Niagara Falls are here to serve you. Whatever you desire, whatever you wish, if you see anyone with a purple or white ribbon, ask them about it and they will be glad to serve you.

And so, dear friends, I feel very grateful for this privilege of welcoming you on behalf of the Associated Bible Students of Niagara Falls, and we trust that while you are here you will take advantage of all the principles of fellowship and thus become better acquainted with one another and better acquainted with the Lord, and then finally when taken beyond the vail we will be able to sing His praises forever. And so then on behalf of the Niagara Falls class I take a great deal of pleasure for the privilege of welcoming you and bidding you all welcome, trusting that you will enjoy the convention and take advantage of this means of knowing more about the Lord. And so I take a great deal of pleasure in introducing our Chairman, Brother Sturgeon, who will have charge of the convention from now on.

Response to Words of Welcome by the Chairman, Bro. Sturgeon

WE are glad as a convention of Bible students to have received such warm words of welcome. You certainly feel at home now. Having the spirit of our Master, we will not go where we are not wanted, and if we are not invited to come, we are pretty sure not to come. We are here then because we have been invited here. When Jesus was here in the flesh, in his own personal flesh, on one occasion he was walking out of the city with two disciples, and as it were he would have passed by their place, but they said, "Master, the day is far spent, the night is at hand, tarry with us." And as a result he did tarry, and as a result their eyes were opened to behold who he was, and thus they were blessed and lifted up, and he went up higher and beyond and they reached him with their faith.

So it is that our blessed master today is walking in the flesh of his dear people, those who are his by virtue of their consecration and of his work on their behalf in the presence of the Heavenly Father, the begetting of the Holy Spirit, they are his, and he dwells in their flesh which belongs to him by consecration and by resurrection work, so that where they go he goes, and so that today our Lord is represented by his consecrated people here, and they have come because the Niagara Falls friends have said, "The night is here; the day is pretty well spent, the first part of it, and now abide with us." And we have come to abide with them now for about four days.

Four days of what? Four days of those experiences which are referred to in the Bible as coming to those who are risen with Christ, and who are seated with him in the Heavenlies, and who have him as their head and have the One who is over all in heaven as their Father, as those new creatures in Christ Jesus in submission to the divine will. We have come here because his providence has seemed to open the way and make things perfectly agreeable and satisfactory. So being here in that way, we are glad to receive the words of welcome from the representative of the Niagara Falls class, and we are going to say on behalf of the conventioners who are here as well as on behalf of a great many others who would like to be here and could not come, that we appreciate, dear brother, your words of welcome to us. And in coming we have come not as a divided body. We have come as one body, and that the body of the Christ still in the flesh. There are some members of that body that are on the other side, some of them you know. Some of them you know by reading the New Testament, others by reading history, others by hearsay, and others by personal acquaintance, who are assembled yonder on the other side as members perhaps of this convention.

While many precious ones are there, we recall at least two who have reached that convention before us by virtue of the work that they were doing in the harvest field. One of them was a dear colporteur sister who passed away recently as a result of carrying a large number of books, delivering them in the work of the Lord in which she was engaged. That was the beginning of her breakdown or that was the beginning of the end of her sacrifice, and as a result, while her labors here have ended, she has passed into glory. A splendid way to end your life! Having your health broken because of your ardent love for Jesus and for the truth and for the brethren and for the work, that love expressed in devoting yourself to his service as his providence opens the way, and that breaks down your physical being until the end shall come and you have passed into glory. That is a good way to go. We have also another in mind as a representative of this gathering over yonder who went there by virtue of his devotion to the Lord in the pilgrim service. He always said he wanted to die in the harness, and he did so. And so we have here these two striking examples before us today. One whose experiences were in the colporteur work and the other in the pilgrim work whose end on this side of the vail came as a result of their wholesouled devotion to the Lord in that form of service which was opened up to them, and for which they were specially adapted and equipped. Now, that is the road to glory, the royal way, the way of sacrifice, of suffering, and the way of death. So if in coming to the convention on this side of the vail it has cost us something in the way of trials, of difficulties, of sufferings, you are on the right road, beloved. That is the only road that will lead to the great convention, and so if you have suffered something, if you have had trials, if you are enjoying it, I think that is a pretty good indication that you are on the road to that great convention yonder, and to be assured that you are on the right road to glory is a great blessing in itself, and I am sure you are glad you are here in that way.

Now, in accepting this welcome, we are doing so not as individuals, for we have very largely lost that in becoming members of the Body of Christ, and so we are not going to receive the privileges and blessings here so much as individuals as we are as members of the one great Body of the Lord Jesus on this side of the vail. And in that body we find that of course there are many members, and we are glad to be of those many members. In that body we find that there are classes in various sections, and as it is said in the Scriptures that there were saints who were at Ephesus and who were in Christ, so we have saints who are at Tonnawanda and at Buffalo and at Cleveland and at Erie and at Toledo and Detroit and in Ontario and throughout Canada and New York and other sections, these and the local ecclesia. But while they are that, they are also in Christ, and so we have that representatively here today. More than that. We are of the same spirit and of the same body with all those dear friends who are with us today in sympathy and in prayer and in spirit, and so we are representing them truly and properly so because all one body, we. We are representing, of course, all the volunteers in the harvest work. We are representing the drama workers and the colporteur workers and the pilgrims and all. We are here in Christ as parts we might say of this great body of I. B. S. A., and so are very vitally associated with the Watch Tower Bible and Tract Society, and are glad to be considered connected and to be in a certain way representative of them. And as such we are glad to recognize the one whom the Lord has appointed to be the overseer or president or pastor of his dear people and it is our pleasure to have you represent him and to give you his own greetings, called "Pastoral Greetings."

"Dear Conventioners:

"Just a word of greeting to you as you gather—an expression of hope that this convention will be one of great profit to all in attendance, and of wide influence upon others.

"The convention will be well over by the time of my arrival and participation in its program. I am, therefore, giving you a foreword—expressing the hope that you will have experienced great blessings before my arrival in your midst. I am sure that my good hopes respecting your spiritual prosperity at this convention will be realized, provided you shall have come to the convention with proper sentiments, and with prayer for God's blessing upon the convention and especially upon your own participation and spiritual interests while in attendance.

"Let us not forget for a moment, dear brethren and sisters, that 'Every good and perfect gift cometh from the Father of Lights.' Let us not forget that while He is waiting to be gracious to His people, and anxious to pour us out blessings more than we shall be able to receive, nevertheless, He desires that we shall be in a proper receptive attitude, hungering and thirsting for righteousness and truth, and earnestly craving the sunshine of Divine favor. 'No good thing will He withhold from those who walk uprightly'—'the called according to His purpose.' May the Great Shepherd and Bishop of our souls supervise every interest of His people!

"While the convention will be in the nature of an 'outing,' let us remember that it is a spiritual outing for the New Creature, and lay our plans accordingly. My prayer is that all the Lord's dear people may have rich blessings from the conventions of this year.

"Very truly your brother and servant in the Lord,

"C. T. RUSSELL."

We are glad all of this is in the name of the one Lord Jesus Christ, the only Head of the Church. We have gathered in his name. "Where two or three are gathered together in my name there am I in their midst." He is in our midst. He is in our hearts. The Bible tells us that the Father and the son have taken up their abode in us. And so we have the Scriptures for it that where his spirit is dwell-

ing in our hearts we have the fruits and graces thereof, those attributes of wisdom, justice, love and power. We have the word of God dwelling in us richly, that there the Father and the son have taken up their abode, and that is what makes this a very special convention, and a very sacred and a holy one, because in the name of the one Head it repersents God our Father in Heaven.

Therefore, this is called "Reverence Day." We are going to have the keenest kind of reverence and respect for our Father in Heaven, and for our dear Savior and Head. We are therefore going to try to regard each other as a representative of the Lord Jesus, and as he says, whatsoever you do to one of the least of these my brethren you do it unto me. So that out of reverence for God it says this, that we are going to submit ourselves one to another in the fear or reverence of the Lord, and where that is the case, there is where the Lord's blessing rests. Hear the words of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing." And just as we have that supreme reverence for our God and Father in Heaven today, and recognize the oneness of our Head, the Lord Jesus, in all the members of his body, and so one Master and one Head over us, gathered in his name, that would eliminate other names. We are here in the one name in submission to the one great Heavenly Father, in the one spirit of love for God and love for the truth, here as members related in various ways and associated in the work in so many different ways, here we are of one mind with one accord in one place, and THERE the Lord commands the blessing, and THERE is where Pentecost began. And it is where it continues and where it is now in this convention.

My dear brothers and sisters in Christ, I know that we are all of one spirit and have one desire today, and that is to dwell together in brotherly love, and to have this love for the truth that will make us glad to hear that truth, that will have such a respect for Jesus as our head as to make us desire to be built up in him in all things and to endeavor to bring every thought into obedience or captivity to Christ, and out of reverence for God to so conduct ourselves during this morning's session in our singing, in our praying, in our speaking, in our hearing, as that this spirit may so fill our minds and hearts, as that it may operate in all we do, whether in the assignment room, in the rest room, in the hotels, on the street or wherever we may be, there will be something in the Lord's people that has reverence for him, that watches for his providence, that delights in his promises, that walks in his spirit, that will make the deepest possible impression upon this city of Niagara Falls and an impression that no one else has the privilege of making at the present time.

Surely this is a holy convention. Surely this is a holy place. Surely these are holy people, and surely this a holy spirit. Properly enough then in entering upon the work proper of the convention in connection with the morning devotion, the Bethel service, how appropriate it has all been arranged that while we have stolen awhile away from the world to be here together that the opening song shall be this:

"Blest be the tie that binds our hearts in Christian love."

Discourse by Bro. P. S. L. Johnson. Subject: "HOLY AND REVEREND IS HIS NAME"

I AM sure, dear brethren, that it is our wish, our prayer, that God will be pleased to bless all of us. I am very sure the attitude of heart and mind that is proper if a blessing is to be received at all is that of reverence, for we are assured in the Scriptures that "the reverence of the Lord is the beginning of wisdom." This day has been set aside as "Reverence Day," and the opening address is expected to give something on that subject. Our subject has been assigned to us as well as our text, and we are going to use our text as our subject, asking and answering several questions in the light of the text.

First, we will want to ask ourselves, What is meant by the text, "Holy and Reverend is His Name?" Probably we might answer that best by finding out the meaning of each term.

The word "name:" The word "name" as ordinarily used in common parlance has two signicances. In the first place, it may refer to the appellation of a person—John Jones, Robert Brown, Henry Smith. Then we also use it in ordinary language in the sense of one's reputation—"you must not take away my good name," and so on. It is used thus in the sense of reputation. But in the Bible the word "name" has a variety of significances other than those just given. It is a very peculiarly used term in the Scriptures.

Its first or primary meaning is that of appellation. Therefore we read of John and James, Mary and Martha, etc. It is that by which we know a person—its ordinary meaning. We notice in Bible usage that names are significant sometimes of one's nature, sometimes of one's character, sometimes of one's reputation, and sometimes of one's office or work. And it is because of that fact that the Bible gives these different meanings to the word "name."

The second meaning we find therefore in the Scriptures after that of appellation is "nature." For example Jehovah makes this remark: "I am Jehovah; that is my name." The word "name" here stands for both appellation and nature. His appellation indicates what His nature is—the self-existent one, the divine one. We recall how our Lord Jesus in one place said, "To him that overcometh will I give a new name, the name of my Father and the name of the holy city Jerusalem." (Rev. 3:12.) Now evidently the divine name or nature is meant in that passage. That is the new name Jesus meant, and that is the name or nature that the holy city will have—divine. And that is the name or nature that God has. Evidently in this passage name is used in the sense of nature.

Then the third significance: One of the most frequently occurring is that of character, and the text we have taken this morning, while having the other meanings, most emphatically has this third meaning—"Holy and reverend is His name." Then the same meaning of the word is in the baptismal command to baptize them into the name of the Father, the Son and the Holy Spirit (character likeness), character conformity to the Father, Son and Holy Spirit. So these are passages that give us the third meaning of the word—character.

Then there is a fourth significance that this word has, and that is honor. For example in one place Jehovah makes this remark: "I have delivered you with a mighty hand and with an outstretched arm that I might make me a name among the nations." Honor. So frequently we find that is the thought associated with the word.

There is a fifth meaning, and that is of office or work. For example, Jesus makes this remark in one place: "Whatsoever ye ask in my name believe that ye shall receive it." What does he mean there by that expression—"in my name?" Our answer is that God's people are privileged to be associated with Jesus in his office, as the world's prospective king, mediator, prophet and judge. And so the thought Jesus had in mind was that if we as participants with him in his office, and in harmony with that office, request or ask the Father, we will receive that thing if our faith is fixed in the matter. And that is the fifth meaning, and because it has the meaning of office, the works connected with the office are embraced in it. So, brethren, we have given you briefly the Biblical meaning:

APPELLATION
NATURE
CHARACTER
HONOR or REPUTATION
OFFICE including WORKS

Now, what is meant by the next term of our text—HOLY is is his name? The word "holiness" signifies "wholeness." If we were to give a rather longer definition, we might say that holiness is the quality of heart and mind whereby through a separation from evil and common things and a dedication unto good things one becomes or is in harmony with good principles. Now that quality of heart and mind then that severs us from evil, sin and error, selfishness and worldliness, ought to sever God and others from those things and dedicate them to good so that they are giving themselves over for the carrying forward of that which is good. And as the result of this condition of being in or becoming in harmony with good principles, this condition of

heart and mind is what the Bible means by holiness. As far as we ourselves are concerned, we gradually approach holiness as a state at consecration. There is a certain sense in which we enter in at justification when we sever ourselves from sin and error, but in a deeper sense of the term we enter into the practice of holiness at consecration when in addition to keeping from sin and error and dedicating ourselves unto right things, we keep ourselves from selfishness and worldliness and dedicate ourselves to every work the Father arranges for us. We do not hope to become perfect as long as we are in the flesh, but we trust that by God's grace some day we may become perfect actually. So then we have given a brief explanation of the second term of our text—holiness.

Now, let us look at the word "reverend." It means worthy of reverence. What is reverence? We may define reverence in this way. Reverence is the quality of heart and mind whereby through veneration we stand in deep respect in the presence of greatness. Now, in order to be reverence there must always be greatness present. It is the majesty of God that calls upon us, in whatever way that majesty exercises itself, to exercise reverence. Reverence is not simply respect. It is the deepest kind of respect, and it is the respect that is the expression of veneration. And it is for that reason we gave our definition of reverence as we did. It is the quality of heart and mind whereby through veneration we stand in deep respect before greatness. Now then, brethren, having defined the meaning of the word "reverence," we would simply add that "reverend" is the quality that makes one worthy of receiving reverence.

Now, let us look at the text. The text as a whole has this thought, that Jehovah's name, whether it be His appellation, or His nature, or His character, or His honor, or His office expressed in His works, is indeed holy, separated from all evil and common things and dedicated to all good, and as a result is in perfect harmony and always has been in absolute harmony with good principles, and His name, as associated in His appellation, His nature, His character, His honor and His office, consequently works, is of such a kind as deserves our reverence, our deep veneration, and the deepest respect because of the majesty of these things.

Now then, brethren, we desire to take up a second line of thought connected with our text and theme. Why is the name of God holy and reverend? We will first answer why His name is holy and then answer why His name is reverend. We remember now our five different ways in which the Bible uses the word name. Let us look at each one of them and see if holiness is not a quality of His name and then afterwards see if we do not find that quality of reverence.

God has a very remarkable name. First His appellation —Jehovah, the self-existing, the eternal, the immortal, the absolute, the independent One. All these are embraced in the meaning of that name "Jehovah," and that appellation is applied to Him because of what He is. It is certainly a remarkable name. There is no name in Heaven or on Earth so wonderful as God's name, and as we look at it we find it is indeed holy The Israelites sought to hallow this name in the following way: Fearing in their reverence toward God that they might not pronounce it properly they would not pronounce the name, and thus showed reverence for His appellation. There is something back of that, and yet we feel that is not a proper way to show reverence for the appellation of Jehovah. I think the Lord's people in grace are wiser when they use that name, for it was given to be used, and yet we can appreciate that spirit that has such reverence that fearing it might not be pronounced aright refuses to pronounce it. Therefore in the Hebrew Bible wherever it occurs they have substituted the word "adonai"—Lord. We certainly as God's people will accept the thought that this name is a holy one. There is nothing common or unholy in it. There is certainly nothing attaches to that name but what is good, and certainly nothing in it contrary to good principles. Thus we see then His appellatiin is a holy one.

Now then, let us look at His nature. We find it is likewise a holy one. God's nature is, of course, divine. He is holy in the constitution of His person. We can't tell just exactly what His body looks like. We can't tell what our bodies will look like if we are overcomers and gain the divine nature. "It doth not appear what we shall be, but we know when He shall appear we shall be like Him and see Him as He is." But we could imagine a body composed of a substance like electricity, some living substance, and we know the divine body is composed of some living substance like electricity. There is some substance, I don't know what it is, some living principle. There is some substance out of which the divine body is made, and God's body has, therefore, this substance in it, whatever it is. Now, if we could imagine a body that has members adapted to the perfect execution of what it wants to do and that to infinity, we would have an idea of what kind of a body it is, but we can't imagine it. We could know better about the attributes and activities of that body than about the form. As Jesus said, "No man hath seen His form." We will be privileged to do that if faithful, but under present conditions we cannot form any adequate idea of its shape. We may be sure that it is sublime in its make-up and absolutely adapted for that which He is, the Author and Source of everything good and perfect. That body is able to discern things throughout space. Everything is naked and open before the eyes of that One, and that body has in its power to be able to put itself in the utmost confines of the universe; that body has power of locomotion that can pass through space, millions of miles, as quick as thought, without the least inconvenience, having the full Elixir of life. What a marvelous body is Jehovah's! It is certainly a holy one; for it is wholly perfect.

Then there are certain attributes in His person or being we find to be holy. One of the chief attributes of His being is self-existence. Jehovah always was and always will be, and needs nothing upon which He needs to depend for existence. Self-sacrifice is one of the attributes of His being. That attribute is a holy one. Then again—eternity, without any beginning or ending, always was, He now is and always will be, and certainly, brethren, that attribute is holy. Then He has the attribute of personality. He is a personal being, not a human being, of course, but a divine being. He has the power of will, of feeling, and all the elements that go to make up personality, and His personality is holy. Then, too, He has the attribute of spirituality, for His body consists of substances that are spiritual. We don't know whether it is one or more of which His body consists. Then, too, He is death-proof, impossible for Him to die, and there is no need of replenishing life, because there is no waste of life in Him. There is an absolute, complete, full supply of life in Jehovah's body, indestructible, therefore immortal. Then, too, our Heavenly Father has the attributes of independence. He needs no one to depend upon. He needs nothing to depend upon. He is sufficient in Himself, for anything, for everything. He is self-sufficient. Now, the fact He has been pleased to make a creation does not mean He would be imperfect and lacking of anything if He had no creation, for God is self-sufficient. He is independent. Furthermore, our Heavenly Father is unchangeable, and this is another of God's holy attributes. He changes not in His being, and His purposes once fixed never change, though there are changes in their development, as one stage of an operation He enters into when completed will be stopped and another stage entered into, in that sense He changes His procedure, but He never changes His mind or being. He is absolutely changeless, and in this our Heavenly Father is holy. Still further Our Heavenly Father is holy in other attributes. Supremacy is another attribute that belongs to His person. He is above all, through all and in all, and all are subject to His will ultimately, and none can ultimately bid Him defiance. He is supreme. Even His great Son whom He has exalted to a seat with Him on His throne acknowledges the supremacy of the Father. Therefore His supremacy is a holy one. Then again in person He is holy because He is a unit. It is absolutely necessary for Jehovah to be one in order that His absolute perfection of being may be attained, and His holiness shows itself in His being, in His unity. Then He is holy in His power. He is almighty, omnipotent. By omnipotence we understand His ability to do anything He wants. "Our God is in Heaven; He has done whatever He has pleased." All things are open and naked before Him. He is omnipresent, not in His body, but in His attributes, especially His knowledge of all things, past, present and future, and in His power swayed throughout the whole universe. Thus as we look at Jehovah's attributes of being, we find our Heavenly Father is perfect in His person or nature, the second definition of the word name.

Let us look at His character, and we find here, in harmony with our text, that our Heavenly Father is holy. This passage is one that more particularly uses the word name in the sense of character. All five are included, but more particularly character. And certainly God's character is the

very acme of holiness. Everything in it is severed from evil and from the common and ordinary and everything in it is dedicated to good, and God has always been that way. That is why there is no progressive holiness in God. His has always been a completed holiness. Ours is a progressive holiness, while God's is complete. He has always been absolutely perfect in His character and in everything else. There is therefore but the most perfect adjustment between His character and good principles, and that manifests itself in all His works. The good principles that underlie His character are particularly wisdom, justice, love and power, and we find that Jehovah's main attributes or qualities consist of those four qualities. According to the Bible, the wisdom of God is absolutely perfect, severed from everything common and ordinary and evil, and dedicated to everything good, and thus is in harmony with good principles. His justice is the same. His love and power are the same, severed in every respect from that which is common and ordinary and evil, and dedicated in every respect to that which is good, and thus in perfect harmony with good principles. Thus Jehovah has wisdom, justice, love and power perfect in his name or character, each one of these perfect in itself, each in perfect harmony with the others, and all of them in this perfect harmony blending together all His attributes of heart and mind. For we as images of God are to have these as our chief attributes, and we know we have other attributes, forbearance, forgiveness, gentleness and the like. So has Jehovah. Jehovah has, for example, reverence, and that goes out toward good principles in Him, and Jehovah has obedience that goes out toward good principles. He is obedient to His own law. Jehovah has meekness. He is submissive to all His arrangements in heart and mind. He is submissive to all the principles that underlie His word. Jehovah has, therefore, joy, gentleness, peace of heart and mind. Jehovah has every other good attribute. He is humble. He rejoices to humble himself under His own law. And Jehovah is simple, using the word simplicity in its perfect sense. Jehovah is brave and cautious and kind and long suffering. Thus we see that God has an immense number of attributes. But the perfection of Jehovah's character that makes it so holy requires that all these other attributes aside from wisdom, justice, love and power be dominated by these four, and in every activity of Jehovah's arrangement all these lower graces act in harmony with wisdom, justice, love and power. None of them are in rebellion. And that brings it about that there is absolute poise or harmony in God's character. His wisdom, justice, love and power dominating everything in His planning gives a marvelous poise of character. For example, think of His long suffering, that He could wait, allowing His name to be blasphemed, and for six thousand years could wait and wait and wait, though having the power to crush His enemies, waiting until the consummation of His plan when those enemies shall be crushed. And thus we see God has marvelous poise of character that could keep Him quiet and waiting and content. And not only is that character so poised, but in that dominance of wisdom, justice, love and power, in that perfect poise there is an absolute crystallization of character. God is unchangeable in His character, and that makes Him holy, absolutely, in Himself. Thus as we think of the marvelous character of our Father, His great wisdom, justice, love and power, our hearts cry out, "Holy is His name."

Jehovah is holy in His honor. We remember that that is the fourth meaning according to the Scriptures of the word name. Jehovah's name, honor, is holy. Thus it is a thing that is severed from all that is common and ordinary and evil, and dedicated to all that is good. Furthermore it is a thing that becomes what it is through the operation of good principles. Furthermore, it is a thing that advances in every way good principles, and thus we see His honor is a holy one. God doesn't get an unholy honor as men. God's honor is a holy one, and the eternal fame Jehovah shall have because of the marvels of His works and his goodness gives Him what He deserves, a proper recognition, and proper high appreciation, and proper praise from every good creature. because of the good He is and does.

And finally His office or His works are in harmony with holiness. And therefore the Psalmist is right in ascribing holiness to His name when applied to His works. God's office is that of being the Author of all things good and perfect. Every good and perfect gift cometh down from above. And so God's office is being the Author of every good and perfect thing. He is the Source, the Mountain of everything good and everything perfect, and those things go out in His works. When we watch His works we see that is true. When looking at His work of creation, it is true that that work is not complete, but when that work is complete we will find His work is perfect. We, of course, do not say our earth is perfect yet. It is only partially complete, or a part of the product of God. When completed everything will be perfect, absolutely flawless and perfectly adapted to the purpose of its existence. In about a thousand years' time our planet will be absolutely perfect, and then in the ages to come His creative work swayed in the hands of his chosen agent will as it is completed manifest the perfection of His creative energy, and thus we see He is perfect in His works as Creator. We see Him further perfect in His providential work when complete. We do not say that a providential work of God before it is finished is perfect. By that we do not mean at any stage there is anything wrong, but it gradually approaches perfection as it gradually approaches completion. Thus we see the providential work of God manifests His perfect harmony with good principles, and therefore holy is His name in the sense of His office and the works connected with that office. When we look at His marvelous redemptive work whereby He was willing to give His only begotten and well beloved son, not for other sons, not for friends, not for strangers who are indifferent to Him, but for ENEMIES, we can recognize that His redemptive work is certainly a matter of great perfection; came from perfect conditions, gave a perfect gift, and so it was laid down in a perfect way Marvelous indeed was His perfection in His redemptive work. Then, brethren, He is perfect in His work as Teacher. You remember it is written in the 54th of Isaiah: "All thy children shall be taught of Jehovah, and great shall be the peace of thy children." God is the source of all truth. He has undertaken to be the Teacher of His children, and He undertakes to correct the aberrations of their minds by giving them His infallible knowledge, and, brethren, as we approach nearer the perfect day more and more, we see the knowledge He gives us is becoming perfected. He is teaching what is in harmony with good principles, teachings that are separated from the common, ordinary and evil, and dedicated unto the good, and thus we see it is all in harmony with good principles. And thus as Teacher His work in giving divine truth when completed will be perfect. Then, too, in His work as Justifier our Heavenly Father's work is perfect, his office as Justifier. He has arranged that in harmony with His law His Son has been "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time his righteousness, that he might be just and the *Justifier* of him who is of the faith of Christ." And notice how marvelous His wisdom acts in His work as our Justifier in arranging His plan in such a way as to bring about our justification. Notice how justice acts in it, requiring an absolute equivalent so that He might be just and yet remit sin. And how love acts in that same work, and how His power works therein. We see therefore in His work as Justifier our Father's name is perfect, and therefore holy. So, too, in sanctification. The very object He seeks is to set us apart from the common and ordinary and evil, and dedicate us unto all good, and thus He brings us more and more into harmony with good principles, and thus makes us holy. Thus we can see His motive is holy, and everything He does for us is to work sanctifying faith and love, to enable us to consecrate, and to grow strong in character, being balanced and perfected, and finally giving it a perfect body in the first resurrection. All this shows that He is perfectly in harmony with good principles, and thus perfect in His office, His works are perfect, and thus are holy. And finally He is holy in His delivery work. He delivers us in Christ and by Christ. He delivers us in the battle we have against sin, error, selfishness and worldliness, by enabling us to overcome these. He delivers us amid all trials and tests, so enabling us to conquer, and finally will deliver us from death and the grave, giving us a share in the first resurrection. Each stage of the work is intended to bring about holiness. Each stage flows out of holy motives, and each stage is performed in holy ways, and thus we see His delivery work is a holy work.

Thus, brethren, we have gone over the various significances of the word name as applied to our Heavenly Father, and from every standpoint we see the thought written in our text is proven to be true, that "holy is His name." And our hearts may well rejoice in the holiness of our Heavenly

Father's name. We are glad we have a God so marvelously good. We are glad the supreme Being is a good Being. I often think what a benefit that is. What if the supreme Being was an unholy being? That would make an eternal permanence of evil, wrong and sorrow. Oh, how good it is that the supreme Being is a GOOD being, a HOLY being. That means that ultimately in the conflict He has with evil He shall come off the conqueror, and nothing but good shall have an eternal activity throughout God's universe. We are glad for that, and therefore every child of God who reads this passage shall say, Holy is and shall be the name of Jehovah.

But our text tells us something else. In addition to being holy it is REVEREND. We have already declared in answer to our first question what is meant by reverence. God's name is one to be reverenced. That is, a veneration based upon the deepest respect because of His majesty, is proper to be given to our Heavenly Father. Now then, let us look at the five significances of the word name, and see whether in each one of these He is worthy of reverence, and whether we can apply our text when it says "reverend is His name" to all these five meanings.

Take the first—appellation, Jehovah. Now that is reverend when we think of what it means. How great it is, brethren. What a sublime name Jehovah has! What an awe-inspiring name! The self-existent One, the eternal One, the immortal One, the self-sufficient One—all those ideas associated with that name. Can we think of a name that could command more reverence than this that Jehovah has! I can't think of any, brethren. I don't think there is any. I don't think it is possible for any to be invented. He has an appellation worthy of reverence, and therefore every time we use that name, while not doing as the Jews do, we certainly ought to do it in the spirit that shows we reverence it, that it is something worthy of our deepest veneration because of its greatness or majesty.

Let us look at the second meaning, and see if it is reverend, worthy of being venerated. Nature. That would imply not only His body, but His bodily characteristics. It certainly is a wonderful being with whom we have to deal. Jehovah in His being, in His nature, is indeed worthy of reverence. When we think of the marvelous body He has, surely that may well cause us to stand in deepest respect and veneration before Jehovah because of the greatness of His being. When we think of the attributes of that body, His personal attributes, His eternity, how awe-inspiring, how venerable! Without beginning—we can't imagine what that means. We can see its necessity, but we can't see how it is so. We see a first cause must have been. We see He has to be from all eternity, but we can't fathom the thought of such a thing. We believe, we take His word for it, because we see it is necessary that the cause of all things must have been causeless. Self-existent—what an attribute for reverence! Not dependent upon anything. Self-sufficient—what a marvelous attribute deserving of our reverence! Personality. Personality is worthy of respect wherever it is if it is good. And Jehovah's personality is the acme of all good, and therefore worthy of the highest of our reverence. His spirituality—that of the highest order of spirit being, a body that is spiritual, worthy of reverence. How wonderful! How mighty! We realize that the power shining out from such a body would strike us dead to see it. Then again when we consider our Heavenly Father's supremacy, wherein His majesty particularly shines out, that great as others are, even His son, He Himself retains His supremacy, He is above all, through all, in all, none are His equal, we must bow before the greatness of this supreme Being, and thus we see this calls for reverence. Again we find our Heavenly Father's attribute of unity calling for reverence. He is one, self-contained, self-sufficient, finding everything necessary for Himself in His oneness. What a marvelous attribute that is, and how deserving of reverence is the Being that has a unity of that kind! Another attribute that shows His worthiness of reverence is His unchangeableness. The Lord changes not. "With whom is no variableness, neither shadow of turning." What a marvelous attribute is that, and how worthy of the deepest respect and veneration because of the greatness of the Being that is unchangeable in His person and purpose. Omniscience—His ability to know all things past, present and future. All things are open and naked in his sight. How great is this attribute, and therefore how we may bow in reverence before him. Then when we think of His omnipotence, that is able to sway His powers throughout the whole universe and conform everything unto His will, who holds in the hollow of His hand all the resources of the universe and bids unnumbered billions of planetary systems to keep their measured courses in order and in harmony so that this marvelous universe is sustained, oh, friends, when we think of an attribute like that, it is so marvelous; worthy is a Being of this kind. Omnipresence—by that we do not mean His body is omnipresent. God's body is in heaven. But God has powers of rapid locomotion. Quick as thought He can go. But there is a limitation to a certain locality of His body. The Bible nowhere tells us of His bodily omnipresence, but of His attributes. His knowledge makes everything naked and open before Him. Just as we speak of being present at a place within the scope of our powers. In His attribute of knowledge He is present everywhere. And so His power, for throughout the whole universe, limitless as it is, God's power is acting ceaselessly, daily, nightly, always acting, and therefore in His attribute of power God is omnipresent. Thus, when we look at God's marvelous Being, and the attributes of that Being, the wonders of His body, we must admit, and I am sure we are very glad indeed to know that His name is reverend, worthy of the deepest veneration and respect because of the majesty of His Being.

CHARACTER: We have already described God's character. We find His wisdom perfect in itself, His justice perfect in itself, His love perfect in itself, and His power perfect in itself. How wonderful is each one of these! How great! And therefore how worthy of our reverence, our deepest veneration, because of the majesty of these attributes. And then we see that these attributes of character are in perfect harmony with one another so that they blend in beautiful balance—oh the mighty poise, the majesty of the poise of God's character. And thus again we realize He is worthy of our reverence from the standpoint of character. Then when we remember in that perfect blending there are the dominating qualities of wisdom, justice, love and power over all the lower attributes, we recognize again in the balance that arises from that the majesty of His character, and therefore we stand in deepest reverence before a character of that kind. Oh, reverend is His name! Then when we consider that that character is unchangeable in that perfect balance, that nothing can cause it to deviate, and as thus we see the supreme glory of our God we must say reverend is the name of the Lord, and I am sure that every saintly heart present is glad to bow in reverence and adoration before a character like that of our Father.

The same remark applies, brethren, that His name is reverend, when we look at His honor. God's honor is derived from the best things as well as from the works of God. He is worthy of honor and has honor because of what His name is, because of what His person is, because of what His character is, and because of what His office is, His works are and will be. Out of these God gets honor. It is not an honor based upon wrong, but is holy, because it is from proper motives and is gained by good works and is intended to carry out good things, and therefore His honor is of this kind. God is not only honored by the angels now, highly esteemed, highly adored and praised by the angels, but the saints are doing the same thing. And, brethren, that honor is going to reach unto the world of mankind so that on earth finally every one will give Him honor, and that glorious honor is going to reach from one planet to another as age after age proceeds in the eternity that is before us. Thus an ever-increasing honor will be laid at the feet of Jehovah and every feature about that honor will be holy. No wonder we read in Rev. 5:13: "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne." God is to be reverend because of the honor He deserves, because all the holy beings in earth, those that shall become holy on this earth, as well as those who shall be holy in the ages to come, because all these will ascribe holiness to Jehovah. Oh, reverend is His name.

We find also that our Father is to be revered because of His works. "Thy works praise thee, yea all Thy works praise thee." So God is to be revered, to be held in high honor, and to be appreciated deeply, venerated, deeply respected, with all the powers of our being, because of His office or works

that are the outflow of that office. He is the author of every good and perfect thing. His greatness, His majesty, as we saw the greatness of His honor and character and person and appellation—so we find in the greatness of His office He is worthy of our honor and reverence. When we think that He planned the universe, and everything in it is the outworking of His marvelous mind, we think of the greatness of God from the standpoint of His authorship. The universe is simply limitless. There are billions and billions and again billions of planetary systems throughout the universe, and all the product of His creative mind, and therefore He is worthy of our honor as the Planner of this mighty universe. The great and the little all alike as products of the creative work are products of Jehovah's planning, and are brought into being by the energy or hand of the mighty God. And when we think of how He sustains this mighty universe, how through the laws of Nature He is keeping the planets moving in perfect order, each about its center, each in perfect attunement in its place, about its orbit as well as about its axis, and each one keeping its own place and keeping perfect order —that all comes through the sustaining power of Nature's Creature and Nature's Providencer. Thus the work of God in His providence calls upon us to reverence this mighty Being.

In the study of astronomy the speaker, apart from what he got of the plan of God, had the sense of reverence stirred up more strongly than anything he could recall. When the fact that there are so many billions of planetary systems became clear to his mind, and the immensity of space for these planetary systems as well as the planets of each system, and working in perfect harmony, when that thought came into his mind fully, adoration filled him in every fiber of his being so that his very heart glowed with the thought of God's majesty as manifested there.

Then too, as teacher. He has taught the angels many things we do not know of. He is teaching the saints many things we do not know of. Throughout eternity He will be teaching the various orders brought into existence His arrangements and laws and cause all to learn them. Marvelous is His teaching and marvelous is the Teacher. All will have to be given instructions and become wise indeed by this Teacher, and because of this He is worthy of our reverence. And when we think of His plan, the unity of the plan, the diversity of the plan, the harmony of the plan, the practicability of the plan, surely the greatness of Jehovah's authorship is impressed in every feature of that plan, and that calls for our reverence, as when we came to understand the plan of God our hearts went out more and more in reverence. So in redemptive work He is worthy of our reverence. As God gave His only Son the greatness of His love is shown. And the greatness of His wisdom is shown that God would make a plan of that kind. And also the greatness of His power and justice is shown. How majestically God stands out before us as the Sender of the Redeemer. The greatest part of the sacrifice was the Father's, decidedly harder for the Father to give up the Son than for the Son to give himself up. The majesty of God in this connection in the redemptive work, in sacrificing our Savior for us calls for our reverence and adoration, calls for our standing in highest devotion before Him who is worthy to be held in high honor in the minds of His creatures. Then in the work of Justifier: The majesty of His heart and mind that God arranged for our justification. The majesty of His working out its various features, of having a justification by faith for us, of having an imputation of the merit for us, etc.—great indeed is His work in our justification, and therefore worthy of our reverence. Gladly we bow in adoration before the One who richly and freely forgave us our sins and received us back in fellowship again, justifying us that we might be sacrifices. Then in His sanctifying work. In having first worked in our hearts a consecrating faith. Then having made consecration how God in the majesty of His glory separates us, making us a New Creation, giving our brain faculties a new capacity. And then when we think how He works with us day by day, correcting, encouraging, cheering us, whatever our case might require, until we are in character conformity with His dear son and Himself, as we think of all this as the sanctifying work of our God, majestic indeed is His work. We recognize He is worthy of reverence too because of His delivering work. Every time He gives us a victory over Satan or evil or the flesh as we battle against sin, selfishness, error and worldliness, there is reason for bowing before Him. And when we think of how amid all our trials and tests He stands by us and gives us victory, again our hearts bow and adore and are full of reverence before Him. And when we think of how He is faithful and will bring us forth in the first resurrection, again our hearts go out in veneration. And, brethren, when we consider the works that He will do on behalf of the world of mankind, venerable indeed is His name. When we think of how through the ages to come He is going to use the New Creation in developing new orders of beings on the planets about us and Jehovah's praise will be enlarged, our hearts cry out worthy is our God. Oh, what lover of God would not give Him reverence? Each son of God is glad to give Him reverence and adore before Him.

This deepest quality is the outflow of various attributes. It is based on the exercise of faith, piety, charity, awe and fear looking on God's majesty. If our faith and piety and charity and awe and our fear exercise themselves on God's majesty the result in grace is reverence. Let us, therefore, brethren, consider His majesty and greatness, and let these qualities go out toward His greatness and the resultant quality will be reverence.

Now our final question: How should the fact that His name is holy and reverend affect us? We will confine our remarks to two points. In the first place it should affect us to hallow His name, and secondly it should affect us to reverence His name. This is "Reverence Day," and I am sure, brethren, it is a glorious thought with which to begin our convention. I am sure our hearts are in a reverent attitude before Him.

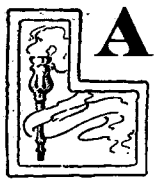
Now then, what should we let the thought of this text work in our hearts? It should affect us to hallow His name. His name in itself is holy. Nothing we could do or leave undone would in any way diminish the holiness of His name, whether in the sense of His appellation, or His nature, or His character, or His honor, or His works. We can't in the least impinge upon the holiness of God's name in itself. But, brethren, we can make that name holy or unholy for ourselves. We can act in such a way as to make it holy or unholy for ourselves. Now then, how do we hallow that name? We do it as we conform ourselves to the principles that underlie His name, and in the ultimate analysis we do it by the making of our calling and election sure. When we hallow that name we in the ultimate analysis are asking Him to make us so to act as to make our calling and election sure. If, therefore, we would ascribe the holiness of our Father's name that it deserves from all that is evil, sin, error, selfishness and worldliness, and keep ourselves dedicated continually to all that is good and holy and pure, and thus if we continually act in this way, continually that satisfaction of heart and mind arises in us that we are approaching unto holiness. Bye and by when we pass beyond the vail and get the new body there will be absolute perfection in our holiness. But in the meantime every time we approach holiness, every time we affect holiness by word, act, thought, disposition, we are hallowing His name. I am sure we want to show Him by our acts that we consider His name, His appellation, His nature, His character, His honor, His office, so grand, so right, so true, so good—in a word, so holy, that we want to reflect all the honor upon it that we can even to the making of our calling and election sure, no matter what that means, to honor him, and we are glad and willing to do that that our Father may have the holiness ascribed to Him. Therefore, brethren, we don't make His name holy in itself, but we can allow the thought of the text to affect us by making it holy for ourselves, and that we do by ascribing honor to it, as more and more we conform ourselves to that glorious name.

The second thing the consideration of this text should affect in us is that we reverence His name. If His name is worthy of being reverenced, then let us see to it that we do reverence that name. And how do we do that? We have already anticipated the answer to that question, but we will give it in more detail. We reverence our Father's name when with full assurance of faith, and with the full activity of piety, and the full activity of our charity, and the full activity of our awe, and the full activity of the properly developed fear we work out through these all the majesty of our God. As we let these rest on the appellation, the nature the character, the honor and the works of our God, our faith takes in His majesty, our piety loves Him with all the power

of our heart and mind, and our charity out of delight in good principles approaches Him, sympathizes with Him, sacrifices with Him, because of His majesty, and as our awe stands in the presence of this Great One almost nonplussed, and as our fear to offend Him, our fear to do wrong, works, and this fear exercises itself toward His greatness, our hearts will more and more be filled with reverence toward our God. Let us frequently, therefore meditate in faith, in piety, in love, and in awe and in the fear that will not do wrong, that fears God too much to offend Him, let us in these ways exercise our hearts on His majesty, and then our hearts will give Him the reverence of which He is worthy. How glorious is the name of our God!

And so, brethren, we as a holy priesthood have been sent into this world by our Father to be Jehovah's witnesses, to be Jehovah's praisers, to be Jehovah's remembrancers among the children of men, and it is therefore for us in the execution of our offices to show forth His holiness and the largeness of our God until others are brought into harmony with those thoughts. It may not have so much fruitage now, but bye and bye if we are true it will be our blessed privilege to set Jehovah's perfection unimpeachable throughout this earth, and therefore throughout the whole earth worthy shall be His name. And our hearts in faith that God will get this glory and honor reach out to the ages to come when in all the universe Jehovah's praise shall be established and Jehovah's greatness shall be reverenced and all prostrating themselves in deepest devotion before God shall cry out, "Holy and Reverend is His Name."

Discourse by Bro. W. M. Wisdom. Subject: "REVERENCE IN SERVICE"



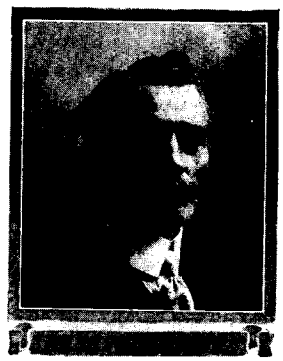
A PRECEPT I learned from my mother, an old-fashioned but a very practical one, was this: You can catch more flies with molasses than you can with vinegar. And in my services in the pilgrim work especially have I tried to put this principle into practice. I might say further that it has had a great influence on my whole course of life, because it bespeaks kind, loving consideration for the feelings of others. But if perchance this afternoon, dear friends, I divert from this principle, it will be because of my conception of the general interests of the work that I do so, for I do not willingly ever wield the club, and I am not going to do it this afternoon. But I do purpose by the Lord's assisting grace to call attention to some of the things we observe from time to time, and from place to place as we go about in the Lord's service.

Now the topic we have might be comprehended and considered from various standpoints. Primarily, reverence in service. Now, dear friends, we can serve and reverence God at all times, and in all that we do. Indeed whatsoever our hands find to do we should do heartily, cheerfully unto Him. We can reverence our God sweeping the floor, washing the dishes, going about our various duties of everyday life, provided we do it as heartily unto Him, with one object, one purpose, one motive in mind, and that is to glorify the Giver of every good and perfect gift. But for several reasons we have thought to confine our remarks at this time more particularly to reverence in connection with the service in the House of God, which you and I are privileged to engage in, and in doing so we are going to call before your mind not something that we might conceive of as supposedly hypothetical cases, but we are going to draw before your attention practical things, things we have seen and experienced at times with great regret.

And so it will be with kindest consideration for all that we make these remarks, and trust that all may correspondingly be profited thereby. And I am sure, dear friends, we all appreciate the need of a deeper reverence for God, and in the House of God especially. I remember once in the Bethel Home Brother Russell having returned from a trip abroad made reference to the deeper sense of reverence shown by the English brethren in comparison to the American friends, noting what a deeper sense of reverence was manifested in their entire attitude and spirit, especially in the services. And upon this, dear friends, we have thought a great deal, and have noted these things to which he has called our attention as well as the things we ourselves have seen in our experiences.

Now then, reverence in respect to the services, in respect to the House of God, begins when? Why it begins, dear friends, from the very time we begin to prepare to enter the services. But before touching upon the preparation we are going to read one of the Psalms, that we might have this as a basis upon which to build our structure, that this may indeed put each one in a deeper reverential mood, and therefore that we might show forth more particularly in our hearts the praises of Him who has called us out of darkness into His marvelous light.

Psalm 111: "Praise ye the Lord. I will praise the Lord with my whole heart in the assembly of the upright and in the congregation (that means a great deal, dear friends). The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and his righteousness endureth forever. He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion. He hath given meat unto them that fear Him. He will ever be mindful of His covenant. He hath shown His people the power of His works, that He may give them the heritage of the heathen. The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness. He sent redemption unto His people. He hath commanded His covenant forever; holy and reverend is His name. The fear (reverence) of the Lord is the beginning of wisdom, a good understanding have all they



that do His commandments; His praise endureth forever." Now, let this, dear friends, the spirit of this Psalm be a fundamental principle as we now consider some practical thoughts based on experiences in our service in the field.

As was stated, reverence indeed respecting the service in the House of God should begin from the very moment that we take the first preparatory step toward entering the House of God. And if we are actuated by the proper spirit of reverence, one of the first things we will have uppermost in our mind is to be sure that we are prompt at the service, and right on time, for we cannot reverence the Lord if we are negligent about the time we arrive at service. Any old time seems to be the thought in the mind of some.

I remember a very important lesson from our Pastor at the time the headquarters was moved. When holding a series of meetings there he noted the disposition to come straggling in from ten to twenty minutes after service began. And I remember, I think it was about the third Sunday he spoke, not later than the third, he stopped right in his discourse, after he had been speaking—and this always interrupted the thought of the speaker—and he made a few remarks on the matter and spoke to the ushers that hereafter at three o'clock close the doors and lock them, and anyone that comes thereafter will have the privilege of returning to their homes. For, said he, in substance, it takes no longer—and we realize this principle—it takes no longer to get to the House of God on time than it does to get their ten or fifteen minutes after time, and if you figure it takes so long to get there it is a very good idea to start ten or fifteen minutes ahead of time. In traveling I don't think of getting there just as the train leaves, but ten or fifteen minutes before the train is scheduled to leave. They don't always land me at the destination on time, but that is no fault of mine. It is my business to be there. And it seems to me, dear friends, this should be the principle actuating all the Lord's people—to get there on time, and to be sure you get there on time, start ahead of

time. Calculate you are going to start ten or fifteen minutes before time and then you will be there on time. Then it will not be as sometimes the case. The elder will say, "Friends, they are not all here yet." "Well," I have said, "the Lord is here, and the pilgrim is here, and we are going to start the meeting right on time." That is the principle, dear friends—reverence for the Lord.

Sometimes where we have been entertained we have inquired, "Well, how long does it take to go down to the meeting place?" "Twenty minutes." "How often do the cars run?" "Every twenty minutes." And they say, "Now, if we start at 2:30 we will have plenty of time and get there ten minutes before meeting time." "I don't know, dear brother or sister, what time you purpose to start, but I am going to start on the care twenty minutes ahead of that." And sometimes I have gone ahead by myself and they came behind on the car they purposed to come on, and they got there about ten minutes after the meeting had started. Do you think that shows proper reverence for our Head? I do not think so, dear friends. I think that is disrespectful to our Head.

Suppose we were going to meet an earthly potentate, King George of England, for instance. Don't you suppose we would recognize in advance that it would be a very serious offense if we kept him waiting for us and we arrived several minutes after the time appointed for our reception? Yes, my dear friends, and he would not receive us. And in this connection I might remind you of a practical lesson more than one has received from our beloved Pastor in respect to this matter. Sometimes friends having a time assigned to them for an interview with Him have come in possibly three or five minutes behind the appointed time and begin to explain how it happened. "Well, my dear brother, you have lost your opportunity. No second chance. The time was so and so. You didn't get here on time." Now the friends are inconsiderate on this point. We think it comes from being thoughtless. They don't consider what inconvenience it may place upon others by keeping them waiting. We know our trains don't wait for us. I found that out by experience long before I got in the truth, for I was a traveling man, and never missed one in my life but once, and that was because I was delayed in business and couldn't help it. I always made it a point to get there on time. Now, if we are careful in temporal matters, how much more careful each and all should be in keeping our appointment with the Lord. Because instead of meeting an earthly potentate we come to meet with the King of Kings and Lord of Lords, our Head, if you please. Yes, for He declares that where two or three are gathered together there will He be in their midst. And therefore, if aware of this fact, dear friends, we will see the impropriety of keeping the great King of Kings waiting. And not only so, but think of the disturbance it causes in the meeting, if the speaker has started in his discourse, to have them straggling in ten or fifteen minutes after the meeting opens, and so disconcerting his train of thought. It is not fair, right or proper, and we feel sure not right in the sight of God. And so as children of the Lord we want to learn as much as possible to be prompt along these lines, and to develop more and more this spirit of exactness, of accuracy in our daily lives, because we are living in a very careful and critical period, and we are being judged by the great judge of the earth.

Not only should we regard these principles and have them uppermost in our mind before starting from home, being sure we will be there on time, but also after we arrive at the House of God, how shall we deport ourselves? As ambassadors for Christ. Ah, my dear friends, the highest office in the world is now being fulfilled by these ambassadors of Christ. Yes, indeed. And what think you of an ambassador of the U. S. to a court of one of the European governments, to the English government, if he had an appointment, would he be careless and indifferent about the time, and would he be lacking in dignity and deportment when he arrived in the presence of the king? No, indeed. He would be respecting the great United States and he would want to do this in a respectful and honorable way. But surely he would not be accomplishing this if he was careless and indifferent about his attire and respecting the time he went and his deportment after he got there. Now, dear friends, in coming to the House of God we are coming to meet with our Head. And if we have this uppermost in mind when entering the House of God we will do it with proper decorum, with a proper sense of reverence, and so that we be quiet and orderly and decent in our conduct and conversation and free from those things that would detract from us as ambassadors of Christ.

Now this applies to the House of God wherever it is. The House of God is not made with hands. It is the meeting place, and is just as applicable in the little companies of three and five and fifteen as in larger congregations of hundreds, as applicable one place as much as another. Now, I feel I ought to call attention to some things, and I don't find any pleasure in doing it. But today when prayer was being offered on this platform, loud talking was heard in the rear. I was sitting in the rear and could hear it all. Does that show reverence in the House of God? I am quite sure it does not. It shows irreverence. It might have been thoughtlessness, but I want to say, my dear friends, we are accountable for those things. We should not be thoughtless when coming to the House of God, but have reverence.

Now in speaking on reverence, if anybody ever needed to cultivate it, it was the speaker. For years and years of my life I was in the darkness of infidelity, and I was giving reverence to the creature rather than to the Creator and had developed irreverence. And I want to say to you that it has been my daily prayer ever since coming to an appreciation of the truth that the Heavenly Father would increase my sense of reverence in respect to Him and all things pertaining to Him and His service, and the result is I have been able by divine grace to cultivate quite a measure of reverence. But I would not wish to convey the thought that I am satisfied. No, I will not be satisfied until I awake in His likeness. But we ought to feel, dear friends, that we are making some progress on the way, and it will be so if we are striving with might and main to conform our course with that which will have divine approval.

So when coming to the House of God, let us come with a due sense of reverence for the fact that we are coming to meet with our Lord and Head, the Great King. We want to be conscious of this fact in our meetings, because "Where two or three of you are gathered together in my name there am I in your midst." Now if we get this thought in our mind and keep it there, I am sure then we will recognize as soon as we step in the House of God that the House of God is wherever the people of God are meeting, and then we will do so with a proper sense of reverence for the occasion and the fact that a religious service is being carried on. We will be thoughtful enough to see that if others are enjoying themselves we will not detract from it our conduct, and not because we think we are sitting way back in the audience we may engage in conversation at the same time the speaker is giving forth his message, because if you don't want to listen then the best plan is to go outside and talk. Don't show irreverence and dishonor our Head by engaging in conversation, because others may desire to hear what the speaker is saying. You can only hear one thing at a time, and if this chattering is going on you can't hear the message.

Another thought we want to call to your attention in this connection is this—a proper consideration and care for the children when they are brought to meetings. You see, dear friends, these expressions are not given with the thought of hurting anybody's feelings, but to call attention to some practicable thoughts which we trust will be assistful, because it never hurts us to have our pure minds stirred up even if it does not fit us individually. The law is made for transgressors, and to the transgressor it becomes a burden, irksome, but the law is never irksome to the righteous person. It is only hard on the one that wants to break it. And so in calling attention to these things, it is not going to hurt anyone actuated by the divine principles, but rather those who are self-willed, and want to have their own ways and are unconscious of the feelings of others. So then proper care should always be given to the children. Now we love children very, very dearly, but our thought is that children should be kept in their places and not be given the liberty they are sometimes given.

I want to tell you of a recent incident. Once out in the middle west I had an assignment where I was for two days at one home and held four meetings there. It was a very nice home, very comfortable, more than comfortable indeed. There were three children in this home. The mother was a widow. The meetings were held in the front room. There were large double parlor doors connecting it with the dining room, and it was in the winter time. So the children sat in the dining room around a good hot stove, but they were constantly running to and fro. I was sitting facing

the double doors. It is hard to keep one's mind going when these things distract attention. So finally one of the older children, a lad of about 12 or 13 years of age, got so restless in the dining room that he came in and took a chair near me as close as he could be. I turned to him and said, "Now, my boy, I hope during the rest of this meeting you will sit in that chair and sit quiet, because you have been running back and forth quite a while." Unfortunately the mother took offense, and for the remaining three meetings held in that house she never came to one of them, though they were in her own home.

Now, dear friends, you can readily see some of the experiences we must have along that line when we must preserve good order, but we don't like to do it, and yet we must on account of others. It is a proper thing to maintain order. And therefore as children of God we want to keep those things before our minds continually lest they slip from us. Now I am quite sure all of the Lord's people are desirous of serving the Lord, but these things happen because of weakness of character and these poor brains of ours, and consequently we are detracting from the interest of the meeting and dishonoring our Head.

And so we trust, dear friends, as we think along these lines we will be actuated by the spirit manifested in the Apostle's instructions to his son, Timothy: "But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." As the Wise, Man says, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools, for they consider not that they do evil." One of the features of the law given to the Jews was this: "Ye shall keep my sabbaths and reverence my sanctuary." These are fundamental principles, dear friends, laid down clearly and distinctly in God's word, and therefore as obedient children we ought to heed them, for to obey is better than to sacrifice, and no sacrifice is acceptable unless based on obedience. You remember the notable case of King Saul who despised the divine command and sought to make up by offering sacrifice. But it would not do. He lost his kingdom and life because of his disobedience.

The Apostle says "all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Therefore we may not properly disregard these instructions. But, dear friends, if we are going to get into the kingdom it will result from being obedient to the divine instructions and bringing our hearts more and more into line with the teaching of the Lord and the Apostles and indeed with that servant who is raised up to give meat in due season to the Household of Faith.

In conclusion we think we cannot do better than to read an article from the Watch Tower. We ourselves have found it meat in due season. We have no doubt all read it. But I haven't found anybody who has read it too much. Whenever one thinks he can get all the meat out of the Watch Tower by one reading he is deceiving himself and being deceived.

(Here Brother Wisdom read entire article from December 1, 1915, Watch Tower, entitled "Decorum in the House of God."—pages 360, 361.)

Let us therefore take these principles to our heart, and put them into daily use and let this be a time of making firm resolutions along these lines. Those who neglect these things are neglecting their highest interests. But we can't afford to neglect them. So when these suggestions are given to us let us see to it that we do not neglect them, but more and more conform our course to these wise and helpful suggestions which we know to be in conformity to the teachings of the Master and His duly appointed apostles.

"Obedience Day"

This was the big day of the convention. The attendance was rather large, about 1500, and the house was therefore crowded. Because of the importance of the day a more or less full "accounting" follows:

9:00 a. m. to 9:15 a. m.: Songs and Testimonials on Obedience conducted by Brother F. W. Manton.

BROTHER STURGEON: Now this morning in the Bethel Family they read the text and the comments that we will have read to us this morning. We have already sung that beautiful hymn "A Little While, Now He Has Come." (No. 7.) And they also read the Vow and Morning Resolve and have partaken of the same heavenly blessings that we shall partake of.

Manna Text and Comments read by Brother Emerson (Acts 17:23).

Vow was read by Brother R. H. Hirsh.

BROTHER STURGEON. Just as there are seven points in the Vow, so there are seven points in the Morning Resolve. Brother Magnuson will read the Morning Resolve.

Morning Resolve read by Brother O. Magnuson.

Prayer by Brother F. W. Manton.

Singing of Hymn 309 followed.

BROTHER STURGEON: Proper obedience to the Lord is begotten in the heart that is filled with reverence for Him, for His word, for His promises and for His provdences. Having therefore considered during the first day of the convention the subject of reverence for God, we are therefore in the right condition to now consider this day the great subject of obedience to God. And so we have as a text, "If ye be willing and obedient." (Isa. 1:19.) Of course, the Bible shows that if we be willing and obedient what the Lord will do for any and all such both at the present time and in the future. However, for this session willingness and obedience are to be considered from the viewpoint of the harvest time and the harvest work. And now for about forty-five minutes we will have the pleasure of considering the "Colporteur Work," and in connection with it to listen to the words that shall be spoken in the reverence of the Lord and in His presence by our dear Pilgrim Brother MacMillan.

Discourse by Bro. A. H. MacMillan. Subject: "THE COLPORTEUR"

WE notice on the program, dear friends, that we are to have a symposium this morning on the Harvest Work. I was impressed with an explanation Brother Barber gave of a symposium at the Norfolk Convention. He said a little boy approached his father and asked him what is meant in these large conventions when they had a symposium. And the father did not know himself, but made an effort to answer, and said, "Son, that is a service where the 'simps' 'pose' at 'em.'" You know we are called fools for Christ's sake. So we don't take that explanation so hard as we would otherwise.

This morning it is my privilege to "pose" for a little while on the theme of the colportuer work, and willingness and obedience connected therewith. It is a remarkable thing, dear friends, when we consider the amount of work that has been done by the colporteurs during the past thirty-five or forty years. We certainly will be impressed with the fact that the Lord has wonderfully blessed this branch of the hardest service. There are already over eight millions of copies of the "Studies in the Scriptures" in circulation, and I believe I am safe in saying that not one of these eight millions of copies were circulated but by those who were consecrated to the Lord. There might have been a few exceptions. Our Pastor at various conventions in the past has explained how he endeavored when the 1st Volume was prepared to put out the truth by putting it in the various religious book stores of the country. He tells how that matter did not succeed. When those who had religious books for sale in those stores found the "Studies in the Scriptures" were offered told the managers of the various stores that if these books were sold they would withdraw their books entirely. So, dear friends, when we consider this, it is quite

an important item in connection with the harvest work.

The "Studies in the Scriptures" to us are a greater item than a mere book. We recognize, dear friends, that in them is a message, a message from the living God, a message termed and referred to in the Scriptures as the everlasting gospel, and we would not think for one minute the Lord is going to let that everlasting message lay around on the counters of book stores to be covered with dust and to be set away in the various show windows of the book stores of the country. The Lord had a different arrangement in connection with this matter. His purpose and arrangement was to give his children, his consecrated little ones, an opportunity to engage in this branch of the service.

So we find the matter brought to our attention in one of the Lord's parables to show how this would be carried on, in the 13th chapter of Matthew, in the parable of the wheat and the tares, how the Lord said that in the harvest time he would send forth his angels, or his messengers, and they were to gather the wheat from the tares and gather it into his garner or into the barn condition. Now the sickle that these reapers were to use was the sickle of truth. The sickle was given to us first in the form of one book, and now we have six of them. And so the Lord's consecrated children have been granted the privilege, the opportunity of going forth throughout the country, calling upon various homes of the various communities to which they are assigned, and calling their attention to the fact that they have a blessed message from the Lord.

"Oh, well," says one, "but that is purely and simply the work of a book agent." It is true that is the view the world in general takes of the matter, but, dear friends, that is not the point of view you and I take if we are endeavoring to get the Lord's viewpoint in this matter.

When the Lord Jesus was here himself on earth in the flesh he went about preaching the everlasting gospel. But some called him a fanatic and fool. Which point of view do you take in the matter? Do you think the Master was a fanatic, an imposter or a fool? We do not think so. We take the proper point of view, our Heavenly Father's point of view. Nevertheless the fact still remains the great mass of the people in that time pronounced him a fanatic and a ridiculous person. So we take the Lord's viewpoint today. We know we have the truth on this question. We know we have the truth and that we are living in the harvest time, and we know we have the Father's commission to go forth and give this message to the people. I want to tell you the fact that five or six hundred of the Lord's consecrated children have been going up and down the country more or less for the past thirty-five or forty years, and it has had a wonderful effect upon the various communities. I know I have had many experiences myself along this line that were rather remarkable. I have goine into homes and endeavored to explain the work, and they could see very readily we were not in that work for money, and they could see very well that we were not in the work because we didn't have anything else to do. For the majority of the colporteurs left good homes and business to engage individually with the book because of the one who had it, whether they took it and read it or not.

I feel sure many of the colporteurs will testify with me that we have been able to speak a word of comfort to broken-hearted people that was worth a great deal to us at the time. People who go about from house to house canvassing for various articles as a general rule are in it for revenue only. They have no sympathy with the trials and difficulties of the people. But the colporteur going about with his message of peace can bind up the broken hearts because he has the Balm of Gilead for the broken hearts. I know many of the colporteurs will testify with me that they have had many blessed experiences along this line.

So, dear friends, it has been a blessed experience for the colporteurs. It has been a great work. We have had our trials, of course. We have had many trials, but when we came to the end of the day's experience we could readily see the Lord's guiding hand was evident. I remember on one occasion we had a camp of seven colporteurs out in a large city in the West, and some of us had been in the work longer than others, and as a result we were able to secure more orders for the "Studies." I remember one brother who was a very faithful brother, came in one evening after working diligently all day. He said, "I haven't secured one order today." And he certainly felt discouraged. Well, we endeavored to encourage him. We said, "Brother, don't worry about that. You have called the people's attention to the message. Perhaps the Lord has some experience for you." The next night he came in and didn't have an order. I wasn't ready to give him any comfort for I hadn't gotten an order that day mayself. Well, the next day he didn't receive an order, came home and said, "Well, I have the same goose egg." And I think I had the second goose egg, and I was beginning to think the matter over very seriously as to what it meant. The brother said, "I am going to quit that part of the territory." "No, brother, I said, "let us go out for one more day." Well, he went out the next morning on the very same street and in that day he got over fifty orders. He came home and said, "Brother, it is not the territory. We are having some experiences now. The Lord is leading." And we all felt very good. But when we come to sum up the results of our efforts it is not the number of orders we take or the number of books we sell or deliver, but the conscientious and consecrated effort we put forth in the service. We receive a direct personal blessing because of the effort put forth irrespective of the results in a matter of sales. I think all the colporteurs will agree to this.

Well now, there are many who may be contemplating entering this branch of the service and to those we would like to address a few words. You know a beginner can very well have very many peculiar ideas about the work. I remember the first day I went out in the colporteur work. It was on the fifth of July, and, of course, the people would not be in a very good condition that day to listen to a book agent. The brother who was with me said, "Let's don't worry about that. We are living on the main street of the town. You take the house north and I will take the one south and we will work in opposite directions." I looked out at that house, and said, "Of course, those people know all about what I have. I am not going in there." The next house looked the same way, and I walked two miles out that street before I got up couarge enough to get up to a house. The last house didn't look any better. So I took a side street and went up under a hill, and went in a house and found it was an Italian house where they couldn't speak English. Well, I felt pretty good. I said, "It isn't as hard as I thought." The old lady shook her head and said something I didn't know what. I started out with a little more courage. The next house nobody was at home but a couple of children. I thought, "The colporteur work isn't so hard after all." I was getting my courage up. I came up to the third house with a great deal of confidence and courage. I reached for the door bell and stood there ready, and when the lady opened the door I wilted. It seemed every woman in the neighborhood was there. They were having some kind of a quilting party, and there were about seven of them there, and, of course, I began my story. It wouldn't do to back out then. You know we used to turn the book around right side up so they could see, but I got the book upside down, and then I couldn't find the places I wanted to turn to. I said, "Just wait till I get this turned right." The lady said, "Young man, you had better go home and learn your story. You don't know it." I said, "I don't. That is a fact. I don't know my story, but I have a mighty good book." "I don't doubt that, but if you are not able to tell us what is in it we won't buy." Well, I thought I had better learn my story too. But I went along and sold a book, got another order, and I thought, "My, that was a big day's work. I guess I will rest." And the next day I went out and sold twenty books. Then I was all right. The ice was broken. I learned my story.

There is the point, dear friends. All who are contemplating entering the work should learn a method, the best method, and the best method is the one that is sent out from the Colporteur Department from Brooklyn. Learn your method so you can say it backward, say it any way, say it in your sleep. Now, after you get through with your method that may not mean a sale, for after you have given your regular canvass you may or may not succeed in getting an order. It is a good idea to repeat a good deal of what you have already said, but not all the canvass. There is sufficient in that regular method to convince any reasonable person that they should have that book. But you say it so fast they don't get it all, and as a result it is wise to bring out some of the prominent points from perhaps different angles.

Some colporteurs to begin with make a grevious error in trying to tell people all the book teaches and all it will do. Brother Wise was telling me about dear Brother Gibb's ex-

periences, and you know him so well that I think it will be all right to tell one of his experiences, and I am sure the dear brother would say it is all right. A number of colporteurs were together down in Greenville, North Carolina, and it was suggested that they try out their methods on one another before starting out. So Brother Gibbs was called upon to try his method on one of the colporteurs. They did not have the method in those days we have now. Well, after he got through the colporteur said, "I have no doubt that is a very good book, but we have the Bible and many good books explaining the Bible." "Madam, you haven't a book in the house like this book. You haven't a book in the house that will do for you what this book will do. If you read this book over twice it will take you right out of the church." (Laughter.) The colporteur said, "Brother Gibbs, that will never do." "But it WILL take them out." Brother Gibbs wanted to hold out for this point. But, of course, they could not see the value of that step without coming to understand the whole arrangement concerning the harvest. You see that would be a grevious mistake to make.

Well, the good old brother went out in the work and he was canvassing at a home where the lady had a sister in the truth and she knew something about it. And after he got through with his method she said, "By the way, Mister, didn't Pastor Russell write that book?" "What is that any of your business? What did you bring that up for? I am telling you what is in it. Now don't bring that up." That was some years ago. It seems to me from what I can hear of the colporteurs in the service at the present time that telling the people that this book is written by Pastor Russell is a great advantage rather than a disadvantage.

So you see there are many things beginners must keep in mind that perhaps the older colporteur does not need any advice on whatever. However, the one thought that we must always keep prominently before us is this, that we are not ordinary book agents going about troubling the people and trying to get their money easily from them, having something that is of no value to them. We must not let ourselves get the viewpoint that the world gets in this matter. If we do we have the Adversary's viewpoint of our work. If the Lord Jesus himself and if the apostles permitted themselves to get that point of view, how quickly they would have given up the work the Lord had given them to do.

I remember when I was in the work that point of view would force itself upon me. In those days the headquarters were in Allegheny, and our Pastor had more time to talk with us than he has now. I used to go to see him every two or three months and tell him about my troubles, and in a fatherly way he would endeavor to comfort me and give me advice, and one of the special points he always went over was the same point, and I can see today the wisdom of the course that he followed. My tendency was to occasionally take a day off, bye and bye two days off, and then a week and go and visit a class, and the special point he endeavored to make me see was this, that we must observe order in this work as we would in every other kind of work. There was the one point I lacked—order in the colporteur work, endeavoring to have definite arrangements and regulations in the work. I would go out and work when I felt like it, and if I didn't feel like it I didn't go out, and the Devil saw to it that I didn't feel like it very often, and as a result I lost many valuable hours in the Lord's service. He suggested to me that I work one hour in the forenoon and one in the afternoon. Oh, yes, I could do that. Then he said, suppose you begin with two hours in the morning and two hours in the afternoon, and see to it that you spend two full hours in the morning and two in the afternoon, and after you work along at that rate for awhile then try two and one-half hours in the morning and two and one-half in the afternoon. And then after that try three in the morning and three in the afternoon, and then after you have put in a full day you will find your work will show good results. And I found it to be so. So we should have order in the work.

Now then, I would like to mention a few other points in connection with this branch of the service. A great many colporteurs at the present time may have a feeling, "Oh, well, now the harvest is over and there is not as much necessity for me to continue in this branch of the service as in the past." I do not think, dear friends, that this is the proper point of view to take. The harvest is not over. We must all be satisfied on that point it seems to me. "Well, the time that we thought in which the harvest work was to be accomplished *has* gone by, but that does not change the facts of the case for a minute. It seems to me if we look at this matter of the parallels there are many points that suggest themselves to our minds. There are certain things we have overlooked in the past, and I understand that perhaps our Pastor will have some explanations to make along this line here at this convention or shortly through his pen. However, I am not going to anticipate anything he has to say on the point, for I haven't learned what he is going to say on this thought occurred to my mind.

We have figured out on the basis of the parallels that inasmuch as the Jewish harvest began with the baptism of our Lord and ended forty years later, in 70 A. D., of course the harvest of the Gospel Age would be likewise forty years long, that it began in 1874 and would naturally end in the fall of 1914. But it seems to me, dear friends, that the harvest work did not begin with the baptism of our Lord in 29 A D. You know there are certain preparations necessary before the harvest work is really under way. I spent the most of last summer on a farm. I knew when the harvest time would come. But one day my father-in-law said, "Let us go out now and get out the reaper and the mowing machine and fix them up." "Why the harvest is not yet, isn't it at least a week or ten days?" "Yes, but we must get the tools in order, get everything ready." It would be a necessary thing to get the tools ready for the time when you must cut the wheat. So our Lord began to select those who began to carry on the real harvest work, began to select them and get them ready as instruments that he was going to use to carry on the harvest work. Then the harvest message had with it an invitation to the consecrated to come to the Lord and engage in his service and run for the heavenly prize. How could the Lord extend this invitation in a definite and clear manner until the way was open? You know the door into the heavenly kingdom was not open until three and one-half years after the Lord's consecration and baptism at Jordan. The Apostle Peter took the key and opened the door on the day of Pentecost and the invitation went out. You know there was another way open for the Gentiles three and one-half years after that. So with this in mind, the harvest work so far as the Jew was concerned began in a definite way three and one-half years after our Lord was baptized at Jordan, and then went to the Gentiles three and one-half years later even than that. So if we take that point of view in considering the parallels, the harvest work did not begin in 1874, but the chief reaper appeared on the scene to get the tools ready, to select the workers, to organize the work. And so we think three and one-half years after that, sometime in 1878, the harvest work would really get well started, and then in the year 1881 it would branch out even in a broader manner than it did in 1878. In 1881 the Watch Tower Bible and Tract Society was organized and definite arrangements were made then to start out the harvest work. And the first stroke apparently made in the harvest was to give out "Food for Thinking Christians," and you know that is a matter of history, how I believe thousands of copies were given out all over this country and in Europe in one day by the District Messenger Boys, arranged by Pastor Russell. Evidently the harvest work got well started there. Now if that is a proper view of the matter we are still in the harvest time, and after the fall of 1914, there would be three and one-half years of the harvest work, and even perhaps we might add another three and one-half years in which there would be something done. However, the opportunities of engaging in the service are just as great and even greater than ever before from the simple, fact that the people are in an attitude of mind to listen. And so the Lord points out to us there would be two lines of work going on in the harvest. The angels or messengers would be seeking to gather the wheat, and there would be another message that the Lord would send which would have to do with the binding and burning of the tares.

Now, of course, there is quite a difference in harvesting tares and harvesting wheat. We find those that go out to harvest the wheat must work for nothing and pay their own board, whereas those great men that conduct the harvest work of the tares get $900 or more for nine months' work. So it is not so attractive to go out in the wheat field as in the

tare field The tare masses confer great honor upon them and they get the front pages of the newspaper, but the poor wheat harvester in a quiet way goes from house to house and looks for the wheat. The wheat is mighty scarce and the tares are mighty plentiful. The tares you see are being gathered in greater bundles. But do the Scriptures say the harvest worker in the wheat field will get wages? Oh, yes. "He that reapeth receiveth wages." What kind of wages do they get now? Oh, they get rich spiritual blessings that are of more value than $100 a month could possibly be. We are getting spiritual blessings now in the way of special fellowship with the Lord and development of character, but bye and bye, dear friends, we are going to get the full fruition of our reward. You know the Apostle Peter inquired about this of the Master. "What are we going to get, we who have left all and followed you?" You remember what Jesus said. Those who have left home and business for my sake and the gospel's are going to receive a hundred fold here of blessing and in the world to come life eternal. That is what we are offered, the glorious reward of life eternal, the divine nature. There is not any company, organization or combination of men on earth today that can offer you and I human life for what we will do for them. But the great God who is from everlasting to everlasting, who possesses life in Himself, has power to give it to us, and He has offered to you and me life eternal as the wages we will get. When it comes to a matter of reward, we see at once that we have precious promises, those that Peter referred to, given unto us whereby we might become partakers of the divine nature. Oh, dear friends, isn't it so hard to remember that on a hot day? I know it is. You know when we come to a convention we get so close to the Lord. Isn't that true of all our experiences? We come to the convention and feel happy and near to the Lord. But when alone and amid our trials, how hard it is. You can't look with your natural eye on the Lord's face; you don't see any sign of recognition or approval. He is very near, but we can't see him. So when we go out in the service we don't see the Lord near us. We don't see the smile, but we know we are in the Lord's service, and moreover He is near by to be with us, to comfort and to bless. We know this by faith, and that He is over-ruling all of our experiences. And doesn't the Word say, "This is the victory that overcometh the world, even our faith?" The world will tell us that our profession is not connected with the Lord's work at all. God's word tells us it is. Are we going to take the Lord's view of the matter, and thus by faith overcome the world?

We have opportunities and privileges over and above those of any other period in the past. You know when we go about with the work now we have something to tell the people we did not have before. "Well, won't they tell us our dates have failed?" We would be very glad for them to bring up those dates. Not long ago I was visiting my brother-in-law, who is a minister. He said, "Some time ago you were hoping to be with the Lord in 1914?" "Yes." "Well, aren't you disappointed?" "Yes, sir; I am just about as much disappointed that I am not with the Lord as you preachers are that the time of trouble we told you about beginning in 1914 did begin there." Well, how do we go about with this work concerning the chronological data of the Bible? We tell the people and truthfully that we are looking AT the things we have been looking FOR for the past twenty-five or forty years. Upon authority of the Word of the Lord respecting the chronology we believe that the Gentile Times ended in the fall of 1914, and beginning shortly after that date the present Gentile institutions began to disintegrate and go to pieces. We believed that for years, and we looked forward to that particular time, to that date, and believed that those things would begin to take place then. And as a result of our faith in this message we were willing to arrange our affairs to go into this harvest work and do what we could to tell the people of what was coming. And so we sacrificed and suffered and labored to that end. Is this a time to throw all the matter up? My dear friends, if we had faith in the chronology concerning what was to take place, what should characterize our conduct now that we are looking at the things that did come? And as Peter says, seeing that all these things we are looking at shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?

The Apostle Paul in referring to the same matter in the 12th and 13th chapters of Hebrews goes on to tell us about the shaking of the present institutions. Paul says the great God of heaven is going to shake not only the earth, the civil and financial and political institutions, but the heavens, the ecclesiastical also, and everything shakable, everything not based on equity and love, will have to be shaken up and taken out of the way to make way for institutions that will be based on righteousness, justice, love and truth And the apostle goes on to say, Seeing then, brethren, that we are about to receive a kingdom that will not be moved what ought we to be doing? Oh we should be serving God with reverence and godly fear, for our God is a consuming fire And the fire that shall consume these institutions is even now kindled, and we will hear something more about that this afternoon when our Pastor will tell us about "The World on Fire."

In the next chapter the Apostle goes on to give some very timely advice. In the first verse: "Let brotherly love continue," implying that there would be some tests of our love at this time. Then he speaks about moral conditions and we realize there are some being tested on that point. But the point I want to especially mention is in the 5th verse, a more recent, a rather Twentieth Century test: "Let your conversation be without coveteousness." The love of money I tell you that comes home now. There never was such a time when there were such glorious opportunities to make money as now, and the tendency is for the colporteurs and others working in the harvest to give up the work and go out and make money. Why? "Oh, we need to fix up our homes and we need to have a few extras." Perhaps we could have these extras, but I tell you the next clause in this verse goes right after us—"BE CONTENT WITH SUCH THINGS AS YE HAVE." If we were content before 1914, why can't we be content now? You know I am as bad as the rest of you; I am talking to myself too. Be content with such things as ye have, is the message, for the Lord says, I will never leave you or forsake you. There are the promises. I want to tell you, dear friends, that comes home right now.

So the harvest work is still on. We are living in a time, dear friends, when the people are ready to listen. They are distracted today, they don't know what to think of the present situation. Many of them have become so unbalanced and excited as to make them insane. Here we have a message that explains the situation, not written since, but thirty years before. Now then, if we can accept the information furnished for us by the Prophets and Apostles and the Lord concerning the events that were to take place at 1914, cannot we accept the same source of information concerning the events that are to follow? So Peter says we are looking on the present institutions going to pieces. We see many things going down that are all right in themselves so far as we can see. How should we feel about it? Should we feel worried? No, says Peter. Because according to His promise we look for a better order of things, "a new heavens and a new earth wherein dwelleth righteousness." The apostle is quoting from the 65th chapter of Isaiah where the prophet of old said, "For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be glad and rejoice forever in that which I create." Why? Because that new order of things will bring deliverance to all the families of the earth. Then in this connection the Prophet goes on to tell us how the new order will be better than the present. He says they will build houses and live in them. They can't do that now. The man who builds a mansion now can't get in it. He might go in the cellar to do some repair work and then he gets out. The working man who produces things today does not get the fruit of his labor under present evil institutions. But we look for a new order wherein dwelleth righteousness.

Now then, dear friends, we are looking at the dissolution of the present institutions. Seeing then we are looking at these things, what manner of persons ought we to be, says Peter, and I ask the question today, dear friends, what manner of persons are we going to be?

Consecration Service by Pastor Russell

I AM pleased to be with you this morning, dear friends. I am glad to hear that you have been having a good convention so far, and I trust that the Lord's blessing will be with you to the close of the convention. Our first part on the program is the consecration of the children. And I think I shall give a few words on that subject, because some do not yet clearly comprehend what is signified. We are not endeavoring to introduce anything new, dear friends. And while it is true that nothing in the Bible directs us to consecrate our children, it is also true that nothing in the Bible directly commands us to consecrate ourselves. It is a privilege to consecrate ourselves, and it is a privilege to consecrate our children, and this consecration may either be done privately or publicly. But in the case of our own consecration the Lord gave an outward form by which it was to be confessed, namely, by water baptism. Thus we confess what we have done in our hearts. But in the case of our children it may be a consecration that we may make to the Lord in private, in our homes, or it may be something done in public. And the question is, why might it be done in public? And the answer is that the Bible gives us an illustration of this matter.

I remind you of how in Jesus' day children were brought and Jesus desired to bless them. That is exactly what we expect to do this morning, to signify God's blessing on these children, not that we are competent to give a blessing, but we are competent to present them to the Lord. In the case of our Lord, you remember, He took the children in His arms, not that the arms give any blessing, so today we will touch each child on the head, not that we convey any blessing, but it makes it a personal matter.

And so, dear friends, this matter of consecrating of the children, we believe, is one that proves helpful. Jesus did not decline to receive those that were brought to him. Neither should we. And inasmuch as it has been a custom among various Christian people, and some of us before we came to a knowledge of the Lord's word more fully, to sprinkle the children and call this consecration, and call this baptism, so it is today. Many feel that they ought to do something with the children by way of giving them publicly to the Lord, and we believe there is something in this practice today, something analagous to the matter Jesus sanctioned. And if these parents choose to present their children, it is their privilege, and if other parents choose not to do so, that is their privilege. Nobody is to be criticised, but each allowed to do his or her will in the matter.

We have found, dear friends, that in some instances a great blessing has come to the parents in connection with the consecration of their children. They have remembered it afterwards and it has been a blessing to them. I think of one place where I visited some years after I had been there a first time, and the father said to me, "Did you notice the little boy? This is John whom we consecrated at such a time when you were here. And ever since that, Brother Russell, I want you to know he has been living a good life, trying to be Jesus' boy." And the little fellow looked up as much as to say, "Ah, yes, that is right, everything papa says; I know what it means to be Jesus' boy and on the right way." And so it proves a blessing to the children. I can look back at my own boyhood days and think of things impressed upon me. And I think also, dear friends, that the parents receive a certain amount of blessing through this consecration. It seems as though it brings to them a fresh appreciation of what they have already done, what was their duty. It was the duty of every Christian parent to consider their children as belonging to the Lord and train up those children in the nurture and admonition of the Lord. But now having made a public consecration of the child, the matter is impressed still more, and they feel more deeply their responsibility to that child. He has been given to the Lord in an open, formal way, and parents, I believe, are made more careful in respect to their conduct in the training of the children.

PRAYER UPON THE CHILDREN—*By Brother Russell.*

Our Dear Heavenly Father, we thank Thee for the privilege we have of coming to Thee through our Lord Jesus Christ and presenting ourselves living sacrifices to follow in the footsteps of Jesus. We thank Thee that Thou hast opened up this way for us through the precious merit of Thy dear Son. And we thank Thee now also for the privilege we have of bringing the very best we have to Thee, presenting them to Thee and asking Thy blessing upon them. These dear parents have brought the fruit of their own bodies, that which they prize more than all things of this earth, and we ask Thy blessing upon these children and upon the parents as they seek to train these children in the nurture and admonition of the Lord, and pray that in their efforts they may find a blessing on their own souls. Bless these children, oh, Lord, as Thou seest best. We are not wise enough to specify in what way Thy blessing shall come, but we prav Thee, the Wise One, to give what is best, whether sickness or health, whether poverty or wealth. We pray for these children, asking all in Jesus' merit. Amen.

Some Sample Testimonials

BROTHER DOCKEY, LEADER: Our songs and testimonies should be along the line of I. H. S.—"In His Steps," or it may have a number of significances. It means in plain English "I Have Suffered." It has been interpreted to mean "In His Steps," because if we follow in His steps it means suffering, as the Apostle says. Now, our testimonies are to be along this line, and I am sure it is a very interesting subject for us to testify about—what you have suffered for Christ's sake, for righteousness' sake, for the truth's sake. In giving testimonies of this kind we are inclined to go away back perhaps to our early sufferings. Perhaps it is because they made the strongest impressions on our mind. But let us try to relate our most important sufferings, this morning, and not give too long a story, and let us not look away back, but give up-to-date testimonies.

A SISTER: Dear frineds, I am rejoicing this morning that I am able to walk in His steps, and my experience of late has been that these sufferings that I have been passing through are becoming more and more light afflictions, and I am glad that I can feel that the sufferings of this day and all the days now are only light afflictions compared to the glory of the future. We are here and listening to the encouraging words from different ones. A sister spoke to me as I came here Saturday morning, giving me such a beautiful thought, that I feel it will be with me to the end of the day and we can keep our records clean. Every day we can go to the Heavenly Father and ask His forgiveness, for all past sins, and that is a grand thing for me and will help me to the end of the way.

A BROTHER: I thank God this morning, dear brethren, and I do rejoice this morning according to my physical health the Lord has permitted me to be here. It is a great joy to be among the Lord's people. I am glad today I have learned to walk in His steps. I have learned of the ransom price that is for me, even for me, a poor worthless sinner I was before, that He has brought me out of darkness and into the marvelous light. When I came to the Lord I understood that I was to take up my cross and suffer with Him, and the desire of my heart today is to live to that end that I may suffer because of what the Savior has done for me. I praise the Lord that He gives me strength to do the things which are for me to do, and I want to do it with a loving spirit and with humility the best I can.

A COLORED BROTHER: Brothers and Sisters, I am very glad to be here this morning and add my testimony. I cannot find words to express my gratitude toward the Heavenly Father and the Lord Jesus Christ for the blessings I have received in fellowship with the Lord's people. The subject of suffering: When I compare my sufferings with that of the Lord Jesus Christ and that of other saints I feel like saying, I am glad to suffer for Christ's sake, and then I think of the words of St. Paul, "My grace is sufficient for Thee." His grace is sufficient for all His children, and my desire is that

I may continue in Him. I ask your prayers that I may be faithful unto death and have the crown of life.

A BROTHER: My greatest test along this line of suffering is being misunderstood by the friends. I am very sensitive and don't like to be slighted. I feel, What have I done, or what did I say to offend them? My desire and prayer is to have that sympathy more and more as I go along so that I will not do anything displeasing to the Lord.

A BROTHER: I am very glad the chairman has excluded from our testimonies the suffering of years ago. I am glad indeed that the privilege of reigning with Christ is dependent upon our suffering with Him. I am glad to know that joint participation in the sin-offering is indeed a great privilege. I find it a great privilege to set aside these things that constitute an acceptable sacrifice in God's sight. I have much pleasure in bringing to you the love and greetings of the Mattoon, Illinois, and Terre Haute, Indiana, ecclesias.

BROTHER DOCKEY: Dear friends, I have had the privilege of reading many postal cards coming to the Society along the line of "I. H. S." All are quite interesting, but some more than others. The most interesting are those that relate a SPECIFIC suffering some one is going through because of faithfulness to the Lord. So try this morning to speak not along general lines, but tell what you have suffered lately.

A SISTER: Dear friends, I want to thank my Heavenly Father for the few things I have suffered for Him. The other afternoon Brother Kuehn gave us an opportunity to testify, and I had such a beautiful testimony and yet I didn't have the courage to get up and testify in front of the Lord's people. So I made up my mind I would not miss another opportunity, and so I am thankful I have the privilege of sacrificing for His name, and just at the present time He is arranging that I have the privilege of leaving some very dear to me and go into the grand service, and I want to thank Him for His wonderful goodness to me for the privilege I have.

A BROTHER: I have a message from Utica. They send their love and greetings to the dear friends gathered here from all over the country. I would like to say for my testimony, friends, that if I was to write my testimony in book form it would be a large book. I want to say with Paul that I count these earthly things but loss and dross.

A BROTHER: My sufferings years back were principally while in the colporteur work meeting people opposed to the truth, and the ministers who were very antagonistic toward the truth. But of late it has been more from one who is very dear to me—my own wife. If she were here I don't think I would mention it. She misunderstands my motives at times, and that makes quite a good deal of friction. But I believe that is a proper thing for me at this time, and I believe the Lord sees I need that experience, because it will mellow my character more than it would have been. So I thank the Lord that He is giving me just what I need.

A SISTER: Dear friends, I am very thankful for the privilege of walking in Christ's footsteps. Of late I am getting to feel more and more the malice and hatred of those who think they are doing God service, especially those near and dear. While not suffering outwardly, I think my sufferings have always been in laying down my human all. But I thank the Lord He is giving me more patience along this line, and He is working more and more in me, and preparing me for the future.

A BROTHER: I want to say that I appreciate the testimonies of the dear brothers and sisters. I only wish they would talk a little louder. It is very hard to hear. My testimony, dear brethren, is that I am greatly rejoicing in the blessed privilege of following in the footsteps of Jesus my Lord. The more I follow the more I can appreciate and rejoice in the privilege of suffering with Him. Now, my flesh thinks it has suffered a great loss in coming to the convention, and had to endure a little hurt also, but that is not the suffering really that I want to testify about. It is the sufferings with the Lord, being misunderstood by others, and so on, not only suffering for Christ's sake, but suffering as our Lord suffered, by doing the will of the Heavenly Father. I desire to more fully appreciate my privileges of suffering with Him, for I know the end of the way will mean, eternal life and I will appreciate your prayers that I might continue to appreciate my privileges.

A BROTHER: I am truly grateful to my Heavenly Father that He has given me the privilege of suffering with Him that I might develop a character like His son. I am grateful for all the truth He has given me at the present time. I desire the prayers of the friends that I may be more faithful.

A SISTER FROM DETROIT: Dear friends, I am glad to be here today. Regarding suffering, I look around here and wonder if I have had any sufferings. The sufferings I have had have been right in the truth and more immediately at home. My home folks seem to be very bitter against the truth, but I am thankful for that. It is my desire to suffer and I want to receive it joyfully.

A SISTER: I praise our Dear Heavenly Father for the privilege of suffering just a little for Him. I praise Him that I have had the privilege of coming to this convention. I have suffered along the line of little oppositions to my coming, but the Lord opened the way, and I am sure His blessing is here, and I am so thankful that the blessings He has far more than compensate for the sufferings I have had. I am thankful too that the sufferings are but light afflictions which last but for a moment, and I want to be found faithful in the Lord and feel that right in the depth of my heart I would like to do His will and make my calling and election sure. I ask an interest in your prayers.

A SISTER: I want to tell you how glad I am to be here this morning, and I know the Lord has given me His blessing. My first convention was at Niagara Falls, and I thought it was surely grand, but the way has grown brighter since, and I want you to pray for me that I may always be faithful.

A BROTHER: I want to say to you this morning that I am happy in the Lord. I am so thankful for the testimonies I have heard. So far as suffering is concerned, I realize that I have been educated in the School of Suffering, but of course I didn't get all of it. And while I am expected to suffer more, I want to remind you of the brothers in the war zone. They are learning discipline, and they are demonstrating that they are not the King's soldiers. We sang this morning, "As I a soldier of the cross?" and we are, but we are not the King's soldiers. We can praise Him for these sufferings. You know we sang a hymn the first day, "His arm supports us well," and I do thank Him this morning for His wonderful love. In the 17th chapter of John and the 10th verse He says (and that was in His wonderful prayer to His Father), "And all are thine, and thine are mine, and I am glorified in them." So in this suffering Christ is being glorified. I want you to pray for me that I may not wander from this narrow way.

CHAIRMAN STURGEON: We all realize that we are in the School of Christ and are therefore trying to learn our lessons as we come together. One lesson is that we do not want to make one announcement from the platform that is not necessary, and to make the announcement just as briefly as we can. Therefore the lesson is LISTEN when they are made. They mean what they say. That is No. 1.

When we ask for a person in the audience that means that that is an opportunity for that person to serve. If he is not there he loses his opportunity. Is Brother D———— in the audience? (Response—"Yes, sir.") We called for him yesterday and he was not here—second chance.

As Brother John G. Kuehn being quite a large brother, one of the largest at the convention, we would like to appoint him as a kind of a floor manager. He looks like one, and he will make us behave. And we would like to ask him to be much in evidence in the rear of the house, and so far as possible, all over the house, spread himself everywhere, and we won't think he is trying to show off, but attending to his business. So if anybody talks and interferes, don't say a word to them about it, but just slip up to Brother John Kuehn and say, Somebody is talking.

And right in the rear of the house we are going to have a little table placed and have an Information Bureau. Some call it "inflammation." And that bureau is supposed to know everything—except the things that it ought not to know. But it perhaps will know much about the convention and so forth, and we would like to ask Sister ———— to be the information Bureau from now on, and we will have the table and the chair just in the rear.

We hope that at the post office you may be able to get all your mail, have everything of that kind handled properly, but not during the sessions of the convention. The program has already been made and we trust it represents the Lord's

arrangement, and therefore we don't want anything else to be going on while the convention is in session. So everything is closed during the sessions of the convention. So all post office matters and information matters and book matters and all other things of the kind will have their place between sessions.

The brethren still have that nice place up there for writing and talking, and so on, but provided everything is not just right be sure to see Brother Kuehn. Lay it all on his broad shoulders.

Here is a pass some brother has lost. * * * * * It will be restored to him when he repents and believes and calls for it.

A great many of the friends are wanting to know about this and that and the other thing in the Society's work, and we would like to say the Society is still operating down in Brooklyn, 13-17 Hicks Street, and anything addressed to them down there will, if Uncle Sam will do the work, reach them on time. So just write in things that ought to be written in connection with the Society's work.

With these few brief, but we trust necessary and important announcements, to which you have given very close attention, we express to you our hearty thanks, and ask to have your kind co-operation to make this the best convention perhaps we have ever had.

Hymn No. 325 was sung.

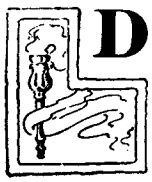
Manna Text (Matt. 6:33) read by Bro. Sinclair.

The Vow was read by Brother E. D. Stewart.

Morning Resolve by Brother Whelpton.

Hymn No. 105 was sung.

Discourse by Bro. J. F. Emerson. Subject: "THE DEPOSIT OF THE RANSOM"

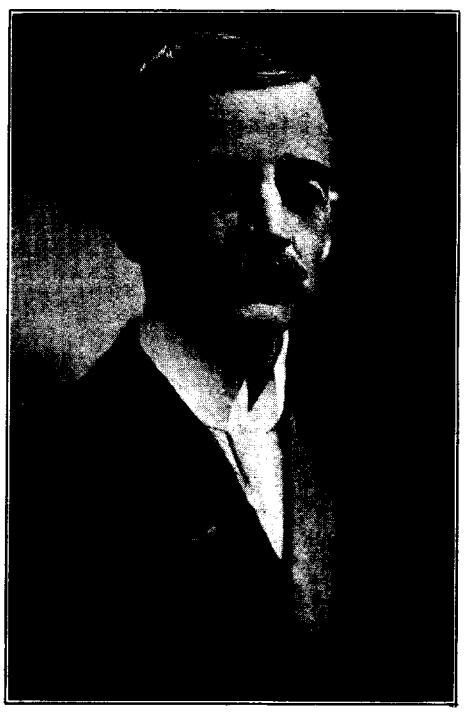


DEAR Friends, we would like to read the 46th verse of the 23d chapter of Luke, which we believe is in perfect harmony with what our brother has said regarding the paying of the price. "And when Jesus had cried with a loud voice, he said, Father, into Thy hands I commend my spirit." He is quoting as it were the words of David found in Psalm 31:5: "Into Thy hand I commit my spirit." Now, dear friends, this statement of our Lord we understand to be a corroboration of the thought that he there at the time of his death deposited in the hands of Justice the ransom price for the world, because that is what the word "deposit" means. It means the laying of something down or putting into the care of another, while "pay," means to discharge a debt, to give an equivalent, and the word "pay" signifies that such a debt has been discharged, has been fulfilled, that the proper equivalent has been turned over and the transaction has been completed. So as our dear brother has said, we can see in a sense our Lord Jesus did pay the ransom price in that He did put an equivalent in the hands of Justice, but in another sense He did not pay it in that the transaction has not yet been completed. Otherwise the world would have been turned over to the Redeemer and the time for restitution would have arrived. But as none of Adam's posterity have had the privilege of restitution to perfect life, that which the ransom price when fully applied will secure for the world, it is considered quite proper to say the ransom price is still on file.

Some one may ask, "Why is it that this, the ransom price, was given over 1800 years before the release could come?" The Scriptures indicate that God in His great plan had provided that enough of Adam's posterity should be born into the world to properly people it, and that they could not be released from the sentence of death under which they came because of Adam's sin until all had had an opportunity to profit by the needed lessons in the experience with sin. And so our Savior could not complete the transaction at that time because the time for the release of the world had not come.

Some one might say, "Has anything been done with the ransom price during that time?" We would say, Yes. As our brother suggested, God in His great plan has provided that the restitution to human perfection should come through a class, a mediator class, of which our Lord Jesus should be the Head, and that in order to be one of this mediatorial class it will be necessary for them to sacrifice all of their human interests, yea, even life itself, human life. Our Lord Jesus was perfect. His sacrifice was acceptable. And as the Scriptures indicate, His associates, those that would be associated with Him as the antitypical Seed of Abraham, for the blessing of all the families of the earth, would be required to make a sacrifice of their human interests and life. But as they like the rest of humanity were under the condition of death through Adam, because of inbred sin, it would be necessary for them to have some means whereby their sacrifice could be made acceptable. And so our Lord Jesus' death formed the basis whereby God could justify the repentent believing sinner and still be just. And so, dear friends, the ransom price was placed in the hands of Justice over 1800 years ago, that this basis for their justification might be provided. And we remember, dear friends, that this company when completed will be the Mediator of the New Covenant, and we also remember that this was pictured in Leviticus by the provisions made under the old covenant, the day of atonement sacrifices.

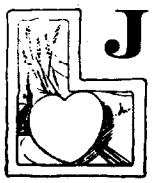
We remember that the bullock, which was a type of Christ, was sacrificed first, and therefore became the basis of the Atonement Day sacrifices, and later the goat, the "Lord's Goat," which in the antitype is the Church, was acceptable, and it was sacrificed. And we remember the blessing of the law covenant could not come to Israel until the covenant had been ratified by the blood of the Atonement Day sacrifices. And so we understand it will be the blessings of restitution which come by the payment of the ransom price for the world, which Christ provided; but it has been provided that it will have to be paid in full before the blessing can come to the world. In other words, we would understand that the sacrifices, not only the antitypical bullock, but the antitypical goat, will have to be completed before this blessing can come. Then the Lord Jesus will come forth to bless all the families of the earth.



And so, dear friends, we can see why it was necessary for our Savior to die over 1800 years ago, in order that His death would be a basis whereby the members of His body could be justified, and whereby the blood of the New Covenant could be provided. And you remember the Apostle tells us that we as a church, as members of the Body of Christ, all have communion, or common union, in this blood of Christ, and we read also that the death of our dear Lord Jesus was surely for the New Covenant, that is, it provided the means whereby the blood required to ratify this New Covenant could be furnished. Dear friends, we ought to ap-

preciate this great privilege we are now enjoying, this privilege of becoming joint-sacrificers with the Lord Jesus Christ that we might be associated with Him as the channel for blessing all the families of the earth. How glad we ought to be that this ransom price has not yet been fully paid! Otherwise we would not have the opportunity to be associated with our Lord Jesus in this great mediatorial work. Dear frineds, when we realize what the reward of this is going to be, that we are to be joint-heirs with Christ Jesus if so be we suffer with Him, how thankful we should be, how our hearts ascend in thankfulness to the great God who has made such a wonderful plan not only for the Church, but all the families of the earth.

Discourse by Bro. E. L. Dockey. Subject: "THE IMPUTATION OF THE RANSOM PRICE"



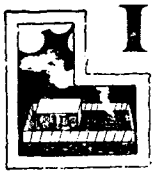
JESUS CHRIST appeared in the presence of God for us." There is where the imputation began. Those terms, "pay," "deposit," and "impute" are commercial terms we might say, and we have to more or less look at the subject along this line. I shall not try to define the previous terms along these lines because it has been done. I shall only define my term and after having done so, let us look at this matter from a chronological standpoint and see if we can't get the matter straight along that line. The word "impute" in the New Testament comes from two Latin words "im" (in) and "putare" (to reckon). Impute, therefore, has reference to a reckoning unto, or as translated in the Diaglott "account." When we speak therefore of imputation we must think of a reckoning process, not reckon as some people use it, signifying "I GUESS," but reckon in a commercial sense, to account in a commercial sense.

We understand that the depositing of the ransom price began at the Jordan River when Jesus made a consecration of himself and he began to lay down his life. There the deposit began and the deposit was fully made when he said, "It is finished." We look at it from the chronological standpoint. The deposit began at the Jordan River. It was completed at the cross, all the ransom price was laid down in the hands of the Heavenly Father, committed to His care for a purpose. That purpose became evident when He appeared in the presence of God for us. There the deposit was made available, we might say, for those ready for it, for those who had consecrated themselves to the Lord and were following the Savior, had been following Him for three and one-half years. It became available for them then, when He appeared in the presence of God for the Church. There we might say the imputation was made for the whole church, and those who were ready for it, the Apostles, and others of course, received it at that time. The merit of His sacrifice was applied unto them. They were justified unto life, and thus they appeared right in the presence of God, were made sacrificers and acceptable in His sight. This accounting then, this imputation, began when Christ appeared in the presence of God for us, and it has been continuing on down this Gospel Age, this process of reckoning, or of accounting, of placing the names of those who made a consecration and whose consecration was accepted, of placing their names in the Book of Life.

We might think of it in this way: that when Jesus appeared in the presence of God for us, He opened up an accounting book and placed in there the names of those who were ready for this justification, and applied a sufficient amount of His merit to make us appear righteous in God's sight to cover up our imperfections of character, make up a certain per cent we lacked. This work of accounting we know was for 3½ years confined to the Jews, those who made themselves ready and were receiving the Savior, and repenting, and so on—their names were placed on the Book of Life, and the reckoning therefore was for them only. But we know that when the Gospel went to the Gentiles, when the high calling was opened up to them, the Gentiles also received this privilege of Christ's merit, that of His merit there was an account for them. Their names also were placed in the Book of Life. We know Cornelius and his family were the first Gentiles to have their names thus written, and have the merit of Christ accounted to them. This work has been going on during the entire Gospel Age. We know that very likely a large number were received into this Book of Life at the beginning of the age, that through the Dark Ages there were few comparatively whose names were placed in the Book of Life, in this book of accounts, and that very likely down at the end of the age there are a great many placed in this Book of Life, so that by this time the numbers whose names are in the Book of Life, to whom the merit of Christ has been imputed or reckoned unto, not given, not fully applied, but reckoned to them—this book is without number because all those who have made an acceptable sacrifice unto the Lord are placed there, and that includes all of those who will make their calling and election sure, and those who will finally be in the great Company and second death. This is a great Book, not composed of paper or some other article, but we know that the Lord is a great mathematician, a great accountant, and therefore this work of imputation, this work of reckoning, this work of accounting, has been going on for 1800 years. So far as we know we are down near the end of the age. So far as we know still more names are being entered in this Book, in this accounting, still more have the privilege of the merit of Christ's sacrifice, in order that they may be acceptable sacrifices. Now then, this work will continue until a sufficient number have been entered, and that the Little Flock might be made complete, and all the rest might make their calling and election sure, or either go into the Great Company or the second death.

The previous speakers spoke about appreciation. I shall not speak much along that line, although we highly appreciate this wonderful arrangement the Heavenly Father has made through His son that we might have the benefit of His sacrifice by imputing, by accounting, and that we are thus enabled to walk in the Narrow Way of self-sacrifice and attain to the divine nature by means of this, instead of being perfect human beings if the price had been paid at the beginning of the age. Let us appreciate this more and more as we think upon it, and also appreciate the fact that others appreciate this wonderful merit, this righteousness of Christ, that is accounted to them. This book, we believe will soon be closed. The last members that will be accepted into the probationary Body of Christ will have been entered and the new arrangement will begin of which our brother will speak.

Discourse by Bro. P. S. L. Johnson. Subject: "THE SIN-OFFERING"



I HAVE the task, dear brethren, this morning of condensing seven discourses on the subject into one, and as I was thinking it over I thought I would not do that, because the matter would be so brief as to be unintelligible. Therefore I thought I would pick out some thoughts to help us understand the subject.

Our understanding of the sin-offering is that it consists of two parts, the humanity of Jesus and the humanity of the Church. We may speak of it as one sin-offering, considering it as a whole and consisting of two parts, or we may from the other standpoint speak of it as two sin-offerings. It depends on the view. Either or both are correct.

In the first place we want to prove from the Bible that the Scriptures do teach there are two sin-offerings or a sin-offering in two parts, the humanity of Jesus and the humanity of the church, and we want to confine ourselves to the passages in which the sin-offerings are directly referred to and not indirectly.

The first text we want to use in proof of this subject is found in Hebrews 13:10-13: "We have an altar, whereof they have no right to eat which serve the Tabernacle; for the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jess also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing His re-

proach." In this Scripture the Apostle is contrasting two priesthoods, two tabernacles, two sets of sacrifices and two altars. We the priesthood of the Gospel Age have an altar whereof they the priests of the Jewish Age have no right to eat. They have no right to share in the privileges of this altar. Those who served the first tabernacle, as long as they are occupied in the type, had no rights in the privileges of the antitype. Now then the Apostle proceeds to give proof of that, for he adds: The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." We notice the Apostle here uses the word "beasts" (plural); and "bodies" (plural). So there are at least two sacrifices that he speaks of as being necessary for the cancellation of sins. "The bodies (plural) of those beasts (plural) whose blood is brought into the sanctuary by the high priest for sin are burned without the camp." He shows us that in order that there be a sin-offering there must be a burning of the bodies outside the camp as well as a taking of the blood into the sanctuary, Holy of Holies, for sin. Now this reference applies to but one Scripture, and that is the 16th chapter of Leviticus. Search as much as we may, we find that it refers but to this chapter and indirectly to the 9th chapter. And as we look at that chapter, we find on that day two beasts were killed, a bullock first and afterwards a goat. The bullock was sacrificed, its vital organs and the fat were placed on the altar, his carcass sent outside the camp to be burned, and the blood taken into the Holy of Holies to be sprinkled on and before the Mercy Seat in atonement for the sins of the Levites and Priests. Then in like manner a goat was sacrificed, his vital organs and fat put upon the altar of burnt offering and there consumed, its carcass taken without the camp to be burned, its blood brought into the Holy of Holies and sprinkled on and before the Mercy Seat in atonement for the sins of Israel.

Now then, we notive that atonement was thus made for Israel in its two parts,—the specially consecrated tribe in its two parts and then the rest of the people, two beasts for the cancellation of the sins of the two parts of Israel. Now based on that fact, that there were two beasts and only two, the Apostle Paul in verses 12 and 13 of our text draws two conclusions. He says: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Such and such having been done to the bullock, it was necessary that in the antitype such and such be done to the antitypical bullock. And since the bullock was sacrificed first, it was proper that the conclusion be drawn to its antitype first, and we find the conclusion drawn to Jesus, the antitypical bullock. "Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate." Now the expression "without the gate" is equivalent with the expression "without the camp." As long as Israel was in the wilderness and the tents around it, and outside the tents would be outside the camp. After they moved into their country and built cities the temple took the place of the tabernacle, the temple being the central object and houses around about it corresponding to the tents around the tabernacle, and the walls of the city corresponding to the outskirts of the camp. So "outside the gate" meant the same as "outside the camp." "That he might sanctify the people with his own blood suffered without the gate." Jesus' death therefore was in order to sanctify the people. Through His blood the justification of the people takes place, but they are justified in order to their sanctification. Then the Apostle having called our attention to this fact, thus referring to the first sin-offering, or to the first part of the one sin-offering, draws another conclusion and applies that to the Church as the antitypical goat. Notice how he does that; "Let us THEREFORE." Just as "wherefore" in the preceding verse draws the conclusion from the bullock to Jesus, so the word "therefore" connects something with the goat. "Let us go forth *therefore* unto him without the camp, bearing his reproach." Now just as the bullock was treated outside the camp, so the goat was treated outside the camp. To be put to death outside the gate in Israel meant to be a subject of reproach, an ex-communicated one. The Israelite put to death outside the camp was an ex-communicated one, and it indicated he had no part with the people any more. It was the most reproachful kind of death to be borne. Now, the Apostle tells us we are to undergo the same kind of reproach, for God has been pleased to allow the sin-offering to be called blasphemers—the greatest reproach. Thus the Apostle connects the Church with the goat. Just as the goat follows the bullock, so the Church follows Jesus, and endures the same kind of treatment as He did. The reproach of blasphemy comes upon them as a share of the sin-offering sufferings. Thus this passage serves to identify the Church with the goat as well as Jesus with the bullock, and thus we have proof before our minds of the two sin-offerings, or of the one sin-offering in its two parts.

Now we quote another passage to give the same thought. Hebrews 7:27. Speaking of the high priest, he makes this remark: "Who hath not need daily as those high priests, to offer up sacrifice, first for his own sins, and then for the people's, for this he did once, when he offered up himself." In order to see daylight in this passage, it is necessary for us to notice the contrast between the word "daily" in the first part of the verse and the word "once" in the latter part of the verse. "Who needeth not DAILY as those high priests * * * * * for this He did ONCE." It is impossible to understand this passage without seeing this contrast. The word "daily" is used frequently in the Bible in the sense of a day for a year. The Apostle's thought could be given with the word "annually." "Who needeth not ANNUALLY—" "For this He did once." In the type probably fifteen hundred times the typical bullock and goat were offered up. Now this frequent offering up of the typical bullock and goat is contrasted with the once offering up of the antitypical bullock and goat in this passage. Now notice there is not a contrast between the many sacrifices and one sacrifice, but the many OFFERINGS UP of *two sacrifices*, with a ONCE OFFERING UP of *two sacrifices*. That is the contrast in this passage. Let us keep that in mind, and if we do we will not have any difficulty in understanding the main feature of the text.

Now, having that thought in mind, the contrast between the frequent offering of the typical bullock and goat with the one offering of the antitypical bullock and goat, let us now proceed to another line of thought to open up this passage. Who is the one spoken of in this passage? Who is the "who?" We imagine most people would answer "Jesus." We answer that cannot be true of Himself, because if our Lord himself is meant he would be a sinner. "This He did once." What did He do once? Well, we must not be arbitrary. We must look to see what precedes the statement. What is it that precedes? "Who needeth not daily, as those high priests, TO OFFER UP SACRIFICE, FIRST FOR HIS OWN SINS, AND THEN FOR THE PEOPLE'S." If we applied that passage to Jesus it would mean then that he had sins of his own, of an individual sort, or he was individually a sinner. "First FOR HIS OWN sins, and then for the people's." That would be nonsensical from more than one standpoint. Not only would it contradict many Scriptures that teach us Jesus was absolutely sinless, but it would further be an impossibility, for if he were a sinner nothing he could bring would please God. He would have to have somebody to sacrifice for him. Therefore it cannot be applied to Jesus alone. To what high priest is he referring to? We see it is not to the Church's high priest, Jesus. It must be, therefore, to the world's high priest, Jesus the head and the Church his body. And when the passage is so understood there is no difficulty in explaining it. "This he did once." What? Offered up sacrifice first for his own sins and then for the sins of the people. Now, we see, brethren this passage would prove him a sinner if it referred to the Church's high priest. It doesn't refer to the Church's high priest, but to the world's high priest, and the world's high priest is Jesus and the Church. From that standpoint all is clear. The world's high priest in his head, Jesus, offered his humanity for the sins of the world's high priest in his body, and then the world's high priest in his head, and the body co-operating, offers the humanity of the body for the sins of the people. Now that is perfectly consistent. It makes the passage absolutely consistent with itself and all the facts as well as the necessities of the case.

This is probably the strongest passage of the Bible in proof that there are two sin-offerings or one sin-offering in its two parts. After the matter is reasoned out there can be no other understanding. "This he did once." What once? Offered up sacrifice first for his own sins and then for the sins of the people. It is the world's high priest referred to here and not the Church's high priest.

Brethren, for the sake of impressing the thought a little more clearly I am going to very briefly give the interpretation again. It is a very peculiar thing that when our sin-offering controversy broke out a leader of that controversy

on the other side used this passage as the basis of his argument. He overlooked the contrast between the words "daily" and "once" and secondly he changed the word "once" to mean "one." He didn't stop and ask what did he do once? If he had done so, he would have stopped his mad course of repudiating his share of the sin-offering. But he was evidently blind at that time. Let us see the contrast between the frequent offerings up of the typical bullock and goat and the once offering up of the antitypical bullock and goat. This he did once. He did that once which is stated in the preceding part of the verse. What is that? Offered up sacrifice first for his own sins and then for the sins of the people. This therefore proves that Jesus cannot be alone, the person spoken of in this passage. There must be someone else meant in addition. It is the Head and Body. It is the world's high priest and not the Church's high priest referred to. The world's high priest in his head offered the humanity of the head for the sins of the world's high priest in his body, then the world's high priest, in the head primarily, the body co-operating, offered up the humanity of the body, the Church, for the sins of the people. Thus, brethren, the passage is most beautifully clear and most marvelously strong in demonstration of the fact that there are two sin-offerings or that there is one sin-offering in two parts.

We take another passage that proves the same thing. (All the passages we are giving you on this point are in Hebrews.) This is in Hebrews 10:4-10: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do Thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law, then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second (So far, he refers to the sacrifice of Jesus alone), by the which will we are sanctified (the church) through the offering of the body of Jesus Christ once for all." Let us look at the interpretation for a moment. The Apostle calls our attention to the fact of two sin-offerings in the type, and shows that the type never could cancel sin, for it is impossible that the blood of bulls and goats should take away sin. The reason is very apparent why they could not do so. They were not equivalent in value to the debt. Justice requires an absolute equivalent, and because a bullock and a goat could not be an absolute equivalent, therefore the blood of bulls and goats never could take away sin. They could do so only in a typical way and not otherwise. Therefore, coming into the world, stepping on the stage of the plan of God at Jordan, not at the birth of the babe, but it refers to him at the River Jordan—coming into the world of action he says, Sacrifice and offering thou wouldst not. God did want them up to the time of the antitype so to do, but from the time of the antitype, God did not want them longer. "Sacrifice and offering thou wouldst not, but a body—" Here he refers to the antitypical sacrifice. "But a body (of humanity) Thou hast prepared for me." Both the head and the body, Jesus and the Church are here referred to. "In burnt offerings and sacrifices for sin thou hast had no pleasure." While this refers to the humanity of Jesus, it also refers to the body, the Church, because he is contrasting them with the sacrifices in the type,, the bullock and the goat. "Above when he said * * * * * He taketh away the first." He set aside the whole arrangement of sacrifices for sin that He might establish the second, the sacrifices that will be used for the sealing of the New Testament arrangement whereby forgiveness of sins will be wrought, and a real forgiveness and not a typical one.

Now having thus reasoned on the matter, the Apostle draws the conclusion to the Church in verse 10: "By the which will—" The same will that was in Jesus, that enabled him to become dead to self and the world and alive to God. That same will was in others. "By the which will WE are sanctified." It is that will which consecrates us, brings those having that desirable attitude of heart and mind to consecrate themselves. "By the which will we are sanctified." How so? "By the offering of the body of Jesus Christ (the Church, which is his body) once for all." So he calls our attention to the fact that the Church is associated in the antitype, and from the other passages we found out which represents Jesus and which the Church. This passage therefore demonstrates two sin-offerings in the antitype, or one sin-offering in two parts.

This brings us to another passage on the point, probably the strongest of all. Heb. 9:13-23: "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgression that were under the first testament, they which are called might receive the promise of eternal inheritance." Now the next two verses I am going to quote from the Diaglott for they are decidedly better translated there. "For where a covenant exists, the death of that which has ratified it is necessary to be produced; because a covenant is firm over dead victims, since it is never valid when that which ratified it is alive." "For which reason the first covenant was not dedicated without blood; for after Moses had made an end of speaking to the people according to the law, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry; and almost all things are by the law purged with blood, and without shedding of blood is no remission." Now he draws our attention from the type to the antitype in the 23d verse: "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these."

Now let us look at this passage and see what the Lord has put into it there for our instruction. The mediator figure comes in here. The mediator brings the sin-offering as well as the priest. For that reason we introduce the passage on the subject.

The 13th verse of the quotation refers to the typical bullock and goat. The fact that it speaks of bulls and goats does not alter the matter. The reason why in connection with the sealing of the Law Covenant there were many bullocks used and many goats is not that there will be many antitypical bullocks and goats, but inasmuch as two millions of people had to be sprinkled with blood, one bullock and goat would not be sufficient, and for that reason only many were used. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." There is the type. Notice the antitype. "How much more—" Here he is giving in contrast the antitype. "How much more shall the blood of THE Christ." It is put in every emphatic form in the Greek construction. The emphasis must be placed on the article. The Blood of THE Christ. And the Christ is composed of Head and Body. We see from the other passages we quoted in proof, that the bullock represented Jesus and the goat the Church. "How much more shall the blood of the Christ, who through the eternal spirit offered himself without spot." Now here we are shown what the mediator is, or as the priesthood figure what the priesthood is. It is the new creature. Thus we see the mediator is the Head and Body as new creatures, who through the eternal spirit offers himself without spot. The Head was actually spotless, the Body reckonedly spotless. "Purge your conscience from dead works to serve the living God." The goat's sin. It doesn't refer to the bullock, the Head. Purge our conscience from dead works. By "dead works" sin is meant. In this sense his merit imputed on our behalf frees us from the condemnation of these dead works of sin. Thus we are purged from sin by the merit of his blood imputed on our behalf. Then the blood of the Body also does some purging work. It doesn't purge us from the CONDEMNATION of sin, but from the POWER of sin. How so? In this way: Just as Jesus was made perfect through his sufferings, his blood, his death, so we who are called to follow in his footsteps, by our sufferings are more and more purged from dead works such as we have to overcome in us, and thus his blood, his sufferings cleanse us from the condemnation of the dead works, and each one's individual sufferings, as he suffers for righteousness' sake, more and more purges him from the power of sin in him, and thus he more and more overcomes until finally his character is made perfect and he is thoroughly cleansed. Now notice the conclusion he draws. This next verse is the only one that directly names Jesus and the Church as mediator. There are

others which imply it, but this one directly shows that Jesus and the Church with him is the Mediator. "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions (freeing them from the condemnation of the transgressions) that were under the first testament, that they which are called (the Church is here referred to) might attain the eternal inheritance (they would get the eternal inheritance as a result of what the mediator will do)." Now then the apostle reasons on the matter. He says, for where a covenant is the death of that which ratifies must be produced, for a covenant is firm over dead victims, otherwise it is never valid so long as that which ratifies it liveth. We have quoted these verses from the Diaglott because they are decidedly better translated there and bring out the thought much more clearer than the Authorized Version does. The apostle is here speaking of a blood sealed covenant. There are some covenants in God's arrangemnts that are not blood-sealed. For example, the covenant God made with Noah that there will be no future flood. That was an unconditional covenant, binding God alone and not sealed with blood. And then the Abrahamic covenant was another. The promise God made to David that of the fruit of his loins He would raise up Christ, refers to this class of covenants. But this is a blood-sealed covenant. It is necessary to keep that thought in mind in order to get the conclusion we are drawing. "For where a covenant exists, the death of that which has ratified it is necessary to be produced." Now here is the strongest kind of an argument, brethren, that the covenant is not yet operating, because the death of that which ratifies has not yet entirely been produced. "For a covenant (blood-sealed covenant) is firm (established or sealed) over dead victims (plural)." You see, he tells us that whenever there is a blood-sealed covenant in God's arrangement it takes a plurality of sacrifices to seal that covenant. The word "dead" in Greek is in the plural, and to bring that out the translator of the Diaglott properly put in the word "victims" in plural. "For a covenant is firm over dead victims, otherwise it is never valid (cannot operate) so long as that which ratifies liveth." Now, brethren, this is the strongest possible proof that the New Covenant is not now operating, because all the sacrifices necessary for its being made valid, operative, for its sealing, have not yet been produced. The testator must in its entirety first be dead before that covenant can operate. Now then, the apostle proves his point that it requires a plurality of sacrifices to seal a blood-sealed covenant in God's arrangement by referring to the Law Covenant. "For when Moses had spoken every precept to all the people according to the law, he took the blood of salves and goats (we have already proven what is represented by the blood of bulls and goats), with water, and scarlet wool and hysson, and sprinkled both the book, and all the people, saying, 'This is the blood of the testament which God hath enjoined unto you.'" Then he makes a few other remarks as to what was done with the blood. "Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry; and almost all things are by the law purged with blood." There were some things not cleansed by blood. For example, each one in the priesthood was cleansed, not by blood, but by the washing of his clothes in water. The one who would take out the bullock and goat without the camp would be unclean until evening, and then he would wash not in blood, but in water. Thus we see some things according to the law were cleansed not by blood. "But almost all things are by the law purged with blood." In the next part of the verse he tells us what had to have blood for a cleansing. "And without shedding of blood is no remission of sin." The reason is apparent. The Justice of God is inexorable. God must be just and exact a penalty, and if the sinner is to be freed his penalty must be met, and therefore "without the shedding of blood is no remission." One can overcome the power of sin to a certain extent, but he can't overcome the condemnation of sin apart from death, either his own, or the death of another, and that death would have to be eternal.

Now then, the apostle having thus given us this reason, draws the conclusion to the antitype. He says, "It was therefore necessary that the patterns of things in the heavens—" The word "heavens" here stands for the kingdom of heaven, the Millennial arrangement. It was necessary that the copies, those things done back there by the typical mediator, with this typical blood and to the typical book and people, it was necessary that the copies of the things in the heavens be cleansed with these. Blood will have to be used in order to get them adjusted in the heavenly arrangement. But the heavenly book—what is that? Divine Justice. The book represents God's justice, and the heavenly people, the people in the kingdom of heaven, the world of mankind, who will be cleansed by better sacrifices—Jesus and the Church. Thus then again we have, I think to a certain extent, the very strongest passage in the whole Bible on the subject of the sin-offering. It most positively identifies it, and it is impossible to evade it if we have eyes to see.

Now, brethren, we have given you the Scriptural proof that treats directly and in so many words the sin-offering. There are over two hundred verses in the Bible that treat of this subject, but of those that mention the sin-offering itself, these are the four main ones, and we believe sufficient to prove that the Bible teaches that there is one sin-offering in two parts or two sin-offerings, the humanity of Jesus and the humanity of the Church. Having explained that feature of our subject, we desire to call your attention to another line of thought. We have had more or less trouble in distinguishing the sin-offering from the ransom and other features. We will try to point out a very simple distinction that will help us to hold these matters better in mind and see them more clearly.

The ransom is the humanity of Jesus alone. No one has anything to do in yielding up the ransom as a personal possession except Jesus alone. The sin-offering is the humanity of Jesus and the Church. So here is a distinction. Jesus is not the sin-offering. He is the ransom. It is a totally different thought. Jesus and the Church are the sin-offering. To make the matter plainer to remember, let us call to your attention the variety of figures the Bible uses. In none of these figures alone will we find the thought. The matter of our delivery is quite varied. Many different features must be brought to view, and the Bible uses a different figure in treating each one of these different features.

From the standpoint of the ransom God is a Creditor, the human race is a debtor. The debtor was in utter bankruptcy. So everything is forfeited to the Creditor. Jesus comes in as a friend of the debtor who has exactly the amount that is needed to cover completely the debt, and thus, by giving what he has, an exact equivalent, purchases the debtor with all he was and had as his own. Now the figure is simply this: Certain ones were sold to bankruptcy because of the debt, and the ransoming shows how they are bought out of that debt and made the property of another.

Now then, the Advocate figure gives us another phase of the matter. The Advocate figure brings our mind to a court scene. He is a Judge. That Judge has a law whose interpreter and whose exacter that Judge is. That Judge is Jehovah. There is a culprit before the bar of Divine Justice —Adam and his race. The evidence convicts him of being guilty of violating the law and the Judge sentences him to death. That is his fine, what he has to pay, his penalty. Now the Advocate figure represents Jesus as a lawyer. He comes into this court. He admits the guilt of the culprit and the justice of the sentence, and then gives the fine that satisfies the law, and thus the Exactor of the law, the Judge, can free from the sentence of that court the culprit that stands before the bar. So then Jesus as the Advocate imputes of his merit that which brings us up to the satisfaction of the Judge with the law. Now you see that is a different line of thought. In one case Jesus acts as Ransomer. In another as Advocate.

Now the figure of a priest, and this brings us to another scene. With the priest figure we have a temple or tabernacle before us. We have a God who is to be approached through that tabernacle, but He is displeased with the people, and the priest's work is to make Him pleased with the people: or on the other hand, since the people are displeased with God, his work is to make them pleased with God. Or as priest he pleases God with them and pleases them with God. Reconciliation is the idea underlying the priesthood figure.

Now, brethren, the thought is this: As in the one case there was a debtor, in another case a culprit at the bar of Justice, so here there is a people that does not like its God, and here is a God displeased with the people. Now the same merit works in each one of these figures. The basis for the buying, the basis for the paying of the fine, and the basis for making atonement is in the one and self-same merit, the life rights of Jesus. The different figures simply show the different ways in which those life rights work to make the matter plain from different viewpoints.

Now then, during the Millennial Age Jesus will be the Ransomer. During this age he does not pay directly. He simply imputes on our behalf. Because the price is in God's hands, and God having it, He treats us as if we were already purchased. Now then, in the Millennial Age the purchase will be actually made. He will pay over the amount for this debtor, and that makes him the property of Jesus, and Jesus by buying that person from what he got into, gains all that that person forfeited, and that puts him in Adam's place, and thus in Adam's place he is ready to deliver. Now, as far as the priest is concerned, the figure is practically the same, except now the merit is imputed; then it is giving to be actually released forever from his own control. But the effect will be the same. In one picture it shows that God will become pleased with the people as a result of the work of Jesus, and the people will gradually become pleased with God, and thus atonement, reconciliation between two not in harmony with one anther will be effected.

In the Mediator figure something different is brought to our mind to make distinction between itself and the others. The Mediator figure is connected with a covenant, and we must therefore keep in mind there is a covenant. Here is the situation: One part of the covenant rests with God and the other with the world of mankind. But God has no confidence in the world and the world has no confidence with God. So God does not want to enter into a contract with the world, for that is what a covenant means. There is no use entering into a contract because they could not keep it. But God would fulfil His part of the covenant. Therefore, you see the condition is an imperfect one for a covenant. Then what? There is need of a mediator. Now a mediator does not mean one that makes peace between two parties as ordinarily used. In the Bible a mediator is a guarantor to two parties of a covenant, one to the other. Let us see how it applies. We find that God has no covenant that the world will keep. There is no use entering into a covenant with them. Therefore He needs a guarantor. And so the mediator is the guarantor, and that guarantor offers to meet everything, and that satisfies God's justice. It seals the covenant so far as God is concerned. God is willing to enter into a covenant with the understanding that the guarantor will bring it about that the people will do their part satisfactorily. That will be either by obedience or by death inflicted by the mediator. That will satisfy God on His side of the covenant. So God is thus secured by the Mediator.

On the other hand, the Mediator secures God to the people. They have no confidence in God. So the Mediator tells them: "If you obey me in whatever I give you to do, I will put you into a position in which you will finally obey the law and get everlasting life." And how? As they obey he will be giving them more and more strength, and health, physical, mental, moral and religious, until He brings them up to perfection, and as they obey He will gradually give them all the rights that Adam had and which he purchased. The more they obey the more they will get until finally they are brought up to perfection, and finally they are in a condition where they can obey the law and where for the first time a covenant can operate directly between God and the world.

Now the Father figure comes in as another one that helps us. That is closely allied with the Ransomer. Jesus becomes the Father. That is, by having gained all of Adam's forfeited rights he takes Adam's place, and therefore undertakes to become the Father of the race. And he will tell the race something like this: "I will become your Father if you will become my children. Now, as children, you will have to do what children are expected to do—obey. If you obey me I will become your Father and will give you life. The more you obey the more life I will give you." And thus we see he will become their Father through the life rights, the forfeited life rights that he purchased, once owned by Adam, and forfeited, and then bought by Jesus. These he offers to them, and thus becomes the Second Adam, the Father of the race.

Brethren, do we see these points clearly? Let us remember in all these figures the basis is the merit of Jesus. Jesus frees the world from the debt, pays our fine as advocate, brings the world into reconciliation with God, gets them attached to a covenant and gives them life. All these things combined, part for the church and the rest for the world, are necessary in order that the full work of salvation be accomplished. If he were only a Ransomer and nothing else, there would be something left out, not sufficiently done. So these figures are introduced into the Bible in order that we as God's people might get the separate phases of the work before our mind and when we get them all we have the entire work. Each separate and distinct, each contributing its part, and all necessary to get the whole, and all necessary in order that there might be a complete and eternal deliverance from sin.

Now, brethren, I am not going to attempt to explain the philosophy now, because the brethren before me had a chance at that. Very briefly I will say something and then conclude.

Returning now to the priesthood figure, which is the basis of the sin-offering during the Gospel Age, for there is no Mediator except an embryo mediator. The world has no covenant in operation now because there is no mediator. But the mediator is being prepared to operate that covenant in due time, during the Millennial Age. So we don't have to consider the Mediator for us. We can introduce the sin-offering in the Millennial Age under the figure of the Mediator, but not in the Gospel Age, except the offering of it. That, of course, takes place as the embryo mediator now.

The Lord Jesus as our High Priest, having deposited his merit with the Father, has on deposit with God everything that is needed to bring us up into complete harmony with God's law, and that deposit was made for the express purpose of an imputative deliverance. He imputes, that is, reckons to us His life rights, as much as are needed, to bring us up to perfection. He takes us where he finds us. Some are lower than others. He takes us where he finds us and then adds to what we have until there is sufficient imputed to make us perfect in the Father's sight. Then when we are perfectly satisfactory to the Father he guarantees to the Father he will see to it that he will keep us in that condition, as our Advocate, our Priest, until we are dead, and that death can be either a sacrificial one that we will under his ministry enter into, or a constrained one, such as the Great Company, or what we may call the second death. He guarantees he will put them all to death, either sacrificially, constrained or the second death. So, brethren, that merit is simply imputed to us. It covers all we have. It is always available. Thus we accept Jesus as our Saviour, and consecrate ourselves. Then in the next age, Jesus will with the Church appear in the presence of God with his merit. But, brethren, the Church does not contribute one iota to the merit to cancel sin. It is all his merit from beginning to end. But she shares with him as a joint-heir; but he procures it all, though the Church shares in it.

Now then, Jesus and the Church will appear in the presence of God for the world, not to impute it, but to give it away, and thus releasing it forever, the hold on that merit that Jesus kept during the Gospel Age, but deposited with the Father. He will release his hold on that, so that the world or mankind in the next age may get these life rights. Thus for a thousand years the world will be uplifted and have the privilege of attaining everlasting life. Then the Mediator ceases his work and the Judge appears, ready to judge them along the line of absolute justice. If they deviate in the least part it will mean the second death. If they remain obedient they will get everlasting life, for God will keep his covenant. Each party to the covenant binds itself conditionally to the other, and the fulfilment on the part of one will bring fulfilment on the part of the other. And thus ended, "glory to God in the highest and on earth peace among men."

Questing Meeting conducted by Pastor Russell

Question 1: Will the merit of Christ in any sense of the term be imputed to the world of mankind during the mediatorial reign?

Answer: There will be no imputation of Christ's merit during the Millennial reign. Not a bit. Because there will not be anything to impute. Why not? Because it will all have been given at the beginning. When a thing is given up you can't do any more with it. Suppose you had a million dollars with which you intended to found or operate a great work and you made ready everything in time, and that million dollars was in the bank and already to apply for that purpose. And suppose then you delivered it over to the committee that had to do with this great enterprise. Now the moment you turned it over to the committee you have nothing more to do with it, have you? And so Jesus with the inauguration of the Millennium will turn over the full merit of His sacrifice. It will all be given over to Justice. Justice will have turned over mankind to Jesus. Jesus will have no more merit in the hands of Justice after that to apply to anybody, impute or give to anybody. It will all be given. It must be given at the very beginning of the Millennial Age.

Question 2: What constitutes the depositing of the merit of the ransom sacrifice of our Lord? When and where is the merit deposited?

Answer: Our Lord deposited the merit of His sacrifice in the Father's hands on the cross when He said, "Into Thy hands I commit my spirit." And it all was. The spirit of life—He gave it all into the Father's hands. He committed it to Him. He didn't say He applied it for sins at all. He didn't say He applied it to the Church. But "into Thy hands I commit." He left it in God's hands in the same sense you did that million dollars I mentioned for the founding of a great work. You place the money in the bank and take out a bank book in which you get credit. It is still yours subject to your check. It would not belong to the bank at all. It is merely committed to the bank to take over. So Jesus committed all at His dying moment.

Question 3: Was the deposit of the ransom price in the hands of Divine Justice made once for all?

Answer: I do not know fully what the questioner means. But of course this deposit was made once for all. That is, when you put the million dollars in the bank, it was put there once for all, because you didn't intend to check it out until you checked it out for the right thing. So our Lord Jesus made deposit in the Father's hands with the intention that at the end of this age He would made an application of that merit on behalf of the sins of the whole world.

Question 4: Was the imputation of Christ's merit to the Church made once for all?

Answer: The imputation was made once for all when Jesus ascended up on high and appeared in the presence of God for us. He doesn't need to appear each day for us, my dear brethren, and He doesn't need to appear for you and then appear for me and then somebody else, because the Father treats the whole church as one, and it was all foreknown of God and was all transferred to Jesus at the one time. The Father gave Him the church, and so He imputed His merit on behalf of this church, all the members of this Church, all who come under the conditions of the call of this Church. It makes the door open for everybody to come in under these conditions until the full number is complete. The imputation, you see, attaches as much to us today as it could attach to them at that time when Jesus appeared. And the Holy Spirit given then was not a Holy Spirit given to us individually, but it was the Holy Spirit of God given to the whole Church. That had already been given Jesus as the Head of the Body, but now He was authorized to communicate that spirit to the Church which is His body. And so that came when He ascended up on high. And you remember Jesus said to them, "Unless I go to the Father the Holy Spirit will not come." Now, He already had received the Holy Spirit, but unless He ascended to the Father and appeared for us the Holy Spirit would not come. "The Holy Spirit was not yet given because Jesus was not yet glorified." But when He ascended in the Father's presence He there made an imputation of that merit. "Into Thy hands I commit my spirit." It was in the Father's hands as a deposit. "Now, Father, you have in your hands sufficient for the sins of the whole world. Now, I would impute. I would use the value of this in respect to this Church. Not that they will get any of it. They will not get any of it. This is to go to the world, but I wish to impute this to cover their blemishes, because otherwise they would have to be of the world and share in that. Now, I merely impute to them of this in your hands, and intended eventually for the world." So the imputation was all to come then and there for all of the Church.

Question 5: Will the application of the ransom price for the world be made once for all?

Answer: The application of the ransom price is never to be made to the world. The world has nothing to do with it. It is the Father that condemned. It was the Father's law against man, condemning man to death, that needed to be satisfied, and that will be done with the Father. Mankind will have nothing to do with the ransom price. It is between Jesus and the Father. And at the end of this age when the Church shall have been dealt with and glorified, the imputation at an end, and all that full amount of Christ's merit will be available for the world, then it will all be presented to God, to Justice, not to man at all. The privileges of the ransom will immediately come to man, for the ransom is given to God as the offset to man, that man may be set free, that the sentence of death against the race may be set aside, and for all that thousand years there will be no sentence of death against man. It will all be wiped out. Christ will have wiped it out by the application of His merit. They will all be dealt with by the Great Mediator as they will be at that time, and they will all throughout the whole Millennial Age be getting the benefits of the ransom, but the ransom price won't be given to mankind at all, however.

Question 6: Has the Church a part in the satisfying of Justice?

Answer: The Church has no part in the ransom sacrifice, because the ransom-sacrifice was the man Christ Jesus who gave himself as ransom for all. He didn't need any more. But the Church will have to do with it in the sense that before Jesus applies this for the world this Church will be gathered out of the world and be the members of His body, and when He appears at the end of this age to make application of that merit, we will be in Him and sharers with Him; therefore we will have to do with it in an indirect way.

Question 7: Was it necessary for Jesus to die on the cross for the sins of the world? If not, why was He crucified on the cross? Was it to meet the demands of the Mosaic law?

Answer: It was not necessary for Jesus to die on the cross to meet the demands of the law of God against Father Adam. Adam was not sentenced to die on the cross. And therefore the redemption of Adam would not involve that at all. But when God gathered the Jewish people apart from the world and made a special covenant with them, He made a provision that the criminals of that people might be crucified, cursed with a special cursing. The extreme curse of the law was: "Cursed is everyone that hangs on a tree." That will be the extreme curse. And so the Jews were not to do anything more. But the law specified that as an extreme curse so far as the Jewish nation was concerned. They needed something more than the rest of mankind, and for them it was necessary that Jesus should keep the whole law, because He was born under the law for that very purpose. So the Jews were under the law. Not only under the original law in which Father Adam was involved in the sentence of death, but in addition they were under the Mosaic arrangement or covenant. Now then, they will have to have a redemption that takes in the violation of the Mosaic law, and the law prescribed that the worst felons should be hanged on a tree. Therefore, Jesus in order to meet the law's extreme limits must die on a tree.

Question 8: How could Jehovah offer life through keeping the law to a people already condemned under God's law?

Answer: God's law is not merely acting along arbitrary lines. God's condition always has been that a perfect man who could and would keep God's law might have everlasting life. That has always been a condition of God's law. And the reason Adam was condemned to death was that Adam failed to keep God's law. And his race in him, sharing in his imperfection, being born in sin, inheriting these weaknesses, were unable to keep God's law. And now then, when God made the arrangement with the nation of Israel He was only making an arrangement such as we would understand He

would make with any creature. Any creature who would keep God's law might have everlasting life. And so He told the Jews—and He knew at the same time they could not keep the law and how He would make provision for them, but at the same time there is a principle right at the bottom, that anyone who would do these things could live by them. God was not going to condemn them because they were Adam's children, but because they were sinners. As the Apostle says, "By one man sin entered into the world, and death" by or as a result of what? Not death as a result of being children of one man. No. Death as a result of being sinners. And we are sinners because we are children of one man. But if any of Adam's children could be born without sin and be without sin then they might have life under the law.

Question 9: What is the meaning of the term "life rights?" i. e., will mankind ever possess "life rights?"

Answer: Different minds might attach different value to these words "life rights." We will suggest a meaning, namely, Adam had life rights when he was obedient to God, because God had ordained if he were perfect and maintained his harmony with Him he might have everlasting life. Therefore he had a right to life under God's arrangement and promise. And Jesus had Adam's life rights because He was holy, harmless, undefiled and separate from sinners and knew no sin. Therefore He had the same life rights Father Adam had. And when Jesus voluntarily consecrated His earthly life rights to do the Father's will at any cost even unto death, he was voluntarily so to speak, not giving up, or giving over, but merely allowing His life rights to be trespassed upon. It was not necessary for Him to have those life rights trespassed upon. He says He could ask of the Father and have legions of angels to defend Him. But He didn't wish to do that. But He knew God's will indicated by the prophecies and types of the Old Testament, and delighted to do the will of God, and that included the voluntary giving up and permitting men to take His life. They could not take his life rights, and although they put Him to death in the flesh, the Father raised Him up to the spirit plane and He had life rights on that plane, and He still has the life rights of the flesh. How? Because He did not give them up. He had merely permitted men unlawfully to take them from Him. He did not give them over to make an application of them for Adam and his race. They were merely His life rights still, and when He died He said, "I commit into Thy hands my spirit," my life rights. Those were the earthly life rights He was giving over, and those are in the hands of the Father yet, and they are to be the life rights to come eventually to Father Adam and all the race of Adam during the thousand years.

Question 10: Will anyone on the human plane ever have life rights?

Answer: At the end of the thousand years the world of mankind according to the Bible will be brought to a test. During the thousand years they will be living under favorable and marvelous conditions, and at the end of the thousand years the whole world will be turned over to the Father by the Great King, by the Great Mediator. What will that mean? Why, the Father stands for justice, and the same rigid laws that applied in Adam's case and the same laws of God that applied to the angels, not too severe, not unjust laws, just laws, reasonable requirements—and the whole world will come under those conditions immediately as soon as the thousand years of Christ's reign shall have ended and He shall have delivered the kingdom over to God, even the Father. And the Bible tells us what will happen then. Justice will take charge of the world and all will be put under a special trial by Justice. And no mercy then. Why not? Because all will be perfect men. The imperfect, fallen men, fallen through weaknesses of Father Adam, will all under the mediatorial reign of Christ have been brought up to perfection. Then they ought to be able with all the experience behind them, they ought to be able to maintain it. Because God would not ask any unreasonable or unjust requirement of any creature. And so at the end of the thousand years they will be tested, and it is pictured, you remember, in the Book of Revelation, that the old Adversary, Satan, should be loosed at the end of the thousand years, and there perform some kind of temptation for mankind. Mankind will then be like Adam. When he was perfect God permitted him to be tested. And so the world of mankind will be permitted to be tempted by Satan. Now, if they are not able to stand the test after all the experiences of the fall and redemption and restitution processes, and with all that knowledge of God and the principles of justice and good and evil, if not fully established in character, then they are not fit for eternal life, and God's arrangement is that if in that testing time they shall take their stand for evil, they shall be considered as followers of Satan, and if in that time they take their stand for righteousness, they shall be considered children of God, and if children of God they will have everlasting life, life rights, and if they take their stand with Satan they will be destroyed from among the people, have no life rights.

Question 11: Why was Satan allowed so much power over the human race?

Answer: Because God saw wise to give it to him. I do not think anybody knows any more than that about it.

Question 12: The Scriptures say, "Well done thou good and faithful servant, come up higher." Does that apply to our present imputed condition, or after the resurrection?

Answer: I do not know what the questioner means about "our present imputed condition." We have no imputed condition at all. Ours is a real condition. We are really sons of God or not. This matter of imputation, my dear friends, does not extend to everything. The imputation is done between the Father and the Son. You and I have nothing to do with the imputation at all, and we are not imputed anything. It is because that imputation was made on our behalf that we are no longer treated as sinners, but treated as though we were perfect, and permitted to sacrifice our earthly life and become new creatures in Christ. There is nothing imputed to the new creature at all. The new creature is a new creature. The imputation was to the old creature to cover its imperfections, and before God could accept us, all that imputation was done, and between the Father and the Son.

Question 13: Tabernacle Shadows. Page 67. Par. 2, 1st sentence: "When presented it (the Lord's goat) will be accepted 'for the people' as that of our glorious Leader was accepted for himself (his body) and his house (the household of faith)." Please explain.

Answer: The picture as given in the 16th chapter of Leviticus shows us two different sacrifices here, and both of them treated as sin-offerings. The first sacrifice, the bullock, represented clearly enough and distinctly enough the sacrifice of Jesus, holy, harmless, undefiled. And the application that was made of that sacrifice, according to this picture given us, was to cover the sins of the Church, all those who desire to come now into harmony with God. They are all covered with the merit of this sacrifice of Christ. And then the goat represents the Church, all the class that are to be the Church, and is a secondary offering by the Priest. It is not our sacrifice. You do not sacrifice yourself. I do not sacrifice myself. When the Apostle says, "I beseech you, therefore, brethren, that ye present your bodies a living sacrifice," he is not meaning we should sacrifice, because only the High Priest had the authority to sacrifice, you see, on this day of atonement, and you are not a High Priest and I am not a High Priest. What did the Apostle mean by saying present your bodies a living sacrifice? Why, this thought: that we should deliver up ourselves to the Lord, just as that goat was tied to the door of the Tabernacle, and thus presented for to be sacrificed. And when the High Priest came out and found that goat there tied up and offered for sacrifice, then he accepted it as a part of his own sacrifice and he killed the goat. But the point to be remembered, dear friends, is that it is not your sacrifice of yourself or my sacrifice of myself, but you offer yourself to the Lord for sacrifice and I offer myself for sacrifice, and so with the offering of all God's people. We present our bodies to Him, and when the full numbers are received He accepts them as represented in the Lord's goat. It is not therefore the Church's sacrifice, but the Lord's sacrifice. We are accepted as His members and He accepts us as a part of His own sacrifice. And the picture shows that the merit that came following His sacrifice was the door for you and I to come in. And the secondary offering will be followed by the Priest coming out and blessing all the world of mankind.

Question 14: Would it seem unreasonable to look upon the correspondency of the waiting time before the spirit was poured out, a period of ten days after the ransom price was presented, with the present waiting time for the manifestation of the sons of God, the ten days representing ten years after the close of Gentile times? * * *

Answer: (Interrupting Chairman who read question) Cut this out. When anybody makes a question involving the writing of a book, please do not receive it. In the first place, it would not be ten days after the offering of the ransom, because the offering or presenting or application of the ransom is yet to come. It was merely put into the hands of Justice when the Lord was upon the cross, and His imputation of the merit of it was what occurred on the fiftieth day afterward. But the question is too long, you see, and if I try to answer this, we would get different things mixed up in different people's minds. Better have the questions simple and clear cut and then we will not have to undo what otherwise had been done.

Question 15: If 144,000 are made perfect by imputation, does this multiply or increase Jesus' merit?

Answer: Not at all. Because the merit could not be increased. It is sufficient now. It was one man that sinned, and it was one man that died. It doesn't need to be increased, could not be increased. It was a corresponding price, a man's life for a man's life. And the imputation of it to us in the meantime does not impoverish it at all or increase it at all. He merely gives us a credit, a standing. He imputes it to us to enable us to perform our part.

Question 16: Which sins does Christ take away? Adam's damnation or the wilfull, or both together? Please.

Answer: The only sins that Christ atones for are the sins that come to us by heredity as the result of Father Adam's disobedience. All those weaknesses that come through him and his fallen condition, those Jesus died for. Any sins or trespasses that you and I might commit of our own wilfulness after we become new creatures in Christ are not any part of Adam's sin and he was not responsible for them, and Christ did not die for those sins. But in the meantime the Bible does intimate that you and I as new creatures did not love sin, and in all probability if we entered into sin at all it would be at least partially if not entirely the result of these inherited weaknesses existing in the flesh. Therefore very few sins are to be considered as in any way separate or distinct from the Adamic sin. But to whatever extent we as new creatures might consent to sin, there would be in a measure a responsibility, and such a trespass as new creatures would be forgivable to such an extent that it would be the result of Adamic weaknesses or from the temptation coming from others under this Adamic sin, and anything more than that would be punishable with stripes individually. And so the Lord's people sometimes have to be dealt with along this line. One might have to have a certain amount of chastisement which would be for their good and correction in righteousness.

Question 17: I belong to the railroad union B. of R. T. and am also a consecrated child of God. In case o af railroad strike what would you advise me to do?

Answer: I do not think I could say anything on such a subject different from what I have already said in regard to the matter in the 6th Volume of Studies in the Scriptures. I think a good many of the friends have not read the six volumes for quite a while, and I think they had better read them over again. I remind you of how it is possible to read the entire six volumes through in one year by reading twelve pages a day. And I believe those following that plan are getting a blessing, and have answers to questions they would not have if not following that plan, or that they could have in any other way. Because all our minds are leaky. I receive letters almost every day, I might say, and very frequently while giving a kind of answer by letter we will try to refer the friends to the volumes because there these subjects are treated much more satisfactorily than in a letter. We would not like to be discourteous and say, "See such a page." Therefore, we put in a partial answer, but the volume would be better.

Now, in this question we have suggested in the sixth volume that the Lord's people are in our judgment at liberty to join such an arrangement as a business matter. If it is a carpenters' union, a bricklayers' union, locomotive engineers' union, if it is necessary for the maintenance of their job or occupation, to join, we see nothing in the Word of God to contradict that thought. "But would you prefer that?" No. I would prefer to stand fast in full liberty. "But would you sacrifice liberty in Christ?" No. It would not have to be sacrificing liberty in Christ because I would still be at liberty, if they do anything criminal or illegal, I would say, "Brethren of the Bricklayers' Union, or Brethren of the Locomotive Engineers' Union, I am sorry to tell you I cannot agree with this couse you are taking, and while trying to be loyal in every way, yet I am drawing the line because of this principle I think is involved." But I do not see why there might be very many things to find fault with. It seems to me if it were not for just such arrangements as these unions have made that wages and conditions of labor would not be so good as they are. And if God has been pleased to allow these men to make such arrangements as a power for their own uplift out of degradation, I say I am well pleased with what God has permitted. To whatever extent any of these unions may extend to anything illegal or do harm to some non-union man, to that extent you and I as followers of Jesus could not be in harmony with them, and if any union plotted to blow up buildings or destroy life or produce riots, you and I would be bound to say, "Brethren, we cannot stand with you. We stand for righteousness and truth. We must withdraw." And there is no need so far as I can see unless they do something of that kind. Merely for them to order all the locomotive engineers to go on strike would not mean they are going to do violence to the life of any man. Not at all. So far as I can see, however, this railroad strike is likely to be settled in an amicable way. I think it will be. I am not a prophet. It looks to me as though it would be.

Question 18: What position should we take in respect to military duty, and so forth?

Answer: Well, we have already answered that question that so far as we are followers of the Lord Jesus Christ, in my judgment, we are not to have any liberty at all for military duty. We are to be loyal to the principles of peace, and not fight for any earthly government if we can get out of it, and I think we can get out of it. We would rather suffer some and not go into it. But suppose someone would ask as I was asked the other day, What position should we take in respect to our neighbors and friends? And we say, Do you think it is wrong to have military organizations? Now some of our friends answered, "We think it is wrong. There should not be any army or soldiers." *My answer would be different.* I think this old world needs to have armies, needs to have trained men. The world needs it for its own protection. And if I was governor of a State I would think it my duty to protect that State, to protect the law and everything pertaining to order. If it should be necessary to call on the State or Nation to rise up and put down wrong, I think it would be my duty to see it was done. I am not faulting any governor if he should do that same thing. I am not faulting any man who takes up his gun to defend the interests of his State. If he doesn't think the Nation is worth fighting for he should go to some other nation. And if he thinks it is as good as any other nation he should stay right there. As for instance, you and I in these United States think we are in as noble a nation as there is, that the principles of this government are the very best and very wisest. And we might say pretty nearly the same of our friends across the border in Canada, that their principles are good and are well intentioned in a general way at least. We are not therefore faulting people who wish to fight for their country. The difference between our position and theirs is this: We have ceased to be citizens of this country. We have joined another nation, and we are loyal to that new nation, and loyalty to the kingdom of God required that we take our stand upon this position in harmony with the commands of our King. We are aliens and strangers in this land and Canada, wherever we may be. But the world doesn't understand this. They say you were born right here. We say we have declared our intentions and joined a different country. So if a Canadian were in this country he would not be subject to draft as an American, and it should be sufficient to the courts of any country that if these individuals have given full allegiance to the heavenly country, that should be a sufficient answer to any government not to have them participate in war, and in some places this is being recognized.

"A TRIP TO THE FALLS"

WE arrived at the shore of Niagara River, about a mile above the Falls. Here the water is calm, without any suspicion of the disturbance further on, except for the roar that could be heard even up there, and for a faint view of the Rapids in the distance. From this point in front of the Natural Food Co.'s Conservatory, to the Falls themselves along the American side of the river is the Government Park, kept in the nicest kind of order by the government, and which offered a most delightful walk while viewing the Rapids and Falls. In this park is the lagoon, an old mill race, running beside the Niagara River; it was in this lagoon that the friends were immersed. The entire view must be seen again and again to be appreciated.

The fall of the Niagara River from the head of the Rapids, three-quarters of a mile above the Cataract, to the edge of the precipice is nearly 60 feet, the velocity of the current varying from seven to twenty-seven miles an hour. No words can describe the grandeur of this sight to the visitor as he stands upon the brink of the current above the Falls and looks out across the tossing, foaming stretch of water, a very emblem of chaos itself. All the shades of green and violet are displayed in the colorings of the water, while spread over it, like a network of filmy lace that rises and falls with the tumultuous heaving of the water's bosom, is the white foam and spray and mist. A walk of about three-quarters of a mile along the edge of these grand, sublime, yet awful Rapids, brings us to the Falls themselves.

The American and Canadian Falls are divided by Goat Island, which is reached from the American side only, and is connected with the mainland by a beautiful stone bridge, which takes the place of several crude wooden structures that served as passageways the past three-quarters of a century. Many have wondered how a bridge could be built across these awful Rapids. The piers were formed first by building a massive abutment of timber on the water's edge, from which were projected enormously long and heavy beams of timber. These were secured by great piles of stone, and their outer ends rendered steady by stilts thrust into the bottom of the river. A platform was then built, loaded with stone and then sunk, and on this a pier was built.

No view of the Fall is so terrifying as that of standing on Prospect Point, a jutting rock which is perched on the very brink of the American Fall. The majesty and overwhelming grandeur of the sight from this spot can never be forgotten by those who have witnessed it. Not five feet away is the very brink of the Fall, over which the waters pour in restless might. The whole sweep of the cataract's brink is visible from this point. The line of the precipice over which the waters sweep is jagged and irregular, and causes the spray to dash out in great spurts, as though some titanic hand were tossing the water from hidden depths. Here and there where the rocks come near the surface, their ebony outlines can be seen beneath the crystal whiteness of the flood. There has never been an accident at this point, though the entire Falls are said to claim about 50 victims each year. More than one mortal (not immortal) tired of life or fascinated by the sight, has sought death by leaping into the flood. A stout railing encircles Prospect Point, which is part of Prospect Park, a beautiful spot containing about ten acres.

It is estimated that 275,000 cubic feet of water pass over these Falls every second. The present height of the American Falls is 161 feet, while the Canadian side is 158, a discrepancy which is caused by the slope of the land. For three-quarters of a mile above the Falls, the River drops 60 feet. the Falls themselves about 160 feet, while the River at the foot of the Falls is 180 feet deep, making a total depth from the beginning of the rapids to the bottom of the river of 300 feet.

Below the Falls, the water is again calm and quiet for about two miles, when we come to the Lower Rapids. At this point the river is not more than 100 yards wide, and through this narrow defile, the united waters of Lake Superior, Michigan, St. Clair, Huron and Erie go thundering by at the estimated speed of twenty-seven miles an hour. The roar is deafening. The force of the water is like the rage of some imprisoned Titan, who, struggling beneath the flood, tosses the water in snowy spray and angry billows from 20 to 30 feet above the head of the spectator standing securely upon the shore. It is estimated that fifteen hundred million cubic feet of water rush through the Whirlpool Rapids every minute. The depth of the water here is problematic; it is supposed to be about 300 feet.

The Whirlpool is about a mile below the Rapids. The popular conception of it is that of a maelstrom, a vortex of water swirling in gradual narrowing circles to a depressed center. Instead of this, the force of the water pouring into the basin raises it in the middle to a distance of three feet above the outer surface. The Whirlpool is the natural result of the mighty body of water rushing into a confined space, seeking an outlet. Bodies, driftwood and everything that finds its way into the Whirlpool circles around for days, and perhaps is never gotten out. Below this Whirlpool, the water is again calm and flows on through a beautiful country with rich farms and orchards.

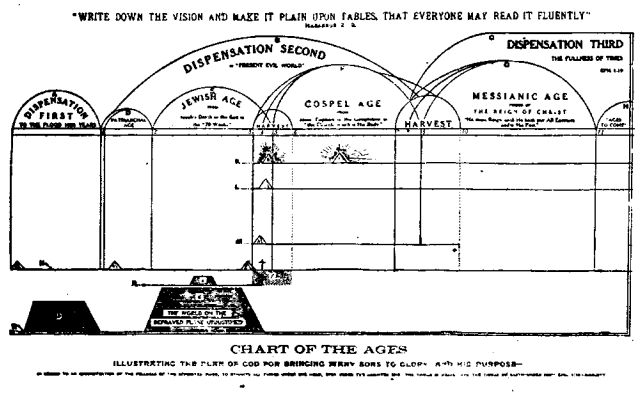


CHART OF THE AGES

ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY

NIAGARA RIVER AS ILLUSTRATIVE OF GOD'S GREAT PLAN.

This whole picture, from beginning to end, presented to the truth people a picture of the Plan of the Ages. First, the mighty Niagara River, so full of wonderful grandeur and beauty, from a natural standpoint, always inspires us with a better conception of God's Almighty power manifested in His vast creative works. The broad, limpid reaches of the upper river, the rushing rapids, the wonderful cataract tumbling in awful splendor over the mighty precipice, the foaming, lashing, leaping, angry waters of the whirlpool rapids, the sinister swirl of the whirlpool itself, and the final exulting dash of the raging waters as they race down the lower gorge to the freedom of the lake beyond, all inspire us with a solemn appreciation of divine power and the comparative insignificance of human capability alongside these marvelous works of nature. They inspire us, too, with a realization that not blind chance nor things haphazard are responsible for the mighty forces of nature, but omnipotent power and authority designed the whole scheme of creation, and these giant wonders are but evidences of God's glorious handiwork.

However, it as we come to look at Niagara River as illustrative of some of the precious features of our Heavenly Father's Plan of the Ages that we see a more remarkable reason for regarding it as God's design. From this standpoint we see how almost every feature of it presents to our view an element of God's great purpose for the ultimate blessing of mankind. If we take the river as representing the course of the human race since the creation of the first pair in the Garden of Eden, then the head waters in Lake Erie would represent God's infiniteness—without beginning, grand, sublime, incomprehensible. The river shows the course mankind has taken during six thousand years of experience—winding, twisting, deviating here and there, but always confined by its banks, which represent God's permission, allowing the world certain liberties, but not permitting it to violate His own arrangements in any respect. The world has been pursuing its own way thus limited for sixty centuries, and now the Lord intimates that it must suffer an experience of extreme discipline, that it may learn the exceeding sinfulness of sin to the full—that it may have so severe a lesson that it will never again be necessary to repeat it. So divine wisdom will permit a "time of trouble such as never was since there was a nation—no, nor ever shall be." We see

HORSE SHOE FALLS SHOWING PROSPECT POINT FROM GOAT ISLAND
LUNA AND AMERICAN FALLS, LUNA ISLAND PROSPECT POINT AND THREE ARCH BRIDGE FROM GOAT ISLAND
WHIRLPOOL RAPIDS

VIEWS OF NIAGARA FALLS

the beginnings of it already in the threatenings of capital and labor, in the unrest which pervades the whole social, financial, political, educational and religious world. These "elements," inspired by selfishness, will ultimately "meet with fervent heat" in the friction produced by their own opposition. This is illustrated by the rapids above the Falls. Before the water reaches the mighty precipice it is lashed into frenzy by a series of jagged boulders and rocks over which it flows; then, separated into two streams by Goat Island, the water finally plunges with terrible roar and fury into the awful chasm below. In the midst of the present stress and trouble which we see manifest among the nations, stubborn selfishness, so fitly represented by "Goat" Island, will cause the great cleavage between Capital and Labor, which stand for the great interests of the world today and the result will be the great cataclysm, the "time of trouble," the day of the Lord's wrath upon all mankind, when present institutions will be disrupted and disorganized and the kingdom of this world shall be dashed in pieces as a potter's vessel to give place to the Kingdom of our Lord and His Christ.

On the American side of the river, one hundred feet from the bank and parallel with the rapids above the Falls, is a series of upright rocks which form a channel, conducting the water of the river to a narrow lagoon further down. This lagoon passes between Willow Island and the mainland and is about thirty feet wide. The water is very placid, quite in contrast with the rapids on the farther side of the island. These features would appropriately represent the opportunities of the Gospel Age—the upper chanenl illustrating those who are justified and "called;" the narrow lagoon indicating the way of self-sacrifice open to those who are willing to give up self and walk in the footsteps of the Redeemer. These are separated from the world and its turmoil and stress and trouble by divine providence and care (represented by the beautiful little island), though they can hear and appreciate the sounds of trouble which are manifest on every hand. The waters of the lagoon empty into a placid little lake below, which would fitly represent the gathering of the faithful members of the church into the privileges of the Kingdom, whence they will be able to bestow blessing upon all the world during the Millennial Age.

Below the Falls the river surface becomes smooth and gentle, suggesting the opportunities of the Millennial Age, when the inhabitants of the world will learn righteousness, and when "nothing shall hurt nor destroy nor offend in all of God's holy kingdom." This condition will last until the close of the Millennial Age, when Satan will be loosed a little season for the testing of the whole human race. This testing is represented in the awful grandeur of the whirlpool rapids. The testing will be exceedingly severe, for upon the result of it will depend the future opportunities of eternal life for the race. Those who fail—who are deceived by the Adversary—will suffer the Second Death, represented in the Whirlpool. The "smoke of their torment will ascend forever and ever"—that is, the lesson of their disobedience and its result will be a reminder to the rest of the world of God's unchangeable attitude toward sin—"The wages of sin is death." This is pictured in the lower rapids, which ultimately give place to the broad sweep of the river as it hastens on to the haven of the lake beyond. After the Millennial Age has accomplished its work for the blessing of mankind there will be opened up new opportunities in the "ages to come," merging into the grand infiniteness of eternity, when blessing and peace and joy will be without end.

NEW CREATION DAY

Text: "If any man be in Christ, he is a New Creature."

SOME SAMPLE TESTIMONIALS.

A BROTHER: As I consider the text for the day, dear friends, I am impressed more and more with the wonderful privilege that we have of being new creatures in Christ Jesus, and that if children we are heirs of God and joint-heirs with Christ if so be that we suffer with Him that we may also be glorified together. I am praying daily that I may be attentive more and more with an appreciation of this glorious call, and that I may continue in the Narrow Way even unto the end, and as our text and the manna says today, continue to be about my Father's business. I ask an interest in your prayers, dear friends, and I pray for you all, each and every one.

A BROTHER: I am sure, dear friends, I am glad to have the privilege of being here with God's dear children, and I have been looking forward with anticipation for the privilege of assembling with those of like precious faith, and I am sure I am glad and rejoicing that the gospel once delivered unto the saints has been reaching my ears, and I desire to prove faithful even to the end and do with my might what my hands find to do, in order to show my appreciation for the blessings my Heavenly Father has bestowed upon me. I ask your prayers that I may be found worthy and have an abundant entrance into the kingdom.

A SISTER: Dear friends, I am very glad to be here this morning and meet with so many of the Lord's people at this convention. I rejoice that the Lord has made such a wonderful provision, that He is going to have a New Creation, and that we are living in a favorable time in which we can still make our calling and election sure. I ask an interest in your prayers that I may be faithful.

A BROTHER: I want to bring the greetings of the York, Pennsylvania, class. I know the love of the friends there, and know they are praying for this convention. I want to thank you for the way I have been treated while here. Blessings upon blessings have been bestowed upon me. Each try to give out a few blessings. One thing that impressed my mind was, I was sitting in a street car and speaking to a lady, and we spoke along the lines of the convention here. She didn't know a convention was here. She said she read Pastor Russell's sermons in the paper, and thought they were far superior to what the preachers preached. Now is the acceptable time to come into the kingdom class.

A BROTHER: I am thankful to the Heavenly Father for the privilege of attending this convention. I have longed and prayed for this privilege and I feel that I have been more than repaid in seeing the loving manifestations in all the brethren. We know that we are passed from death unto life if we love the brethren. I ask you to pray for me.

A BROTHER: Dear friends, I am thankful for the privilege of being called to this high calling in Christ Jesus. I thank my Heavenly Father for the blessings I have already received, and I want to be more faithful in pressing forward for the mark of the high calling in Christ Jesus.

BROTHER STURGEON: We share in the spirit and meaning of the testimonies we were privileged to hear this morning. In that this is New Creation Day we are hoping that this will be the best day of the convention. In fact, we would think it would be a mistake not to be the best day, because the Lord has served us richly through the days of the convention, and we had the special privilege of having our dear Pastor for two days ministering unto us, and if all of that has not prepared us for a keener and deeper and richer appreciation of our privileges in Christ, and if it does not show itself in prayers, testimony and conduct with one another, it certainly has failed to reach the best in us. We, however, believe these blessings have been received in good and honest hearts. We have never seen a convention in which the faces of the friends seemed to be more sober and serious and yet joyful than here. We have noticed all the way through the words of our Morning Resolve have had a great effect upon us where it said, "I will not murmur nor complain." For my part I haven't heard one word of murmuring of complaining, although IT IS PRETTY HOT. Now, I didn't complain. Some people think it is complaining if we call attention to it. Oh, no. But if I say it is so hot we can't have a good meeting, that is complaining. But, dear friends, it is delightful to see that by the Lord's spirit and truth in

His people, there is an overcoming spirit. Oh, that means a great deal! If the truth doesn't work in us sufficiently to enable us to overcome in our minds and hearts in the heat at Niagara, how do we expect to get through the gates into glory? Because it will be hotter when we are dying, you know. So we believe this is a glorious climax for the convention we have had, and we have reason to believe it will be the best day of the best convention yet.

Singing of Hymn No. 66.

Mann Text by Brother Wise.

The Vow by Brother Bedwin.

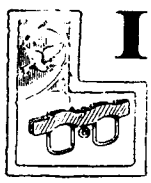
Morning Resolve by Brother Bohnet.

PRAYER BY BROTHER VAN HINING.

Our Father which art in heaven, hallowed by Thy holy name. We render our thanks and our praises to Thee, dear Heavenly Father, for the privileges and the blessings we have enjoyed in this place. And dear Heavenly Father, we pray that Thou would help us more fully to appreciate Thy goodness and kindness to us. We ask Thy special blessing this morning upon our dear Brother Russell, upon the pilgrims, colporteurs, volunteers and the general interests of the great harvest. We ask Thee, dear Heavenly Father, to help us appreciate the privileges we enjoy, helps us to scrutinize our thoughts, words and doings, that we may be used more freely in the feeding of Thy sheep. And dear Heavenly Father, we do thank Thee for the wonderful day we are living in. We do thank Thee for the evidences about us that Thy kingdom is being established so swiftly, silently and wonderfully, and we thank Thee for the hope we entertain as members of the New Creation, of sharing with our dear Redeemer in bestowing blessings upon mankind. We thank Thee that we have been called out of darkness and errors of the nighttime, and have been translated by faith into the kingdom of Thy dear Son, and we pray Thee, our Heavenly Father, that we may continue on and be faithful even unto death. And, Father, we do thank Thee for our loved ones still in darkness, that Thou has provided a wonderful day when Thou shalt open the windows of heaven and the showers of blessings descend upon mankind. We do thank Thee for the wonderful hope we entertain, and we pray Thee that Thy blessing will be upon the meetings through the day, upon the brethren who shall address us, and grant that Thy name will be praised and honored. We do thank Thee and praise Thy holy name through Christ our dear Redeemer. Amen.

BROTHER STURGEON: No doubt most of us are acquainted with our dear Brother Whelpton from Hamilton, Ontario, and this being New Creation Day, the first address of the day is properly on the subject of the day—"The New Creation," and it will be our pleasure, and we believe our profit also, to listen to an address on the subject of "The New Creation" by our Brother Whelpton.

Discourse by Bro. E. Whelpton. Subject: "THE NEW CREATION"



IN the first lecture of the "Photo-Drama of Creation" we read the following words: "The study of Creation is the 'Key of Knowledge.' Using this Key we begin to realize that the only worthy ambition is to co-operate with our Creator's beneficient designs respecting His Creation." And we would like to suggest that those who shall become members of the New Creation have the most wonderful opportunity for co-operating with the Lord in respect to his creation. Not only have they the great privilege now of co-operating in the development of the New Creation, but when they shall become completed as New Creatures and be born and associated with the Lord Jesus in the work of the future, it shall be their privilege to deal with mankind, and to have the largest part of the bringing of the blessings to the world of mankind and dealing with other parts of God's creation.

It is important in considering our subject that we find out first of all that the New Creation is separate and distinct from all other creations. That is suggested to us in a passage of Scripture which speaks about our redemption. You remember that "He (the Lord Jesus) is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," thus making a distinction between these New Creatures and mankind in general. And again this matter is vividly brought to our notice and forcefully brought to our attention in what we are told in the Bible about the two ways of salvation. I remind you briefly. You remember the Lord Jesus said, "Straight is the gate and narrow is the way that leadeth to life and few there be that find it." But you recall also that the Prophet said, "A highway shall be there, and a way, and it shall be called the way of holiness." I think we might more clearly see a very sharp distinction between these two ways if we shall notice the difference in the phraseology and notice the different tenses used. I remind you the Lord Jesus spoke in the present tense. "Strait IS the gate and narrow IS the way that LEADETH unto life." But the Prophet spoke in the future, saying, "A highway SHALL BE there, and a way, and it SHALL BE called—" You see a comparison between—something *is* here and something *shall be* there; something *is* called a narrow way, and something *shall be* called a way of holiness, a highway of holiness. Suppose I take time enough to quote that Scripture, and note and you will see how that expression is carried on right to the end of the quotation. Let me quote: "A highway *shall be* there, and a way, and it *shall be* called the way of holiness; the the unclean *shall not* pass over, but it *shall be* for them; the wayfaring man, though a fool *shall not* err therein; no lion *shall be* there nor any ravenous beast go up thereon. It *shall not be* found there, but the redeemed *shall walk* there, and the ransomed of the ransomed of the Lord *shall* return and come to Zion with songs and everlasting joy upon their heads; they *shall* obtain joy and gladness and sorrow and sighing *shall* flee away." It is very evident, my dear friends, for several reasons that this is not the way that the New Creation walk in. It is very evident that the Lord walked in a narrow way, and that all who shall be members of the New Creation shall follow in His footsteps. They themselves must walk that narrow way.

Then let us consider who the New Creation are. Who are new creatures? This is spoken of in the Bible as a "mystery." And I think that we all realize that it is indeed mysterious, that it is not understood by the world in general. I think that quite likely if we were to ask most of our dear friends in the nominal systems their thought, if they would express it, would be something like this. They would, say, "Well, a general division should be made between the saved and the unsaved; put the unsaved on this hand, the left hand, and the saved on this hand, the right hand. All the saved of the world of mankind, all who have ever been saved, all who ever will be saved, are members of the New Creation." That I think would be about their thought. But my dear friends, that is not true. The Bible speaking of this matter assures us that the New Creation are a first-fruits unto God of His creatures—very clearly implying that there will be after fruits. The apostle speaking on this subject, as I have already stated, tells us quite plainly there is a mystery connected with the matter. And he goes on to explain what that mystery is. He tells us that Jehovah spoke of the whole plan, preached the gospel, to Abraham when He said, "Abaham, in thee and thy seed shall all the families of the earth be blessed." And He undertakes to give an explanation of what the Lord meant when He said, "In thy seed," drawing our attention to the fact that the Lord used very explicit language and spoke not of seeds but spoke of a seed, one, "in thy seed." And then he assures us that that "seed" is Christ. "Well," you say, "it seems to me there is no particular mystery connected with the matter." It is the other part that has been mysterious, and it is highly important that we all understand it. Unless we do understand this matter, we will not understand the Bible. If that remains a mystery to us, the Bible remains a mystery. All new creatures should understand this matter. I trust all here do, although I rehearse the matter.

Continuing, the Apostle says that not only is it true that that seed is Christ, but that if we are Christ's, we are the seed of Abraham, and it is that statement that has indeed been mysterious. But the apostle endeavors to explain the matter, and he explains it as you endeavor to explain many things. He uses an illustration, and says in substance, Now, brethren, this matter about the seed being one and yet many is well illustrated by the human body. "Well, how so, Paul?" Well, Paul answers, do you not see that the human body is

one body only? Oh, yes." Do you not see further that though one body it is composed of many members? "Indeed we do. We recognize there are many members in the one body." Well then, Paul tells us, so it is with Christ. The Christ has a body of many members. "And who is the Head of that body?" Oh, the Lord Jesus has been appointed by the Father to be the Head in all things. "To what?" To the Church, which is his body.

The text on our program says that "if any man be in Christ, he is a New Creature." So now if we are Christ's members, then we are in him. If we are in him, we are New Creatures. Now, do we all see? I trust we do . Do we all see the New Creation? Do we have it before our minds? The Lord Jesus, the Head of a body, a glorious body, when completed, it will be, the New Creation.

Let us consider next how the New Creation is created. That seems to me to be an important matter. We recognize that Jehovah God is the great Creator, and as brought to our attention in the first chapter of the volume entitled "The New Creation," various are Jehovah's agents and innumerable are His agencies for carrying out the various features of His plan. And so we recognize that the New Creation is His creation, but since He operates in many ways we inquire, How does He create the New Creation? We are plainly assured that we are His workmanship, that we are created in Christ Jesus and that assures us that the work is God's. "But," you say, "what we desire to know is, HOW does God work?" The apostle answers that quite pointedly by saying, "God works in you." And what does He work in us to accomplish? He tells us that God works in you to WILL. Oh, I fancy that perhaps someone's mind has come to that Scripture which says, "Has not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" And the thought may come to their mind, "Why, it does not seem God does give us any will in the matter. That illustration suggests He has power to do as He pleases with the clay." Well, my dear friends, that is surely a statement of the Bible where the apostle is not talking about that matter in this connection. He is not telling how God makes the New Creation. He tells us it is God's own business who has the privilege of being of the New Creation, and has the perfect right to give you a privilege of being a new Creature, and a perfect right to withhold it from anybody else. But he is not telling us how God makes the New Creation. He is not suggesting to us that God sits as a great workman with pattern before Him and taking lifeless elements moulds them without consulting that which is to be made. But he is rather on the other hand suggesting that the Heavenly Father as a workman holds before us the pattern and we admiring it say, I would like to be, I wish to be, I want to be, I desire to be, like that pattern. When we are willing, if we are willing to be formed by Him, if we are willing to be in His hands and willing that He the great workman shall work in us, then we are His workmanship then He will carry forward this work of the New Creation.

You remember how that matter was with the Lord Jesus. We recognize, I think all of us, that the Heavenly Father worked with the Lord Jesus, and that He brought him forward as a New Creature through various stages of development, finally perfecting him, and we recall that right at the inauguration of this great work, right at the time he received that begetting power which thereafter influenced his entire life, that he said, "I delight to do Thy will." What is Jehovah's will? Oh, it is clearly expressed: "This is the will of God concerning you, even your sanctification." And as vessels sanctified and made meet for the Master's service will be the individual members of the New Creation. Let me suggest, my dear friends, that there is something far more than merely willing to do the Lord's will, something far more than that. I feel that that is sometimes not very clearly recognized. I think that some of those that the apostle describes when he says, "Many are weak and sickly among you and many sleep." I feel that many of them do not get very far past that stage of being willing to do the Lord's will. "Why, is there anything more than that?" Oh, indeed, my dear friends, some things far more than that. "Well, what more?" Well, do you remember the apostle tells us that we are to understand what the will of the Lord is? Not merely being willing to do it, but UNDERSTANDING WHAT IT IS. So I suggest that that is the great work the Heavenly Father does in us after we have come to the point where we are willing. Then He reveals to us more and more of His will and that is the power of God working in us.

Let us go back for a moment and consider the Head of the Body at Jordan. He said, "I delight to do Thy will." And he immediately went into the wilderness and spent forty days in contemplation of the divine plan, coming to a very clear understanding we may be sure of what the Lord's will was there. Then busied himself during the remainder of his ministry in doing that will, so thoroughly that he could look up with confidence to the Father and say, "I do always those things that are pleasing in Thy sight." Not, "I am always willing as I was at Jordan to do your will" and never got beyond that; but "I have progressed beyond that. I have found out now what it is. I have seen through the types and shadows the whole matter portrayed and now I am doing your will." So now in respect to the creation of the New Creatures, they are wrought upon by the Heavenly Father, not in opposition to their wills, not without it being considered, but in harmony with their will or desire they are called to will and do of His good pleasure, and that is what is meant when the apostle tells us that we are to be transformed by the renewing of our minds. He does not suggest that there needs to be today or tomorrow or the next day some change occurring in your will. Not at all. Your will is as it was years ago after we came to the Lord then. But what change has there been? Oh, there has been a filling of the mind more and more with an understanding of what the will of the Lord is, and then if our desire has remained with us to do to the extent of our ability those things pleasing in his sight, and are doing those things pleasing in his sight, and if that is true, you are being created in Christ Jesus. You are growing into Him in all things, the Head of the Body. That I suggest is how the New Creatures are created.

But another phase of the same point. Not only is it true that God works in us, but it is also true that we are workers together with Him. And that is why He sets before us a pattern. The Lord Jehovah Himself does not need especially to have a pattern in mind. It is we who have need of the pattern before us. And so more and more of the glorious character of our Heavenly Father and more and more of the glorious character of the Lord Jesus, the pattern, is brought to our attention, and as a result of beholding we are transformed into that same image. Shall we not then more earnestly pray that the eyes of our understanding may continue to open widely, and still more widely may they open so that this transforming influence may be more and more fully operating in us?

But another point. I suggested at the outset what is mentioned in the Photo Drama in the first lecture, that we have the privilege of co-operating with our Creator's beneficent designs respecting His creation, and that is a noble ambition. Surely, my dear friends, it would be the noblest ambition to co-operate with Him in the creation of the new creatures. And so I am suggesting under that heading also that not only are we workers together with God in the sense that we work toward our own development, but that we are workers together with Him also in respect to the development of the fellow members of the Body. Do you not remember to have read that the whole body fitly joined and compacted together by that which every part supplies makes increase? Isn't that a wonderful privilege? And while we are contemplating that, we might I think properly get before our minds the importance of that work. Remember what the Head of the Body said upon that point. He said, "Take heed that you offend not one of these little ones." Unknown and unrecognized by the world, they are considered by the Heavenly Father as being so important that although He has a boundless creation, nevertheless their angels, the angel of the humblest one of them, may at any time have an audience with Jehovah God who inhabiteth eternity. Take heed, therefore, said the Head of the Body, that ye offend not one of these little ones that believe in me. So, my dear friends, if we are thinking of being workers together with him in the sense of working together in the development of each other, let us be impressed with the weighty importance of the matter. One who has been very helpful indeed to all the members of the Body said, "If meat make my brother to offend I will eat no meat so long as the world stands." He considered the importance of it surely.

But that is the negative side of the matter, to take heed not to hinder the Lord's work. What about the positive side of that work? Let us revert again to what we have said about how God works. Surely if we work with Him we will be working like He does. At any rate we must work under His direction. And so I have suggested God works in us. And how? By bringing to our attention and understanding more and more the things of His word, giving us in the first instance an enlightening as a result of the operation of the Holy Spirit, and we work together with Him if we as the apostle suggests admonish one another and exhort one another, and consider one another to provoke unto love and good works. Now do you not see the connection? God works in us to will and to do, and we work with each other to provoke unto love and good works. We remind each other of the exceeding great and precious promises. We comfort the feeble-minded, we support the weak, we are patient toward all, and thus we co-operate with the great Creator of the New Creation in the development of the New Creation. Could any privilege be higher? Could any ambition be greater than that? Surely not.

Then we consider next the change that is to come to the New Creation. We all understand, I think, that the present condition is represented in the Bible as being an embryotic condition, and though while we are tabernacling in the flesh we have much of the joy of the Lord and much peace, a peace which the world did not give us and a peace which thank God the world cannot take from us, nevertheless all New Creatures are looking forward earnestly to, earnestly desiring their change. Well, what change? The change of the mind? Oh, no. We are not talking about that now. The change that we are talking about now is the change of the body. We must all be changed. And is this change very great, you inquire? Oh indeed yes, it is wonderfully great. The apostle speaking of its says, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown a natural body (or an animal body), and is raised a spiritual body," a spiritual body like to that of the Lord Jesus. "We shall be like him," we read. Surely that is a great change, a wonderful change. How are we straightened while the work of development goes forward, while we wait this glorious change of the first resurrection! And that great change will usher us into the future work of the New Creation, and I wish to consider that for a few moments.

The work of the present time is indeed joyous. It is a glorious thing to have an opportunity to stir up each other's minds and minister to each other. I am sure you all appreciate it. It is a glorious thing to have any part in it. And bear in mind that it is not merely those that preach to others who have that opportunity, but those who, as our brother told us the other day, put a tract in the sand as somebody comes along who might appreciate it, and it as a result of receiving that tract the one who receives it comes to a knowledge of this great privilege of making a consecration of the Lord, entering His service and running in the Narrow Way and faithfully to the end, they are workers together with God in the development of the New Creation. And so I am saying now that the present work, and the incidental work of giving a witness to the world is a glorious work. The joys and blessings of that service I am sure we have all appreciated. Nevertheless we are looking forward to the great work beyond the vail. We are looking forward to the time that we will be with the Lord and share his glory. The glory of that future work is not appreciated by mankind. "Eye hath not seen and ear hath not heard, neither hath it entered into the heart of the natural man." They can't receive those things. Let me say a word about that. Sometimes we find those who think that is rather an overstatement, who think the natural man CAN receive them. They are mistaken in this respect. They think that because people HEAR about spiritual things that they RECEIVE spiritual things. That is not it at all. The Bible does not say the natural man doesn't hear ABOUT things. The Bible plainly states that the natural man *receiveth not* the things of the kingdom of God.

When I speak about that and endeavor to explain that view, I usually call to mind the parable of the wise and foolish virgins, and I make mention of what we are told there when we read they went forth to meet the Bridegroom. And so when suggesting now that those who merely hear about these things and it makes no difference to their plans in life, no difference to their aims in life, no difference to their ambitions in life, no difference to their business affairs, spend their money just the same as formerly and their time just the same as formerly, makes no difference in their arrangement for the family, they do not go forth. Those who order their affairs in harmony with the message that has come to them, go forth to meet the Bridegroom. They go forth because they receive the things, not because they hear about them, or rather, not merely a result of hearing. Those who hear and nothing more do not go forth. They stay where they are. Let me give an illustration.

You remember that the Lord Jesus speaking about John the Baptist, said, "And if ye *can receive it*, this is Elias which was to come." Did you read about that years ago? Did you ever hear about that? Did you ever read those words of the Lord Jesus? Why hundreds of times. How long ago did you really receive that in an understanding way in the mind so you were able to see how John was Elias to come? Now, if the natural man cannot receive or understand the glories that wait the New Creature, how are *we* to understand? Well, the Lord tells us that they have been revealed to us by the spirit. Well, we call to your attention briefly some of the things that have been revealed. One of the things that has been revealed is this. You recall we read, "I saw as it were on Mount Zion a Lamb slain, and with Him 144,000." With Him? Yes. Who are those 144,000? That is the New Creation. With Him? Yes. And are the glories of the future anything more than merely being with Him? Oh, further than being with Him. As a result of being with Him we share His glory. Well, what glory? Why, the glory of the future work. You see, that is what I am speaking about now, about the future of the New Creation, the glory of His future work.

When upon earth Jesus gave various illustrations of that future work. He cleansed the unclean leper; he opened the eyes of the blind; he unstopped the deaf ears; he made the lame to walk; he stopped that funeral procession as the daughter of that widow was being borne out to the sepulcher; he entered the home of Jairus and said to that sleeping child they all thought to be dead, "Arise;" he stood before the tomb of Lazarus and calling, said, "Lazarus, come forth! And that merely shadowed forth the work of the future, pointed to the great work that He will accomplish. When? When the 144,000 are with him. Does that great and important work await the completion of the New Creation? Indeed it does. The apostle assures us on that point, saying, "The whole creation groaneth and travaileth in pain together until now." And how much longer than now? Until the 144,000 are with Him on Mount Zion. And what then will result? Oh, the apostle assures us on that point likewise. He says there will be the manifestation of the sons of God. Who are these sons of God? They are the New Creation. The sons of God without rebuke, the fully perfected sons, the fully born sons. And in the meantime the whole creation groans and travails in pain. Lepers remaining unhealed; the eyes of the blind still remaining blinded, both physical and mental; the ears of the deaf still remaining closed, both physical and mental, and the sleepers still in the tomb by the thousands and millions, waiting—for what? For the glorious future work of the New Creation.

This was very beautifully pictured in the type, and I suggest this now because we are endeavoring to combine two things; to combine the change, the great change to come to the New Creation, and the future work, the work resulting from that change. You remember on the tenth of the seventh month before the Tabernacle thousands and thousands of Israelites were prostrated, lying in the dust, sackcloth and ashes upon them, and that inside the Tabernacle was a priest engaged in a work of service, a sacrificial work. You recall that he was clothed in white linen robes, but when he had completed that sacrificial work two great changes occurred. The priest laid aside those white linen robes, the robes of sacrifice, and put upon him those glorious vestments, the garments of glory and beauty. I can't take time to describe them, but you recall the picture to your mind. Think about the gold and the white and the purple and the scarlet, about those things interwoven, about the golden bells and fruit and about the ephod representing the covenant, and about the gold clasps and gold chain, and think especially about the holy anointing oil coming down from the head to the members of the body. In that we have a picture of the completed Christ possessing the proper qualifications for the great future work and anointed by Jehovah, authorized by Him, recognized by

Him, as the proper channel, the properly qualified class to deal with His earthly creation. Well, my dear friends, that was a wonderful change surely; that is the change we are looking for. You are saying to yourself daily in the words of the apostle, "I desire to be found in Him, to experience the power of His resurrection, and in order that I may I am daily being conformed unto His death." But that was just one change. Presently that priest came forth. I like to put this along with the verses I have already quoted where the apostle says, "The whole creation groaneth and travaileth," because the one is a statement in fact and the other represents that which is a plain statement of fact. The Israelites in general, before the door of the Tabernacle, represents the whole creation groaning and travailing in pain. The priest coming forth represents the completion of the New Creation. And then what occurred? Oh, the apostle says that the creation waits for the manifestation of the sons of God, and the people there waiting for the manifestation of those sons of God are represented in type. And when the manifestation occurred, then what happened? Oh, a general arising, rising up, shaking off the dust and the ashes, laying off the sackcloth. Let those things which are emblems of mourning give place to those which have to do with joy and gladness. "Go to your homes"—restitution; "eat the fat and drink the sweet and send portions"—co-operate. Not only will it be the privilege of the New Creation to co-operate with Jehovah in respect to His creation, but every single person who shall be worthy of everlasting life must do that, every one of them, and those who do not do that, those who do not consider it a worthy ambition to co-operate with Him, shall be cut off in the second death. Let me prove that.

I remind you of that parable where he said, "When the Son of Man shall come in His glory." We read that when the thousand years will have been completed, he will have them divided into two classes. The goats on the left hand, the sheep on the right hand, and that then he will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Does he assign any reason why they are accounted worthy of so great blessing? Indeed he does. He says, "I was an hungered and ye gave me meat (sent portions); I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." And they answer, "Lord, I don't remember to have done anything of that kind for you. I didn't think we had the privilege." "Oh, you did it to these, my least brethren, to those of the human family, those coming forth from the tomb. You did it unto me. That is why I say, Come, inherit the kingdom prepared for you from the foundation of the world." And then turning to those on his left hand, he says, "Depart, go away." Does he assign a reason again? Oh, indeed yes. "I was hungry and ye gave me no meat (did not send any portion; received portions but did not send any); thirsty, but no drink; naked and ye clothed me not; sick and in prison and ye visited me not." What had they failed to do? They had failed to exercise their privilege of co-operating with the Creator's beneficent designs respecting His creation. Not the New Creation, not those prospective members of the New Creation are receiving reproof because of that. Not that. But the world of mankind. So, my dear friends, do we again see the importance of it? The people here caused to rise up and go home, eat the fat and drink the sweet and send portions—a day of joy and gladness. That, my dear friends, suggests briefly some of the glory of the future work of the New Creation. Do we not want to be members of that glorified High Priest clad with those glorious vestments and anointed for that glorious future work? If we are faithful now and come to that point of full development, being born from the dead, or changed in a moment, in the twinkling of an eye, we will have the blessed privilege under the glorious Head to share with him that glorious work, His glory, the glory which was shown forth by Him when He performed those various works of mercy while on earth. They shadowed forth the glory that will be manifested when the sons of God are manifested, when the New Creation is complete.

Then I remind you of another picture in that connection. You remember that statement quoted by the apostle whn he says, "Thus saith the Lord, in an acceptable time have I heard thee." Heard whom? We will see. And in a day of salvation have I helped you." Helped whom? We will see later. "And I will preserve thee and give three for a covenant of the people." Now, who is spoken about? Oh, the very class we are considering today. The New Creation are being spoken about. You know something of the narrow view entertained about that statement. You know many suggest that which would entirely refute the view we have. Instead of suggesting at all any possibility of salvation in the future, they say it says, "NOW is the acceptable time," which truly it is. But they do not know what is meant by "now." The time indicated is the time between the time of the Lord's creation and the completion of the New Creation, and the Lord is saying, "Now, during that acceptable time, I heard thee." Did He promise to hear us? Oh, yes, indeed. That is one of the great encouragements for the New Creation. He hears our prayers. We can call upon him in our every time of need and he will hear us. "In an acceptable time have I heard thee." He heard our vow of consecration, our prayers, and his grace is sufficient for every time of need. "In an acceptable time have I heard thee and in a day of salvation have I helped thee. Behold, now is the acceptable time behold, now is the day of salvation." But we want the part now that deals with the future work. We are talking about the future work of the New Creation. We come to that part. "And I will preserve thee." Well, why does the Lord need to preserve us? Oh, one reason is because they must all die like men and fall like one of the princes. And he will preserve us and in resurrection power bring us forth. And then what? Oh, then comes the future work. "And I will give thee for a covenant of the people." Not that the Church ARE the covenant, but they are to be the great mediator of the covenant. "I will give thee for a covenant of the people." Do what? We are considering the future work now. What are we going to do? "To establish the earth." My dear friends, it looks, and every day it looks more and more, as though the world indeed will need to be established. Is it not coming to be recognized more and more that the work of disestablishment is going on? And are we not assured that it shall go on until all the things not being shaken shall be removed? Nothing left at all. It will be like the chaff of the summer threshing floor, and the wind carried it away. But the New Creation comes on the scene at that point and their work is to establish the earth, establish it in righteousness. "To cause to inherit the desolate heritages." Ah, my dear friends, you mark it doesn't say to *inherit* the desolate heritage. Oh, the Lord's people are to have an inheritance that has never been desolate. Not something lost; but they are to CAUSE to inherit the desolate heritages, cause the world of mankind to inherit. Won't that be a joyous service? "That thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves."

In order that we may see something of the grandeur of that work, let me refer to what I have already referred to. I have already spoken about the Lord Jesus standing at the tomb of Lazarus and saying, "Lazarus, come forth." And I remind you when he had called him forth that he said, "Loose him and let him go." Who do you suppose would feel disposed to respond to that invitation? to accept that privilege? The Scribes and Pharisees who might be there? They were displeased because Lazarus had been put forth. They wanted to put him to death because that had an influence on the people. But some were there who were heartily in sympathy with the dear Master, and when the Master said, "Loose him and let him go," as he stood there with a napkin around his head and wrapped in his grave clothes, how long do you suppose Peter would hesitate, or John or James, or others before they would go up and take off those grave clothes so he might walk and embrace his sisters and all might say he was indeed alive and the Master had awakened him? Oh, I am sure it would be a privilege, a proud moment for those dear disciples.

The Lord Jesus is to stand before the great prison house. He has the keys you remember, to open those prison doors, and then to call, not for Lazarus, not for the widow of Nain's son merely, not for the daughter of Jairus, but he is to call for all that are in their graves, and they will hear his voice and come forth. Our minds can't comprehend how many that will be. We can only comprehend in part what a glorious work that will be. But nevertheless can comprehend sufficiently so that every one of us feel like saying, Oh, that I might be worthy to share that great work! Oh, that I might be worthy to be one of those associated with the Lord Jesus who may help loose the world of mankind and let them

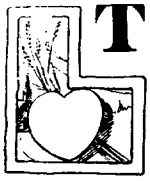
go. And so now, as the Lord Jesus will do that great work, there will be associated with Him a New Creation there. Part of the glorious work of the future will be to take away the things that now blind our minds, to take those hindrances, those things which will hinder them from walking in that highway of holiness, take off those things which will hinder them from sending portions, from giving meat to someone else, from giving drink to others, to remove those things and bring about that glorious deliverance that the whole creation groans for.

A thousand years we all understand will witness the completion of that great work, and the class we are speaking about are to have an endless life—glory, honor and immortality are promised to them. What will be our THEN future work? We have been talking about the "now" future. Will it all have ended then, that glorious work that will be their delight to do? that work when it is spoken of as "Blessed and holy are they which have part in the first resurrection * * * they rest from their labors, but their work do follow with them?" They rest from their labor, but they go on with the glorious work it is now their joy and privilege to do. Oh, there will still be work for the New Creation.

Briefly it is brought to our attention, and briefly I remind you of the apostle's words when he says, "In the ages to come." We all understand that the Lord's plan is a plan that has to do with ages. The Lord has divided off or arranged for different ages or worlds. There are spoken of in the Bible—the world that was, the world that now is, and the world to come. During the Millennial Age, the thousand years, his work that I have been speaking about will be completed. But beyond that—what about that? Well, the apostle does not undertake to tell us how many ages are beyond. He doesn't undertake to say how long those ages will be. But he does undertake to assure us what it will be our privilege to do during those ages, telling us that in the ages which are approaching He (Jehovah) will show forth the exceeding riches of His grace in His kindness toward us by Christ Jesus. Could anything be grander than to be the instrument of showing forth the riches of Jehovah's grace? Would you not like to be one of those counted worthy to do that? To bring about those glorious blessings of the Millennial Age and then through the ages which are coming to show forth the exceeding riches of His grace. If you would, my dear friends, bend all your energy toward making your calling and election sure as members of the New Creation. Add to your faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, godliness; to godliness, brotherly kindness; and to brotherly kindness, love. For if you add these things you shall never fall, never lose your standing as prospective members, but have an abundant entrance into the glories of the future, be fully installed in your office under the Head as members of the glorious New Creation. May the Lord bless you!

Discourse by Bro. J. A. Bohnet. Subject: "THE NEW CREATION CALLED AND PREDESTINATED"

If Thy Brother Shall Trespass Against Thee.—Matt. 18:15-18.



THE program came too late to enable me to properly prepare myself for handling the topic assigned to me. Therefore, instead of elaborating on "The New Creation Called and predestinated," I will endeavor to tell you what, in times of brotherly difficulty, is the duty of those who are predestinated to constitute the New Creation.

Brother Whelpton has been telling us about this New Creation, and covered the ground very well, so now I will call to your attention the words of our Lord with interspersing comment—Matt. 18:15-18.

The subject matter of our text is not new to you. Practically every thought of my presentation has appeared in the writings of our dear pastor, although perhaps not so specifically as I shall hope to present them to you today. This subject is momentous, and worthy of careful and prayerful consideration, and while I have no particular person in mind, and am making no specific "drive" at anyone, I want each of you to feel that my remarks are aimed directly at you. Not because of guiltiness on your part, but to preserve your innocence; to steer you clear of a pitfall. Much better that I do something to keep you out of a mudhole than to wait until unhappily you have tumbled into it and then do something to help you out. I therefore apply the ounce of prevention rather than proscrastinate and later have to resort to the pound of cure. I shall hew right to the line, in the examination of this text, and allow the chips to fall as they may. Should any of you be hit with the flying chips it will be because you are in range of them. If in my remarks any of you are made to wince let it be because truth has that tendency. While in a measure you may for the whole feel clear of any guilt along this line, before my talk is finished you are apt to realize yourself more or less seriously involved. You will realize my remarks are not so much over your head as right at you individually. And instead of using a feather duster on this occasion I mean to use a currycomb. Well do you know the good horse can be better groomed with a currycomb than with a feather duster, although the horse no doubt would much prefer the use of the latter. Fancy the vain endeavor to clean a horse with a feather duster, "nice little horsey, nice little feather duster," but what a botch job! Others may use the duster. Give me the currycomb. (Here Brother Bohnet humorously illustrated the use of both). Can you, my dear hearers, stand a little vigorous rubbing against the grain of your sensibility?

Referring now to the text—Matt. 18:15-18. Jesus here is admonishing his disciples, and after giving them wise counsel along general lines, he adds, "Moreover, if thy brother trespass against thee." Notice first of all this charge applies only to the brotherhood of Christ. It does not involve the worldly-minded man at all. For we cannot deal with a

worldly person as we can and should deal with a Christian. The worldly disposed individual declines to accept Biblical admonition as a basis of argument or settlement of a case. He refuses to be guided by scripture injunction, and will not recognize the teachings of our Lord as a rule of government. Therefore this textual admonition pertains only to the brethren in Christ. And when in the course of my remarks I use the term "brother," you, of course, will understand that it includes likewise the sisters in Christ. The Lord uses only the term "brother," not only here, but elsewhere in his teachings as we all know, and so I too will confine myself largely to the same practice and leave you to supply the sisterhood.

The text reads, "If thy *brother* trespass." Notice is says "brother" in contradistinction to an individual of worldly mindedness. If thy brother (or sister) in Christ trespass, is the thought.

One might ask, "What is trespass?" We answer it means the giving of offense; to injure or ill-treat; the hurting of one's feelings to the extent he feels himself wronged

in some way and to some extent to feel grieved at the words or conduct of a brother or sister in Christ, so that he feels justified in resenting the same.

Applying the matter to ourself; our anger has thereby perhaps been thoroughly aroused and we graciously call it "righteous indignation." You know we naturally are very considerate of ourselves, and so "righteous indignation" sounds so much better to us than anger, when self applied. Am I right? We may be blind to the good qualities of the other party and see only how nice and good *we* are. What was said or done that caused us offense and stirred up our pure mind to resentment may have been eminently proper, but it hurts nevertheless, and so we feel, what in the language of today is called, "sore" about it. Instead of passing the matter lightly and charitably as becomes the Christians, we are, in the spirit of worldliness, disposed to seek redress from one who may be nearer and dearer to the Lord than are we.

Suppose the transgression, or whatsoever it be, was directed against some member of the family—against father or mother, against husband or wife, or against a brother or sister, does that give us license to take action for redress? By no means! And why not? Notice it does not say, "if thy brother trespass against a member of, the family or home." It says specifically, "If thy brother trespass against *thee.*" The trespass must be against *you personally,* not against someone else, or you are not authorized of the Lord to do anything at all in the matter. You keep out of it entirely. The Lord gives you no authority to act in the case. It does not concern you. Attend therefore to your own affairs and let others attend to theirs.

Shall you then discuss the matter with the family—with the wife or the father, mother or husband, brother, son, sister or sweetheart—have it at all meals for general discussion? Shall you write about it to some absent member of the family? No, you have no right to mention it in any way to anyone. You are not privileged of the Lord to do anything but keep silent in every respect. Even though the trespass is against yourself you are not to make mention of the matter to anyone else. The trespass being against *you* personally entitles you to act, but not for discussion with, or remarks to, anyone. Not one word shall you utter or write in regard to the trespass. Get this clearly in mind, dear friends. If you love the family members you surely will refrain from saddening the heart of any of them by telling them how abused you have been by some brother or sister in the truth. Will the knowledge of the trespass gladden their hearts? Will it contribute to their joy or happiness? No! Then why cause them distress on your account? For shame! Keep your troubles to yourself. Some people make others most miserable by relating to them their woes, their aches and pains. Don't do it! If you have nothing of good report or of cheer to offer, be silent. Well has the poet said, "others want full measure of all your pleasure, but have sorrows enough of their own." How many of us are guilty of this wrong doing? Let us here and now resolve to henceforth keep our troubles to ourselves. Don't inflict punishment needlessly upon others.

Returning to our text: "If thy brother trespass against thee." How do you know a certain brother or sister has trespassed against you? And if so, are you then not guilty of entertaining hearsay? Hearsay is no evidence against a brother or sister in Christ. Hearsay evidence is excluded in any case of court examination. Why then shall you give it any weight whatsoever against a saint of God? To give ear to evil speaking or to slander or idle gossip is as wrong in the sight of the Lord as is evil speaking, slander and idle gossip itself. Refrain therefore from listening to anyone who attempts to tell you something that unfavorably reflects against any other person, and especially against a brother of like precious faith. Stop the utterance promptly by informing the evil speaker of your confidence in the said brother or sister; that you cannot entertain the thought that he or she would say or do anything against you. Let not even a member of your family speak evil of anyone in your presence, nor to tell you what someone has said about you tending to evil speaking without interposing an objection.

Anyone who chooses to do so may speak evil of me. It will not hurt me half as much as it injures him. Let him throw mud if he wants to. Being himself in the mudhole he will, by throwing mudballs, mud himself more than he muds me. What *he* does to *me* will not affect my getting into the kingdom of heaven. But what *I* do to *him* will.

Any evil words uttered against me become, so to speak, boomerangs that may miss me and return to the thrower hurtfully. I care not what anyone may say against me falsely. A Christian cannot be injured by an evil speaker. For does not the Lord declare, "no weapon formed against thee shall prosper?" Is the attack upon my new nature—my "new I?" If so, that part of me is without sin or fault. It is holy. The apostle says it cannot sin. It is useless for anyone to assail the "new I" of my composition. Hence why should I care what anyone says derogatorily of me as a new creature in Christ?

On the other hand, suppose the evil speaker hits at my humanity—my old nature, my "old self." Good! Hit! Hit hard, thump my old self. Hammer, club, beat that old self of me. I am trying hard myself to kill it. Help me vanquish all there is left of my old self. I want it browbeaten, killed. For "in my flesh there dwelleth no good thing," saith the Scriptrue. So why should I worry about what anyone does to me? Indeed I care not. Are you all agreed that no one can harm me while God is for me? Let a brother abuse me with an evil tongue, I will be very slow to take offense or feel I have been trespassed against.

Instead of entertaining a feeling of indignation towards the brother and worry of mind over the matter, why not send him a basket of fruit or a watermelon instead? I fancy early on the morrow he would either call me on the phone or come in person and humbly say something like this, "My dear brother, you rather took me by surprise, I had not expected anything of the kind. In fact, I hasten to confess that I said some things I should not have said, and which I hope have not reached to you. I'll tell you all about it and just how I felt, and ask you to overlook the matter and call on me for any little service I may be in position to render. And—" well you can imagine about what he would say. Don't you think that much the better policy to pursue in a case of this kind? Try it! There may be a wide discrepancy between what the brother actually said, and what he is reported to have said. Perhaps the tone in which he spoke had something to do with the matter, as for instance I might say to you "You're a nice fellow" in such a way as to imply the very opposite meaning. Let me illustrate the point by telling you of a certain father and son. [Here Brother Bohnet vividly portrayed how the same words uttered could convey opposite meanings by changing inflection. But this illustration cannot be appreciatively set forth in print. It must be heard orally. And hence it has to be omitted here.]

"But," say you, "I can't stand it. I resent what the brother has said about me. I am grieved. The brother has done me a great wrong, an injustice. I will not, cannot, overlook the matter, but must seek redress. He has trespassed against me and I must have satisfaction."

Are you now privileged to discuss the matter with your wife or any member of the family? No, the Lord tells you plainly just what you shall do. He says, "*Go to him.*" Not send for him to come to you. You must *go* to *him,* and go at a time suitable to his convenience; not when he may be needing the time for other service, meditation or study.

You say to yourself, "Ah, I see now I must go to him. Very well, I shall do so. Now let me see. I must prepare myself to meet all his hateful arguments. I must be specially well fortified with scripture citation to down him on every point. Here is a good text. That will settle him. Here is another. And here is still another. No, this last one rather favors his side of the argument. I will cross that one out. I hope he won't find it for use against me."

Brother, sister, pause a moment. Are you going to the brother in a Christian spirit? Are you bent on finding him guilty, or are you hoping to find him innocent? Are you anxious to prove him in the wrong or in the right? Are you endeavoring to find and multiply evidence of his guilt rather than evidence of his innocence? Should you not hope to find the brother has been misrepresented, and did not say or do what he is reported to have said or done? Are you so provoked and angry that you resolutely are determined to convict him of wrong doing?

Going to the brother is it your thought to put him on the rocks of cross examination? Are you saying to yourself, "I'll fix him. I'll make him answer this question, and then this one, and this one." Are you expecting to devote several days to framing questions for him to answer on the spur of the moment? Do you suppose the Lord permits you to take such advantage of the brother as to ply him with questions for his immediate answering that you have had

several days in propounding? No, my dear brother. You are not to ask him even one question. Not to ask him a question? Why then go to him at all? Read the text carefully. The Lord does not say, Go and ask him questions. What does he say? Listen, "Go to him and *tell him* his fault." You must go to this erring brother and tell him just what he said or did to offened or injure you. And to do this you must have the facts of the case. You must be very sure of your grounds for offense. You must be in full possession of the truth. Hearsay evidence is not sufficient evidence. You must have the solid facts. It requires "nerve" to go and tell a brother or sister what he or she has said or done to our injury. For if we easily take offense, the Lord gives us no easy method of procedure. In deed he gives us a hard way. We should be very slow, very reluctant, to take offense. The Lord does not want us to be offended with a brother. And if we *do* take offense we have no choice but to go to the brother and *tell* him all about it. If we feel a brother has trespassed we have trouble enough on hand, for we must go and tell him what he did or said to our injury. The Lord says we *must.* It is not optional with us. We must go. He says, *"Go to him and tell him his fault."*

Here let me ask, how many of my hearers have in past years had occasion to feel they were mistreated by some brother or sister in Christ? How many of you, dear brethren, feel that someone in the truth has somehow trespassed against you, has hurt your feelings, has said or done something to offend you? Each of you ask yourself the question. And now let me ask, how many of you, having thus suffered trespass, have gone to the offending one and told him all about it? Have you done this? If not, why not? The Lord himself commands it. You must go to him. No way out of it. You may say you did not know of this requirement before. Well, you know it now, for I have just told you in plain and simple words, so that even a child can understand. Hereafter you have no excuse for not going promptly to the offending one if you feel grieved by what he did or said.

Am I talking over your head or am I hitting some of you? Are you in range of the flying chips? Am I hewing to the line? Am I right or wrong in using the currycomb? You answer the question.

Some years ago, while conducting a Bible study at Bible House Chapel in Allegheny, a sister, at the conclusion of the service, came to me and said, "Brother, a certain sister in the truth has been telling lies about me. She—" I interrupted her right there by asking, "How do you know? Did she utter false things about you directly to yourself, or have you taken hearsay as evidence against her?" She answered, "She told them to friends of mine, and they told me." I said, "Sister, do you realize that both you and your friends are guilty of evil speaking and also of listening to evil speaking. This sister in question may have been misunderstood; may not have said the things at all. You must not accept hearsay as evidence against anyone, much less against a sister in Christ. Surely no sister would deliberately speak an untruth, or say ought to your injury, be it true or false. There must be some mistake about the matter. Don't you think so?" She insisted the reports came to her from such reliable sources, there could be no doubt about the sister having trespassed against her. "This sister," said she, "knows better, for she is a school teacher and has sense, and—" I stopped her again interruptedly by asking her to give me no intimation as to who is the sister, as I did not care to know. "Sister," said I, "you have but one course to pursue, and that is, go to the sister and tell her just what she said about you wrongfully." "Oh, I couldn't do that. I would not think of doing anything like that." But I insisted. "You *must!*" The Lord, not I, says, *you must!*" Are you wiser than he, that you presume to put your judgment in this matter against his? You must go to the sister." Weeping, the sister declared, if such a course on her part were the alternative she would prefer rather to "just let the matter pass." I said, "Sister, that is exactly what the Lord wanted you to do in the first place; let it pass unnoticed. He wanted you to take no offense. But if you do take offense, you have no choice but to go and tell the sister what she said. Why take umbrage at anything a brother or sister may do or say? If you are guilty of taking offense the Lord prescribes for you a very difficult course of procedure to get out of it. He does not approve of your taking offense. He wants you to put the cloak of charity on the matter and allow it to pass unnoticed. Let us look well at our own faults and shortcomings and we will have little time for locating defects in others of like precious faith. If the sister really did tell lies about you, the chief injury is to herself, both in the sight of the Lord and in the estimation of those to whom they were uttered. They have the less respect for her whether her statements be true or false. No one can repose confidence in anyone who casts unfavorable reflection on another person. Leave the sister in the hands of the Lord and watch well your own conduct lest you be overtaken in a fault."

The sister thanked me for my plain remarks and went away apparently much relieved in mind.

Personally I have had no occasion to visit a brother or sister because of trespass, although brethren have come to me, and in every such instance I express appreciation for the visit, and assure him of my love and good will. I find it good policy to suggest first of all that we take each other by the hand and kneel to the Lord in prayer for divine wisdom and guidance. In every such instance of imploring divine blessing, after arising to our feet, the matter was already settled. Nothing more to say except apologies to each other. Each realizing the spirit of Christ in both hearts.

In going to the brother who has trespassed we are not to mention the matter in the presence of any other person, nor speak so loudly that others can hear, nor shall we take anyone with us. Jesus said, "Go to him and tell him his fault between thee and him alone." No other person is privileged to hear what we shall say, nor to know anything whatsoever about the affair. "As ye would that others should do unto you, do ye even so unto them," is the golden rule.

"If he shall hear thee;" that is, give respectful attention, treat us as becomes a Christian, or if he admits the wrong doing or offers reasonable and satisfactory explanations, perhaps assurance it shall not happen again, or that it was not meant in the way we thought, or his remarks or act was misunderstood, or if he realizes how that a wrong construction could easily have been put on his remarks or his conduct, and he manifests regret for the trouble and distress caused us, and measurably apologizes or offers amends, "thou hast gained thy brother," says the Lord. Not that we thereby have gained a new brother, but have retained him as a brother in Christ. If he acknowledges guilt and asks forgiveness, it will of course be granted gladly and freely. Then if on the morrow or at any future time, we find he has repeated the offense, shall we say, "the brother has done the same thing again," and remember, his former offense against him? Brother, sister, what do you think about it? Would you do that? Did you not forgive the previous offense? Then why now dig up again that which you buried? That past offense was forgiven. You cannot in any way hold that grievance against the brother, or your forgiveness was a mockery, a sham. You must regard and treat this present offense as being his only transgression against you, else are you blameworthy. Do you see the point? There are some fine points involved in this textual matter, and which may entirely have escaped your notice.

If on the other hand the brother admits doing or saying what you charge, and seeks to justify himself in his wrong course, telling you it is all true, and still further abuses you, perhaps charges you with wrong doing, so that your endeavor to gain satisfaction proves vain, and you feel additionally grieved, what shall you do now? Shall you now go home and talk the matter over with the wife or the mother or other family member? No. You must do nothing of the kind. You have no right to mention the matter to anyone. The Lord tells you plainly what to do. Notice, "If he will not hear thee," that is, if he refuses to listen to reason, or avoids reconciliation, or should he treat you unkindly, discourteously, and maintain towards you an attitude of defiance or mistreatment: if he will not accord you a respectful hearing, and you come away disappointed and perhaps discouraged, still feeling aggrieved, you are admonished of the Lord to "take with you one or two witnesses," and see him again in their presence, "that every word shall be established" as it shall proceed from your mouths. You are not to take with you the entire family, nor more than one or two brethren.

You might say to yourself, "Since I must again go to the brother and take with me one or two brethren as witnesses, I will decide upon brethren who in my judgment can be depended upon to take side with me. So let me think. Ah yes, there is Brother Wisdom, whose ideas are very similar to mine, so much so that I can trust him to see the matter from my viewpoint. He is a dear good brother and tries so hard

to please me at all times. Brother Wisdom is just the one I want and need. Now let me see, who shall be the other brother to accompany us? I want *two*. Oh, yes, there is Brother Wise. He is a very level headed fellow, and as he owes me a little money too, and has enjoyed some special favors from me, he will do almost anything to contribute to my pleasure and welfare. I'm glad I thought of him. These two brethren are just the ones needed for this service. But in order to be quite safe in the matter I will first sound them both. Yes, I will explain to them the circumstances fully and see if they favorably view the matter, in which event they are altogether desirable, they will be the very ones I want."

No, my brother, Brother Wise and Wisdom are the very ones the Lord disapproves. They would be prejudiced in your favor. You must be charitable. You must select someone in whom the erring brother can repose full confidence, for, have you not so strong a case against him, you can well afford to give him every advantage? You must deal fairly with him. "Do unto others as you would have them do unto you. Nor are you to inform these brethren beforehand as to the nature of the difficulty between you and the brother, lest you bias their minds. It will be time enough for them to know when in their presence you take up again the matter with the faulty one. And if then he shall see and acknowledge having done you a wrong, you are not to exult over him or feel elated. Rather are you to feel sorry for him and extend to him your sincere sympathy. You are not to feel triumphant over him if the brethren decide the case in your favor and against him. Nor are you to cast any reflection on him as being in the wrong. And in the event he has been brought to realize himself at fault it is sufficient humiliation for him, and you have in him a brother good and true. You could well assure him of your love and sincere regret in having taken offense, and that for his sake you could almost wish that the decision had been otherwise; that you feel a sense of guilt on your own conduct. That would certainly do him the greater amount of good and strengthen the bond of brotherhood and true friendship between you. Do you agree? Am I right?

Should the brother on the other hand contend against you, and in the presence of your witnesses declare himself justified in the trespass against you, notwithstanding their appeal on your behalf, you are not to berate or abuse him in any way, or in any sense treat him unkindly, nor say aught against him, nor upon leaving his presence say to the accompanying brethren, "did you ever see such a blockhead? He is impossible! I said this—and he said that. I said so and so, and he said thus and so. He determinately would not view the matter in a right light. He should be disfellowshipped. He is unworthy the name Christian, etc., etc." Nothing of that sort. He still is your brother and body member of Christ. You must refrain from casting any ill reflection upon him, nor seek to belittle him in the estimation of others, nor discuss him with the members of your family or home. There is but the one thing now to do. Listen to the instructions of the Lord. "And if he will not hear them (the witnesses), tell it to the church. Don't mention it to any of the family at home. Do not write of it to anybody. Be silent. Be Christlike. Refer the matter to the board of church elders and have a meeting appointed as set forth in volume six, "Studies in the Scriptures," to which the erring brother is to be invited, and there, in the presence of the congregation of saints have the whole matter re-examined in general assembly. "Oh," you say, "I wouldn't want to do *that*. I would not wish to go so far nor cause others so much trouble and perhaps distress." Brother, you *must*. You cannot drop the matter nor set it aside. You have taken it up, and now you must deliver. You have no alternative. You should have thought of the consequences involved before you permitted yourself to feel grieved or offended. Now it is too late to withdraw. You must go on. You stirred up a mess and now must settle it in the Lord's way. You must bring the matter before the church. And if then the trespassing brother is brought to a realization of his wrong course and apologizes to you, forgiveness on your part is in order. And also an apology to the church on your part if you feel you have caused trouble or serious inconvenience in order to gain your point. You see it is not a light thing to take offense at anything a brother or sister in Christ may say or do. We need to exercise great care about feeling offended with one of our brethren. The Lord gives us no easy way out of the difficulty. If we take offense we must be prepared to carry the matter all the way to the church in general assembly. It behooves us then to be very careful and charitable, and make due allowances for the weakness and imperfection of others, and not feel offended or injured by the words and doings of others. They may be much nearer to the Lord than are we. We may be their superior in this one particular, but in a dozen or more other respects they may be vastly our superior in God's sight. Who knows?

Coming back to our theme. We have brought the matter to the attention of the church, and if after the ecclesia has heard all the evidence from both sides, the transgressing brother still persists in self-justification, notwithstanding the Church's decision against him, the Lord says, "If he shall not hear them (the Church) let him be unto thee a heathen man and a publican." Unto the *Church* a heathen man and a publican? It does not read *that way*. Notice, it reads "Let him be unto *thee* a heathen man and a publican." Unto *you* personally, individually. You have no right to require or even to expect the members of the church shall regard him as a heathen man and a publican, for one of the church members may be his own mother or wife. The Church will use its own discretion about disfellowshipping the brother for a time, or until he shall have learned a lesson from this experience and manifests repentance and regret. So far as you individually are concerned this brother is to be treated as though he were a heathen and a publican.

Are you then privileged to discuss him unfavorably at the table or in the home, or to in any way speak unkindly of him to anyone? No. You are to refrain from evil speaking under any and all circumstances. "Speak evil of no man," saith the Lord. Say nothing about the matter. "Let him be unto thee as a heathen and a publican." What sort of treatment does that imply? And what is a heathen man and a publican? A heathen man is one outside of Christ—a worldly man. You surely would not make faces at a worldly man should you meet him on the street; nor would you mistreat him in any way. Indeed you would greet him in a kindly manner, would you not? Very well, then treat this man likewise civilly, courteously. Let him be unto you merely as a man outside of the Church, an alien from God.

And what is a "publican"? A publican is generally understood to be some man in an official capacity, as for instance, a tax gatherer. Now you would not mistreat the tax collector who comes to you in the discharge of his official duty. And while you might not invite him to dine with you, or have a Scripture study lesson with you, nor to spend the evening socially with you, nor extend to him the right hand of fellowship, you would treat him nevertheless in a courteous, civil manner, would you not? Treat this erring one exactly the same, and until he discovers his fault and manifests a sincere desire to again be at peace with you, in hearty Christian fellowship, in which event return him to a place in your heart as one of God's saints and bestow upon him the love of a brother. My dear readers, may none of you ever have occasion to go to a brother and tell him his fault, by reason of having your feelings hurt somehow by his course or words, and may none need come to you to tell you your faults; may you be very slow to take offense and ever ready to overlook improprieties. Bear in mind sensitiveness on your part may oftentimes be spelled with wour letters—S E L F.

With these concluding thoughts I leave the subject, trusting I have made myself quite clear as to our Christian duty along this particular line of trespass on the part of a brother or sister in Christ. Again, I assure all present that I have none of you in mind relative to this Scripture examination, and yet I want everyone present to feel my talk has been especially designed for his (or her) good, and may the dear Lord richly bless you all as you seek to know and to do His holy will. Amen.

TESTIMONIALS BY COLPORTEURS

A BROTHER: Dear friends, the message that I think the Lord would send to us today that has helped me is that we should cultivate the colporteur spirit. A lot of the friends can't be in the work to go very far from home, but many of us can do a little colporteur work around home, as a brother has mentioned about working among foreigners. And it would be a good idea to introduce the scenarios. They are very cheap. And introduce them to the foreign people that you know in your district. And then another way, at times when I have not been able to be in the work altogether, I have

combined the tract work and the colporteur work together, knocking at the doors and offering the tract to them, and then calling a second time and asking them how they like it, and if they like it introduce the Studies. And in one little district where it only took a day each time, it resulted in several sales of the volumes and the Watch Tower and different small sales, and we have had a brother and sister in the truth in one case. And so if we want to go into the colporteur work, let us start right away today to cultivate the colporteur spirit, and then wait for the Lord to give us the opening, and when trained and ready the Lord will put us out in the work. The Lord is the Bookkeeper and Treasurer for the colporteurs, and when they get ready to take care of it He gives it. We have been in the work since 1910 and have been living like a millionaire's son. We have always claimed our Father is rich, and He knows what we have need of. Let us have courage, and if we have the colporteur spirit we will have that, and will surely remember the workers.

A BROTHER: I can heartily agree with all that has been said. If we want to develop the New Creature, we find the best way is to enter the colporteur work, if you can. It was in 1905 here at Niagara Falls we stated our troubles and persecutions at home to Brother Russell. He suggested to take up the colporteur work and get away from home. So in 1906 we did and have enjoyed it ever since. What is the present condition? Back there opposition and persecution. Today we have two conditions. We have interest and indifference. But we find a great deal of interest now. Homes are opened up for chart talks. Many of our evenings are taken up that way. Though all worn out, still we rejoice in the service, and in the past year we have been privileged to find some taking deep interest in the truth and meeting with classes. We rejoice in the service. Only last week a lady said, "You will have to go into the kitchen and talk to the lady; she is back behind." Another lady was listening and then asked us some questions. Then she asked us to come into the parlor and sit down. We visited for an hour, sold a scenario, then arranged for a chart talk. We had the chart talk last Tuesday night. There were a half dozen present and every one interested. They hung on to every word. There was no opposition. And when we threw the meeting open for questions they poured them in, and kept us there until 10:20, then we took hold of the door knob and worked our way out. We also arranged for another meeting this coming Saturday. We ask an interest in your prayers that the Lord might give us a more open door.

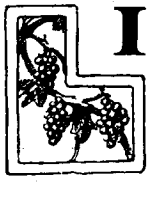
A BROTHER (colored): Brethren and sisters, I am very glad of the opportunity to give my testimony regarding the joy that I have received as a colporteur. Time will not permit me to mention all the precious experiences I have had. So I will not intrude upon your time by doing so. I wish to say I have received great blessings in that branch of the work. Recently I have been confining my efforts to the sales of "What say the Scriptures about Hell?" And in order to work up a good field along this line, the first thing we did was to distribute tracts, and of course these tracts drew out inquiries, and naturally we would have to answer their questions. And the next thing we were able to work up a public meeting and then the next thing in order was to sell these books. And this is the way we worked up a desire for the truth. So my experiences have been along these lines, and since attending this convention I am more determined to give more of my time to this work. Some of us have the idea it looks too much like being book agents. It may look that way from the world's point of view, but not that way in the sight of the Lord. We have a message the people want at this time. They are waiting for it. I remember a little town where our efforts to tell the good things aroused much opposition. This opposition proved to be very suitable by getting the people to inquire why we were having so much trouble. Well, this gave them an opportunity to see the truth. So let us not be afraid of the opposition that may arise. It is simply an advantage for those working for the Lord. And I will tell you we need not expect to have less opposition than our Lord had himself. So pray for me that I may be more determined for the Lord's cause and the brethren.

TESTIMONIES FROM THOSE WHO SYMBOLIZED CONSECRATION AT CONVENTION.

A SISTER: I want to say that I never experienced so much enthusiasm and real joy in the Lord as at this convention. It has been two years since I came into the truth following a showing of the Photo-Drama at Jamestown, New York. I am glad that I have taken the step of symbolizing my consecration, and I feel that this is the best part of this convention, and I rejoice because I know my Savior. The morning text says, you know, that we must be about our Father's business. We have such a good Shepherd, and I am delighting in this Shepherd, and still at the same time I know the Savior and I want to tell you how I know him. I know the Savior just as I know the front porch of my home in the dark, so that I know which way to turn even in the dark, and the Lord is an ever present help.

A BROTHER: I am thankful to add my testimony today to the Goodness of the Lord. I had been a member of the Methodist Church for over thirty years. I had been a class leader for over twenty-two years. I am thankful today that only seven months ago, I took the step. So I want to be faithful. Two sisters and myself are the only three down at ———— who have taken this stand and we are alone, brethren. We have brethren come to speak to us. We had a good meeting week ago yesterday. They said, "If you have any better than we have we wish to know it." Friends, they are hungry. We were hungry. We were not fed in the church. Thank God, today we are fed, because we know the truth. Well, we intended to have a meeting yesterday, before we came down to the convention. Thank God for the convention. The first convention we have been at. Friends, pray for us. We need your help. The Lord is on our side.

Discourse by Bro. E. D. Stewart. Subject: "THE ORDER AND DISCIPLINE OF THE NEW CREATION"



IN speaking on the subject of the Order and Discipline of the New Creation, it is not our intention or expectation to discover any new principles that have not already been set forth by Pastor Russell in his excellent chapter on that subject. That contains everything that is necessary if properly understood and correctly applied. Indeed, the New Testament, if properly understood and correctly applied, contains everything that is necessary to enable any ecclesia to live in peace and harmony with each other and to maintain healthful conditions of spiritual growth. However, we must all the time remember that a spirit of a sound mind is necessary in the application of the principles laid down in Volume VI, and in the application of the principles of the New Testament. Unless the spirit of a sound mind is exercised in the application of these principles, they will be of little use to anyone that does not apply them right. They will indeed be useless.

Take, for instance, a class in which there are two brothers, Brother A and Brother B. And a question arises whether they will have the meeting at three o'clock of two-thirty. No principles that are laid down in any of these will be of any use to them unless they use the spirit of a sound mind. Suppose Brother A would say, "I want the meeting at two-thirty." Brother B says, "No, I want it at three o'clock." "No," says Brother A, "I want it at two-thirty." As long as they maintain that attitude one toward another, all the principles laid down in the New Testament and the Sixth Volume will be of as little use to them as a pair of spectacles would be to a blind man. The difference between them isn't much. The difference of half an hour is not much. That would be a small thing. But it is the matter of the attitude shown by them, one to another. That is what is keeping them apart, and as long as they keep in that attitude—"I want"—they will never meet the other. But as soon as they have the spirit that says, "Brother, I want to have this meeting at a time that will suit you," just as soon

as they get that attitude, then you can rest assured there is going to be harmony. They are then living according to the principle, "Let each man look not upon his own affairs, but on the affairs of his brother," and "as ye would that others do to you, de ye even so unto them." In order that we may properly understand then what is the discipline of the New Creation it is well first to understand just what it is to be a New Creature.

"If any man be in Christ he is a New Creature; old things have passed away, behold all things become new." Behold—just look—entirely new! He used to be talking about going to war, about the cost of defense, about preparedness, and how he would like to see a certain nation get a good trimming. Now he is talking about the good time that God will bring to the earth when He makes wars to cease to the end of the earth. Once he had the spirit of self-aggrandizement; now the spirit of self-sacrifice. Once the spirit of ambition, looking after his own; now the spirit of looking after others. Once he had his joys from the pleasures and pursuits of the world; now he rejoices in the Lord always. He has new hopes, new plans, new purposes, new ambitions, new desires, new affections. A man so completely made new as that would naturally need entirely different government. He would need to live according to an entirely different system of government from the ordinary man of the world. The ordinary man of the world needs cerain principles of force and coercion, but the love of Christ constrains us, and so we find that there is an entirely different principle needed, and so different that these principles when brought forth before the world are considered foolishness.

Take, for instance, in the laws of the States generally. If a man strikes another in the face, the man who is struck has the right to defend himself, and when the matter goes before the jury the question often asked is who struck the first blow? And in the Mosaic law it was an eye for an eye, and a tooth for a tooth. But in the law of the New Creation there is no question about who struck the first blow. There is no question about redress of grievances. But if any man smite you on one cheek, turn the other also. A principle of the laws of the world is that all offenses must be punished. The principle of the New Creation is, "Vengeance is mine, saith the Lord." And as soon as any New Creature attempts to punish another New Creature, he has dropped from the high plane that God has set for the New Creation, to the baser plane of the governments of this world and that marks the spirit of the world. A law or rule among business men you frequently hear is, In all your business conduct it just as if every man you deal with was a rascal. You may have heard that principle. But a quite different principle prevails with the New Creation. With the New Creature it would be, Regard every New Creature with faith. Have faith in his good intentions until you are compelled to the contrary.

Thus we find as we look into these things quite a difference in the government required. And this should all be borne in mind. Everything is ruled according to the principles of love, and naturally we don't expect constraint. We expect freedom, because only in freedom can love be best exercised. Another thing that we must remember in the government of the New Creation that is entirely different from the government of the world is that in the government of the world certain persons are set over others. It is expected that a whole lot of people will need to be governed, need to be taken care of. But in the New Creation a large amount of *self*-government is needed. It is expected that each one must govern himself.

We must not take a narrow view of the word "discipline," as narrow as the world takes. We would have something harsh and something far inadequate to the government of the New Creation. Discipline is "disciple-ing" we might say. Each one who is a disciple of Christ wants to be disciplined. He wants to learn. Both of these words are from the same word that means "to learn." As soon as each one recognizes that he needs to be disciplined, then a great change takes place in any ecclesia. I have found many times I need the discipline. Since I started to this convention I have had two cases of disciplining, rather mild ones. One lady who heard me a few days ago said to me, "Brother Stewart, I would like to ask you concerning what you said on this and that subject," on a certain subject she mentioned. Well, I said to myself, if that sister with all her knowledge of the truth did not understand what I was saying, how could these worldly people understand? That was a case of discipline, and when I took it right I went to her afterwards and told her I would not let that same mistake occur again. Another case occurred yesterday, after I had read the Vow. After the close of the session a brother came to me and said, "Brother Stewart, I tried to hear when you were reading the Vow, but I didn't hear." Well, that is a case of discipline. I needed that. And so I am trying to make myself heard today. Do you think I am taking a lesson or not? Do you hear? (Cries of "Yes, yes" from rear of room.) These lessons are not doing us much good unless we take them to ourselves as we go along. If every New Creature would govern himself, there would be no need of any other discipline. Not a bit. And if each one would take everything that is mentioned to him with the thought that it is brought to his attention in order that he may learn, he will learn; he will develop.

Another instance came to my attention since I was at the convention. Two years ago I was at a certain town, I will not tell you which, in the state of New York, and I met some very dear friends earnest in the truth, earnest in the dissemination of the truth, kind and good in every way so far as I could find. I thought it was a very fine class. So naturally since the convention has opened I have been listening a little to hear from the town of "Ex"—we will call it "Ex." So down in the park yesterday evening a brother spoke to me, and he remarked he was from the town of "Ex." Why, I was in the town of 'Ex.' about two years ago, but I don't remember seeing you there." Well, he couldn't recall me, and I couldn't recall him. In a little while he introduced me to his wife. Perhaps she would remember. No. She didn't remember. She couldn't recall anything about me and I couldn't recall her face. Another sister came up. I couldn't recall any of them. So it began to look as if I hadn't been there. I began to inquire what was the matter, and I found there were two classes and they were meeting in different places, and these two classes meeting in different places, I had gone to the one class and hadn't seen any of the others. That is a sad case isn't it? I am sorry to see anything of that kind. So I began to tell the friends how necessary it was to be together, and began to tell them some of my experiences and mistakes along lines similar to theirs. One sister said, "If the elders down there had the same attitude you have, why we would all be just right together." Well now, dear friends, you see just the difficulty there. She didn't see all of me that she might have seen, perhaps. "If we just had someone like that as elder!" You know I am here at the convention. She saw me here with the convention smile and with my claws all closed in, and the fur pulled down just as nice as could be. You never knew a cat to scratch as long as the claws were closed up and the fur pulled down nicely, but let somebody begin to attack them, and the claws begin to open. She didn't know I had any claws or ever had had. She just saw the convention smile and all the pleasant part. But, my dear friends, we all naturally in the old man have the claws that are ready to fly open and scratch. In a kingdom of perfect peace and righteousness and happiness, there will be no claws. And therefore if you or I or any other would live in that kingdom of perfect peace we must in the meantime get rid of the horns and the claws of our nature. "Oh, we need them now to defend ourselves in this present evil world." Did Jesus defend himself? Peter took the sword and was going to defend Him. But He said to Peter, "Put up thy sword into its place, for they that take the sword shall perish with the sword." No. No self-defense needed. If you keep your claws and horns you will perish horns, claws and all. We must get rid of them before we get into the kingdom and all that principle. We must have really and truly the principle, "If any man smite thee on the right cheek turn to him the other also." Oh, the world looks at that as foolishness. They say, "Oh, we couldn't live according to any such principle as that." Jesus did. The disciples did. Many have lived according to that principle. And it is a principle we must learn to live by if properly disciplined, properly trained and learning all the time of the Lord.

Someone my say, "I do not know whether that is on the subject or not. You are not getting down to the discipline of the New Creation." Well, you know, my friends, we

must observe and do the first things first. It is not enough to do the things which the Lord wishes us to do, but in the *order* He gives us. And now I want to bring to your attention three of the "firsts" of discipline, not mine, but three "firsts" that the Lord gives us. The first "first" you will find in Matt. 6:33: "But seek ye first the kingdom of God and His righteousness." Seeking God's righteousness—what is that? You remember how it says to be perfect, how we are to be perfect. "Be ye therefore perfect even as your Father is perfect." What precedes that? Why that "He makes His sun to rise on the evil and the good." Can you make the sunshine of your presence, the sunshine of your love rise upon your friends and upon your enemies? That is the first thing. You want to get that principle, that godlikeness in your character, "that ye may be the children of your Father in Heaven," children like a Father, "for He makes His sun to rise on the evil and the good, and rain upon the just and the unjust."

The second "first" in the Lord's discipline we will find in Matt. 5:23-24: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee." It is not whether you have anything against your brother or not. It is not how much he owes you. "And there rememberest that thy brother hath ought against thee." If anything against you, any cause of complaint, anything he is not satisfied with you about, if that brother has ought against thee, "leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." First be reconciled to thy brother. It does not say, First get your brother reconciled to you. That is not it at all. First be reconciled to thy brother and then come and offer thy gift. Let us suppose that your gift is something you are doing for the Lord. Suppose there is some service you are doing for the Lord. We will say it is advertising a public meeting. "Well, that is all right; there may be a time for me to be reconciled to my brother, but I must help advertise this public meeting." That is not the Lord's order. First be reconciled to thy brother. If you are to begin the distribution of the literature at nine o'clock in the morning, you must see to it that before nine o'clock you have become reconciled to your brother, that you have done everything in your power for that reconciliation. Then come and offer your gift. Then you are ready to give out the literature with a glad hand. Suppose the gift you have brought to the altar is this thing, or that thing, or the other thing. "Oh, that comes first. I must do that." That is not what the Lord says. The Lord's "first" is "First be reconciled to thy brother and then come and offer thy gift." As soon as we get into that attitude, dear friends, of a determination to be reconciled to our brother, quite a different condition of affairs will prevail in many of the ecclesias throughout the land.

The third "first." Matt. 7:5: "First cast out the beam of thine own eye, and then shalt thou see clearly to cast out the mote of thy brother's eye." You all understand the meaning of that text, that the beam is lovelessness, the absence of love. First cast out the beam out of thine own eye. Get lovelessness out of your character and you will be ready to do something. You are not ready for disciplining or training or teaching anybody else as long as you have this lovelessness in your own heart. We can't see clearly. A great big beam shutting out all is there. When we go back and look at the original of this word, we find that the Greek word translated "beam" means "a large piece of timber," while the "mote" that is referred to is a word that means "a particle of dust," so small that it can be blown. That comes casually, while the beam is something so large—oh, like the great beams they have at the time they used the timber, large beams—well, a person holding a great saw-log before his eyes, how can he see anything else? First cast out the great saw-log of lovelessness, and then you can begin to pick out motes out of your brother's eye. "Oh, but this person—I thought he was a brother, but he has shown himself so bad and I don't consider him a brother. No brother about him." Let us turn to another text. Let us see what the Scriptures say on that subject. 1st John 2:9-11: "He that saith he is in the light, and hateth his brother is in darkness even until now." Just as soon as we begin to have any hatred in our hearts toward a brother, then it is some kind of darkness come in and blinds our eyes. The apostle says so. You can rest assured it is true. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." So we can just be sure that as soon as there is any element of hatred, any beginning of hatred comes into anyone's heart, you will see that blindness comes in. "He is not really a brother." I have seen so much of it.

This is New Creation day. Oh, throughout this land of ours, that it may be to many of the ecclesias "Reconciliation Day!" First be reconciled to thy brother. The Lord knew just what He was about when He gave that principle. He knows that your service will not be effective as long as that principle exists in you that you are not reconciled to your brother. The Lord knows that. You point me to a class where division and contention exists, and I will show you a class where there has not been progress and growth. First be reconciled to thy brother. "Well, let him come to me. He is in the wrong. I am ready to be reconciled as soon as he comes to me." And the other says the same, and how long do they keep on that way? They keep on that way and they will both miss the kingdom if they keep on that way long enough. May the Lord grant to us greater love in our hearts. Then less discipline will be needed. "More love, Oh, Christ to thee!" More love to thy disciples! More of love and of all that love brings to us!

Discourse by Bro. J. G. Kuehn. Subject: "REVERENCE IN TESTIMONY"

"WE who have believed do enter into rest," and the more we believe the greater the rest. There is a glorious rest for the children of God even now and a looking forward to that perfect rest, that perfect rest in the glorious age to come and throughout all ages. "He who is entered into His rest has also ceased from his own works, even as God rested from His own works." Sometimes the expression is given to the thought, Why was it that Jehovah God rested on the seventh day? Rested at a point of time when it seemed He should just go right on and keep Satan out of Paradise and slowly and gradually lift the vail and let all the wonderful improvements and inventions and good things come in upon His noblest earthly creature? But instead of that, instead of keeping a hand of protection over them, he permitted them to fall into sin through temptation, permitted them to exercise their free will. But it seems that in God's arrangement one of the chief reasons, if not the chiefest reason for the cessation of the creative work was that this work should be accomplished by another. The Heavenly Father rests the outcome of the condition upon the earth now in absolute confidence in the Lord Jesus, and his ability of bringing order out of the present conditions of unrest, the present condition of rebellion and uprising against Jehovah God—absolutely resting from His creative work, leaving it all in the hands of the great Redeemer, the Ransomer and the Restorer of the whole world, all the children of Adam, and the outcome we are assured will indeed be glorious. It pleased God to allow man, now a convict, to do a portion, a part of the subduing of the earth.

We remember that man had a commission to fill the earth and subdue it. In God's creative arrangement He had formed the earth. He had caused the waters and the dry land to be separated. He had caused the fruits, the trees, the grasses and animals of land and sea to come forth. He had arranged for a specially prepared spot on this earth, and an especially prepared garden in his prepared spot in Eden, the Garden of Eden, and man's commission was now to go forth from this specially prepared place, his specially prepared home, and subdue the whole earth, making the whole earth a glorious paradise just like the sample which Adam and Eve had in the Garden of Eden. They were to fill the whole earth and we all can bear witness to the fact that a sufficient number of human beings have been brought into the world to fill the whole earth. And furthermore, it is with

glad satisfaction I think that we can point out the fact that man is indeed carrying out his commission at least in part, of subduing the earth. We see beautiful spots in the earth. We see the efforts of man making changes in our day. Our streets have not the appearance which they had even 50 years ago. We see marvelous things accomplished.

We look at the world today and in almost every city, even smaller cities, we find beautiful structures, structures which reach in valuation millions of dollars—man subduing the earth. The earth, man's future home, is being made a paradise indeed. God did not at the first complete this work, this creative work of subduing the earth, but as the Scriptures show the earth was left in this accursed, in this unfinished condition, and man worked in this unfinished condition of the earth in the sweat of his face to sustain life and to subdue the earth. We look at the large structures, structures which show forth a marvelous engineering skill, look at the great tunnels under the great rivers, look at the marvelous bridges which span wide streams, right here in this very city, Niagara Falls, as we look at these bridges and other marvelous things performed before our very eyes we see all tending toward the subduing of the earth and making the footstool of the Lord glorious. Wonderful things have already been accomplished. Under God's promise man has been doing this. Much more marvelous things are still due. Our God is still resting from His creative work, resting in full confidence that the work which He entrusted to the great Redeemer will be indeed carried out and that at the end of that rest the glorious work will have been gloriously finished, completed.

Now as God has thus entered into His rest, in the selfsame manner the apostle indicates we are entering into our rest. "He who has believed does enter into rest." Ah, indeed, dear friends, we have all of us more or less experienced and are experiencing this perfect rest in the accomplished work of the dear Master. We are learning more and more that if we have entered into this rest condition of faith, the Heavenly Father has promised and is carrying out in us His work, His marvelous work being accomplished in and through the Lord Jesus. We might in this our peculiar day begin to become uneasy and say, "Well, now, how is all this to be accomplished? How is the Church to be completed? How is this and that and the other thing in God's plan to be carried out?" We are leaving it all in the hands of Jesus. But where our difficulty, where our uneasiness comes in is chiefly because of the weakness of our own flesh, or the weakness of the flesh of others.

The rest of the New Creation is not a rest from weariness. It is not a rest because we are tired out. God did not rest because He was weary or tired out. But God rested because of a purpose He had that another should carry out this work, the creative work, to complete it. And so then, dear friends, in order to have this rest of God in our hearts more and more, it is necessary for us to realize that God has entire and complete supervision of His work, that you and I are in the School of Christ and that our Teacher is able, is willing to present us faultless, without spot or wrinkle or any such thing, to present us to the Father faultless. Ah, what a glorious thought this is! We have so much difficulty in subduing this thing, that thing and the other thing in our own hearts, in our own lives. Some of us perhaps by reason of a wrong course before we became the Lord's have a bias in our make-up, in our characters, which is causing us a great deal of difficulty. Again and again and again we go to the Heavenly Father in prayer about this one particular thing. But while we are concerned about the matter, and are earnestly seeking, working out our own salvation and doing this with exceeding great carefulness, nevertheless we set to our seal that God is true and that He is judging us not according to the things we are able to accomplish, but according to the endeavor we put forth along these lines. So then if some weakness inherited or acquired is causing us much difficulty to overcome, and again and again intrudes itself upon us, why we can go to the throne of grace and there rest the case in the precious arrangement which God has made for us in the Beloved.

Rest the case then in His hands, knowing that He is just, that He is righteous to forgive our transgressions and thus the peace of God abides in our hearts, and we are resting from our own works. Yea, the works of those who are earnestly seeking after righteousness were well illustrated in the Jewish nation. When so noble a man as the Apostle Paul speaking of himself as a representative Jew could cry out, "Oh, miserable man that I am." He finds a law in his mind and the law in his mind was working contrariwise to another law in his members, so that he could not do the things that he would. The things he would not do he did and the things he wanted to do he found he could not do. But how good it is for us to realize that our righteousness is a righteousness better than the righteousness of the law, the law being weak because of the weakness of the flesh. We have a righteousness which is absolutely perfect. We are privileged to claim the most perfect righteousness as our own.

The Heavenly Father has placed a very high standard, the highest standards before us. "Be ye holy as your Father in Heaven is holy." We would be discouraged and be totally at unrest were it not for the fact that we can claim the righteousness of Jesus as our own. So then, dear friends, let us enter into our rest, the rest in the perfect work of Jesus, a perfect work without a flaw, and rest in the positive assurance of the Scriptures that no matter what our experiences may be, no matter how weak you may be, no matter what your station may be, no matter what or what not, if we are earnestly endeavoring day by day to do that which we can do—notice: earnestly endeavoring to do that which we can do, and leave all the rest in the precious arrangements which the Heavenly Father has made for us in the Beloved, then we have entered into His rest, and we can rejoice and be glad, because here is the earnest, the hand payment as it were, that we shall indeed enter into that perfect and everlasting rest. There may be weaknesses of the flesh, weaknesses of the nervous system, weaknesses of this or that which more or less enter into our lives now, but in our hearts is this absolute perfect rest in the promises that Jehovah God has given unto us, which keep us in this rest, and bye and bye when these imperfect things have passed away we shall enter into His glorious rest. Amen.

Concluding Remarks by Chairman (Bro. Sturgeon) in Connection with the Love Feast

NOW we have come to the conclusion. And what will you say? I think we had better say in the language of the inspired writer, that He brought me into his banqueting hall and His banner over me was love, that while this may be a picture of what has been taking place in the history of the Church throughout this age, yet it is another picture of what has taken place we believe in this convention; that the Lord who is blessing and who is guiding the affairs of His people has eventually brought us together in His dear name in this convention, and that for four days we have sat together in His presence and have had His spirit in a very large measure we believe, which is joy and peace and long-suffering and kindness and gentleness and patience and brotherly kindness and love, and we can truly say that this has been a banqueting hall, and in this palace of the King where the light has shown so brightly and where His spirit has dwelt so richly and where the words of truth have flown so freely, that we have certainly been in a banqueting hall. We have feasted together. We have fed together. We have eaten at the Lord's table. And the result of it is that there is a larger measure of the spirit of brotherly love and kindness in our hearts. Anything which does not produce this is not working properly in our lives, for the end of the commandment is love out of a pure heart. And so the purpose of our eating and feasting together at the Lord's table is to produce a larger and richer degree of the spirit of love. If that be not the result in our lives, then there has been something working wrong in connection with our eating and our feasting and our exercising. We believe that the result of these wondrous mercies and blessings from our Heavenly Father through our ever present and yet unseen Lord and Head, whom though unseen we love, and whom thought now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory—that the result has been as it is intended to be, that we have a larger degree of love today for our Father, for our blessed Savior, for the Bible,

for one another. Do you love one another more than when you came?

The great Apostle John during the last years of his ministry, it was said, went among the little classes of Bible students in his day, and he always said to them, "Little children, love one another. Dear children, love one another." So his words came to us at the close of this convention of Bible students who have met in one name and have had a measure of the one spirit that fills the Body, the spirit of love—his words come to us to love one another. And we say, "Dear Apostle, you were inspired. We accept your words. We have been refreshed and we do love one another more than when we came." I feel sure that that is the case. There have been evidences upon evidences of it during this convention. It has been peaceful; it has been lovely; it has been kindly disposed; it has shown the fruits and graces of the Holy Spirit in a large measure. Here hang grapes that are ripe, more mature and larger than those that grew in the land of promise, the land of Palestine. We have come to a better land. We are in a better country. We have better grapes and we have better fruit, and these fruits and graces in the Garden of the Lord, the hearts of His dear people, have been riper, have become sweeter, have become more mature than ever before.

And so we have come at the close of the convention to what we call the Love Feast. You see, we have been feasting and it has produced more love to one another, and now before we depart we would say to one another, "I love you more than I used to; that as a result of his New Creation we are looking at one another not after the flesh, but after the spirit. I love you more than when we came." That brings us to the Love Feast. Can we say we are in the banqueting hall and the banner over us has been love? and the banner over us now is love? While that banner of love is over us, while we have been feasting together, let us say to one another "Good-bye." We will not be separated in spirit. But we have to go to our little fields of labor, some in a little corner here and some there. This has been a grand time with us, but you will have to go back there now where one or two, or three or four are and some you know will not have this spirit at all. Now to be right there and keep on loving them while they are doing something else to you, you are thus carrying out the effects of the convention. And while we are going to our homes, to the different fields of labor, some will have few, some more, to help them in the way. They are the ones that will feel how much, how very much God has done for us through His word, by His spirit in His people during these four days of blessed holy convention privileges. We will then say "Good-bye" in the sense that we are simply going to this place, to that or the other point, and our spirit will remain strong in the Lord and the power of His might, one spirit, the spirit of love.

"Love divine, all love excelling."

BAPTISM SCENE AT NIAGARA FALLS CONVENTION

Discourse by Bro. J. G. Kuehn. Subject: "REVERENCE IN TESTIMONY"

IT seems very good that an especial day has been set apart as "Reverence Day." The text printed on our program—"Our God is in the Heavens,"—brings to our minds the thought of the greatness of Jehovah. As we think of space, think of the immensity of space, we marvel at God's wonderful arrangement in that great large space, a space far beyond our comprehension, and we of the earth as dust in comparison, surely the thought of reverence comes to our hearts and fills our minds. The fact that God is pleased to hear our prayer, the fact that we have been invited to come to the throne of grace "courageously," the fact that we are practicing this coming to our Heavenly Father freely, has perhaps been the cause of our not being quite so reverential in our approach to God in the glorious privilege of coming to the very throne of grace, the very courts of Heaven, as we should be and as we all want to be. So then if this service of today can bring to our hearts, to our minds, a greater appreciation of God's greatness, the day has been well spent. The blessing which will come to us because of such appreciation will be rich, will be multiplying as these thoughts develop and fill our minds and as we make them more and more our own.

We get a glimpse, dear friends, of God's grandeur and the glory of His kingdom, in the establishment of His typical kingdom with the Jews. You remember that inauguration so well pictured in the Bible how that the mount where God approached unto the children of Israel was moved, was covered with smoke, the awful lightnings, the great thunders and the grand sights, so much so that even the Apostle Paul speaking of the matter, calls attention to Moses' experience, that Moses greatly feared and quaked. Dear friends, we are living in the day of which the Bible tells us that "once again God will move the earth, and not the earth only, but also the Heavens." Surely it being the case that we are living

in this very time of moving the Heavens and the earth our hearts should and do arise in reverence, in worship and adoration of Jehovah our God. To think that we have been singled out, we the Church of the Gospel Age, have been singled out to give us a kingdom which cannot be moved, is beyond human comprehension and almost more than faith can grasp. Therefore the apostle writes in this letter that we should hold fast to the grace wherein we can serve God acceptably, pleasing to God.

Reverence in Testimony. It has been said, and well said, we believe, that testimony consists of evidence, that testimony is the statement of a fact, that testimony is an affirmation, and indeed we find that these definitions fit the case well—evidence. A Christian is a testimony, a witness to all men at all times. The apostle tells the Church that they are epistles written in our hearts known and read of all men. It is the statement of the Scriptures that the Church is the salt of the earth, the preserving influence of the earth. It is said in the Scriptures that the Church is the light of the world. Now surely if we are the light, if we are the salt, if we are an epistle known and read of all men, we are giving a glorious testimony of God's spirit working in us, the glorious testimony that a power, God's power, is doing a work in our hearts, which is being made manifest, manifest even now to the world of mankind. "Ye are our epistles, written in our hearts, known and read of all men." Have we this experience, dear friends? Do we realize that as we go about our business, in our homes, among our neighbors, that they are watching us? That they are observing what we are doing and what we are not doing? Whether they say so or do not say so, nevertheless this is a fact. Can we, in being thus observed, known and read of all men, can we have our hearts filled with that grateful reverence to God in realizing the privilege of thus being ambassadors for the glorious kingdom to come? And as we do so, are we able by God's grace to walk, to deport ourselves with becoming dignity so as to give a proper testimony as representatives of that glorious kingdom? Indeed, dear friends, by God's grace we can do this—and we are doing it. The Bible tells by the pen of St. Peter something about our conversation among men now, and that this conversation or walk among men now will have a glorious fruitage in the age to come. Evidently, dear brother, dear sister, in our Christian experience we have the privilege, the opportunity of testifying in the sense of giving evidence of God's grace in us. The words of St. Peter are: "Having your conversation honest among the Gentiles, that whereas they speak of you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation." What a marvelous privilege then it is for us to be thus epistles known and read of all men. And how necessary that we should prayerfully come to the dear Heavenly Father at the beginning of every day asking for grace and for wisdom that we may indeed prove true epistles, prove that God's power is working in us.

The little things that come to us, the little disappointments, the little hurts, the little "thises" and the little "thats" which come to us, let us watch these, because they are opportunities, opportunities of showing forth a due reverence, the evidence, the testimony, the witness that God's power is working in us, that God is doing a glorious work in our hearts.

"Ye are the light of the world." Surely we all recognize, dear friends, the glorious boon which God has bestowed upon us by giving us a knowledge of things to come. The earth is being shaken, the heavens are being shaken. You and I by God's grace have inside information. The poor world is in darkness indeed, but we have the light so that we can point out to the poor world the reason for the conditions of our day. We can tell them of the presence of the Great King, and we can point out to them that the Lord is now setting up His Kingdom, and to those among men who are of a teachable mind we can show the proper course for them to take in the present unrest and the present troublous times the world over, and thus by God's grace we are indeed giving a testimony to all men.

Testimony a Statement of a fact. It will not be necessary for us to make a statement of a fact to the Heavenly Father, for He knows, but praise the Lord we have the glorious privilege of using this means of testimony, the statement of a fact, to the brethren, "speaking of yourselves," as the apostle puts it—the glorious privilege of stating the fact of God's goodness toward us, God's merciful kindness toward us. And we tell this to the brethren. We have opportunity for this whenever we meet the brethren, and especially on the nights set apart for praise, prayer and testimony meetings. There are the nights when the Heavenly Father seemingly is pouring out the greatest blessing. The most blessed meetings of all the meetings we believe are the regular praise, prayer and testimony meetings. It is a custom among us to have these on the Wednesday evenings of each week, and it is not amiss, dear friends, for us to mention the importance

of such meetings. A gathering of this kind, a praise, prayer and testimony meeting, is the most important gathering, meeting, collection of people, of any kind anywhere, because the ambassadors of God are gathering together for communing one with the other of God's glorious mercy, God's dealings and their own faith and confidence and their own experience and their own trust in God's wonderful works and promises.

The apostle gives a splendid rule for our mid-week testimony, that is, the testimonies which are the special kind of making statements of a fact. He tells us that we should be filled with the spirit, speaking "to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart," as when we go to such a testimony meeting we go in the reverential spirit, worshiping the Heavenly Father, thanking Him in our hearts for the good things He has done for us, anxious to speak of the good things He has done for us during that week, anxious to hear what the Heavenly Father has been doing for the brethren or the sisters of the same class, as we come together and we recount these things. But to make this a profitable meeting it is necessary for us to be filled with the spirit. The natural man is filled with the spirit of self, self-will, self-praise, self-this and self-that. That is the thought in the mind and heart of the natural man. Now we empty ourselves by God's grace of this selfish spirit and are being filled with His spirit. The apostle in the instructions makes the very positive statement—"Be ye filled with the spirit." And then if we are thus filled with the spirit, we will do what we can to encourage others and glorify God. If we are filled with the spirit of self we will tell of our troubles and talk of self. "Oh, I have had such hard experiences this week. I don't know just how I am going to get through with my troubles. I am almost ready to give up. Oh, this week has been a bitter week for me. Terrible experiences. I have been so busy. I have so much occupying my mind, distressing me, or someone of the family has been sick, or Charlie has been away, or somebody has been hurting me, and troubles galore." This is not what the apostle is telling us to testify about. He tells us that we should be filled with the spirit of Christ.

Now, what is the spirit of Christ? Why, the spirit of consolation, the spirit of comfort, of helpfulness. And so our testimony meetings should be occasions for telling about the good works God is doing in our hearts, and if you have had temptations, trials, difficulties, and if as a child of God, you have made them occasions for stepping stones for higher attainments, tell it and show that you in your heart have claimed the promise God made that all things work together for our good. So then, if there be sickness in the home or trouble in the family, in business dealings, bank failure, in-

vestment failures and so on, you on coming to that testimony meeting with reverence and trust in your heart, will be seeking to show forth the glorious goodness of God, which has caused such things to work out a blessing. The Apostle admonishes in these words, "Speaking to yourselves in psalms and hymns and spiritual songs."

We know what psalms are—praises together. We know what hymns are—prayer and praises to God and testimonies of God's goodness to us. But sometimes we may be a little in doubt about spiritual songs and what they are. Well, the grandest, most glorious spiritual song we know, dear friends, is it not the Song of Moses and the Lamb? And when you and I meet and together with others at a prayer and testimony meeting tell the praises of our God, our hearts are just aglow with the glorious message of Moses and the Lamb—Justice and Mercy. We realize and show forth that God's work is going on in our hearts day after day, and as day after day we progress in the Lord's way we begin to realize more and more that our position before God is real, is truly one of grandeur.

We begin to realize more and more that God does not look upon us as sinners, great sinners, or that we are to look upon ourselves as unworthy of coming into His presence. In fact, we are great sinners, sinners even as others. In fact, we are unworthy to come into His presence. But praise the Lord He has made an arrangement for us by which we can come to Him and can come acceptably. We are to "hold fast the grace whereby we may serve God acceptably with reverence and godly fear" and in which we can claim all the holy promises. That grace is the precious robe of Christ's righteousness and our acceptance as members of God's family in the Beloved our Advocate. Let us realize the fact more fully day by day, and show it forth more and more in our conversation, in our testimony, that we do look upon ourselves from God's standpoint—new creatures, and that old things have passed away. We should learn more fully to differentiate between ourselves as new creatures in Christ Jesus and the old bodies through which we exercise ourselves. We recognize the responsibility of the New Creature for the sins of the old body, and we realize that the robe of Christ's righteousness is made to cover all these imperfections. And when we find spots and wrinkles on this robe of Christ's righteousness, we can come to a testimony meeting and there to God's glory testify that we did have spots and did find fault in our walk during that week along the line of the special text perhaps of that week, but that we made application for the blotting out, the putting away, the covering of these spots, and so with glad hearts and reverential fear we sing the praises of our God.

We can thus claim a clean standing before God. We can claim it by His grace at the close of each day or at any time for that matter, because by His glorious arrangement we can approach the heavenly throne and there "obtain grace to help in every time of need" at all times. We can claim the high standard which the Father has set before us—"Be ye therefore perfect even as your Father which is in Heaven is perfect."

This is our privilege then, dear friends, the exercising of our lips making a statement of facts toward the brethren. We can tell with no uncertain sound of the forgiveness of our sins because of the precious work of Jesus. We can claim Jesus as our Advocate. We can see perhaps some growth in grace and knowledge. We can see a point of doctrine clearer than we did sometime before and we can testify to this as God's spirit working in us—God's work in us. We can plant or water but God alone can give the growth. So then, dear brethren, when we see growth along spiritual lines we have the opportunity, glorious privilege to acknowledge this before God and to testify, to make statements of the fact, not to the world, not to all men, but to the brethren, at testimony meetings or as we have opportunity in private conversation.

(At this point Brother Kuehn gave opportunity for testimony, and testimonies were given as follows:

FROM ONE:

I feel thankful to the Lord for all His privileges toward me, and I feel like praising the Lord at all times. I want His praises to be continually in my mouth. This afternoon we are talking about speaking to ourselves in psalms and hymns and spiritual songs and making melody in our hearts to the Lord. Sometimes in walking along the road and talking one to another different ones have had more or less that experience. Somebody came along and started to talk about these things. That is what the Lord says—speaking to ourselves in psalms and spiritual songs. Sometimes the wife in the house is singing, "I love to tell the story," singing to the Lord. And we can do this at all times as the Psalmist says. It is a blessed privilege. Sometimes I get so full of the spirit I get to preaching. So we feel at all times, "Bless the Lord at all times. Praise shall continually be in my heart. My soul shall make her boast in the Lord; the humble shall hear thereof and be glad." "Taste of the Lord and see that He is good. Blessed is the man that trusteth in Him." (Psalms 34.) I want to be found faithful.

FROM ANOTHER:

Dear brothers and sisters, I am thankful for the privilege of saying I love the Lord more than I ever did before. I love my glorious Bridegroom, and I am thankful for the robe of Christ's righteousness, and I am thankful that the Lord is filling me with more appreciation, more reverence and more of a desire to do His will.

Testimony and affirmation.

Now the third part of our study, that of testimony being an affirmation, an affirmation not to the world, not to the brethren, but to the Heavenly Father. Ah, there is a glorious field for testimony.

The Apostle Paul says: "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The work needs to go on both in our hearts and in our heads. We must have a head knowledge of the truth, but only after that head knowledge gets into the heart it works unto salvation, it works in our hearts that confession which is the affirmation that we are truly the Lord's. We prove to the Heavenly Father that we really mean business, and with the mouth confession is made unto salvation. We come folding our hands in prayerful attitude and pray, "Oh, Lord, create in me a clean heart and renew a right spirit within me that the words of my mouth and the meditation of my heart may be acceptable before Thee, oh my Lord and my God." It is this scrutinizing of our heart's testimony which enables us to see that we are filled "in our hearts" with the Lord's spirit, and to see to it that more and more our thoughts should be, and are such thoughts as would be pleasing to the Heavenly Father. We scrutinize our thoughts, and we will by God's grace not entertain thoughts which are not pleasing to the Heavenly Father. And as this work of cleansing the thoughts of our hearts proceeds, we will grow in grace and grow in knowledge and will find that the truth, that the good story, that the glorious message which we can affirm and reaffirm and treasure in our hearts will make it the real issue of life, will cause our lips to speak forth unto salvation.

It is a deplorable fact that some for one reason or another do not make use of their privileges of sounding forth the glorious message, of giving voice to the conditions and things which are working in their hearts, and as a result there are many weak, puny, undeveloped. We must sound forth His praises, and if we take God's glorious plan and find our place in it, realize that we have really, truly been justified freely, realize that we have made a full consecration to God, realizing that we have been accepted, and then claiming His precious promises, making these our very own, our lips cannot be sealed. They will speak forth more and more pronouncedly the glorious good message of Jehovah God to you and to me. And then the dear Father for our encouragement gives us a special message. He used the prophet Malachi to give this message of encouragement about testimony. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it."

So then the testimony we give to the brethren when we speak one to another is also an affirmation before the Lord for the Lord hearkens and hears it. "And a book of remembrance was written before Him for them that feared the Lord and that thought upon His name." We are glad, dear friends, that our Heavenly Father has made such a glorious

arrangement for us, and surely as we near home, reaching more and more to the place where the consummation of our hopes will come to each one of us, in the resurrection change, we are becoming more and more glad, more and more enthused, more and more able to say our God is able to save us. Let us then, dear friends, in our testimonies bear in mind this threefold operation. (1) Testimonies to the world—epistles known and read, (2) our actions, our talk, our communication with the brethren, and (3) the motives in our hearts which are known to God and God only. He will not leave us nor forsake, but make us "strong in the Lord," and He will keep us until that glad day when by His grace we shall hear the glorious words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." Amen.

"TRIVIAL INCOMPREHENSIBILITIES"

"There is no mighty problem that the wise ones have not solved;
They tell us how from nothingness creation was evolved—
How whirling mist went twisting till it gathered into suns,
And how they spun and spattered off a million lesser ones;
And how, attracted and repelled, these suns set off through space,
Until, at last they settled in the paths that now they trace.
But through it all no one has told, if anybody knows,
What alchemy it is that puts the perfume in a rose.

"They know the distance to the stars—the measurement is plain;
Each planet's weight is told by some great scientific crane;
Triangles are laid out whose base ends in the dim unknown,
Upon some drifting star whose radiance has never shown;
Then faultless calculation bids them tell, with faith serene,
The orbit of a satellite whose light is never seen.
But who can tell the way a bee goes straightly to its home,
When burdened with the sweetness for the empty honeycomb?

"All the foundations of the earth, that rose in massive tiers
Of strata, have been given dates that span a million years;
And now we speak with knowledge of the old primeval silt
Upon whose gloomy barrenness the earth was slowly built.
But who may give the reason for the flowing of the tides—
The silent laughter of the sea that lifts and shakes its sides?
And who may tell us what it is of the night, or noon, or morn
That makes the self-same clod of earth give us both wheat and corn?

"Where does the lily get its white, the cherry get its red?
Upon what form of airy food are all the orchids fed?
Why does the dirt that yields the grass its hue of living green
Gild all the dandelions with their gleaming golden sheen?
And why? And why? Like children we may ask the lengthy list
Of questions as to little things, not know how they exist.
The ancient and the faraway we think we understand,
But falter when we think upon the wonders close at hand."

"Sure, this world is full of trouble—
I ain't said it ain't.
Lord! I've had enough and double
Reason for complaint.
Rain an' storm have come to fret me,
Skies were often gray;
Thorns an' brambles have beset me
On the road—but, say,
Ain't it fine today!

"What's the use of always weepin',
Makin' trouble last?
What's the use of always keepin'
Thinkin' of the past?
Each must have his tribulation,
Water with his wine.
Life it ain't no celebration.
Trouble? I've had mine—
But today is fine!

"It's today that I am livin',
Not a month ago,
Havin', losin', takin', givin',
As time wills it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again tomorrow,
It may rain—but, say,
Ain't it fine today!"

Address by Morton Edgar (of Glasgow, Scotland). Subject: "FAITH'S FOUNDATIONS"

THE subject of "faith" has many phases. We purpose to confine our attention to some of the *foundations* for faith which God vouchsafed to his people of old. When we observe how the Lord in the past aided the faith of all who had honest hearts, our own faith in His Holy Word is strengthened, and we are enabled to overcome; for this is the victory that overcometh the world, even our faith.

The thought is sometimes expressed that a person might believe and yet not have faith; for does not James say: "Thou believest that there is on God; thou doest well: the devils also believe and tremble" (Jas. 2:19). It is evident that the demons do not have an acceptable faith in God. We desire to draw attention to the fact that there is really no distinction between "faith" and "believe." Both of these English words are translated from one root word in the Greek (which occurs nearly six hundred times in the New Testament). The context alone determines the measure and kind of faith the writers have in mind.

Knowledge is necessary for kind. The Apostle Peter, indeed, when he exhorts us to add to our faith virtue, and to virtue knowledge, seems to imply that *faith* comes before knowledge. It will be noticed, however that he is addressing "them that have [already] obtained like precious faith with us" (2 Pet. 1:1). As "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), it is evident that our faith in Christ was based upon the knowledge which we gained when we heard what the Word of God said concerning Him. We then should progress in faith, fortitude, knowledge, and the other graces of the Spirit.

The Scriptures declare that: without faith it is impossible to please God; for all may have some knowledge that God exists, even apart from direct revelation (Psa. 19:194; Rom. 10:18). The wonders of the heavens and the earth declare the existence of a mighty God. Thus the Scriptures pronounce him to be a fool who says in his heart,

there is no God. All sane men must believe in a Supreme Creator; and those who are honest at heart will diligently seek Him. God is the rewarder of all such (Heb. 11:6).

There are varying degrees of faith; and there are also what we might term *specialized* faiths, requiring particular knowledge. Those who manifest a disposition to exercise and cultivate faith, are honoured by God. They are frequently given special missions, and play favoured parts in the Lord's glorious Plan of the Ages.

Abel's offering was more excellent in God's sight than that of Cain because he offered in faith. But how did Abel gain his faith? His knowledge of God's dealing with Adam and Eve after the fall, taught Abel that shedding of blood was necessary. Using his reasoning power, he reverently offered of the "firstlings of his flock" in faith, knowing that this would be acceptable. But Cain disregarded God's rejection of his parent's covering of leaves and the substitution of animals' skins, and presumptuously offered of the "fruit of the ground." Therefore "the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect." Thus early did the Lord teach that he expects his creatures to learn of His ways by observation. If we desire to do God's will, let us carefully note his various dealings with his people and with the world in the past. The Apostle says that all these things were written for our admonition.

Noah by faith prepared the Ark. Although it had not rained during man's advent (See Gen. 2:5, 6), he nevertheless believed God's declaration that the flood would come. There was apparently nothing in that declaration which did violence to Noah's reason. On the contrary, his observation of the earth's formation (*i. e.,* the *strata* of the earth's crust) taught him that there must have been many deluges during the creative "days" before Adam's advent. God's special warning to prepare against the flood was thus supplemented by Noah's personal knowledge of its reasonableness. We also, believe that there was a flood because the Bible speaks of it, and we know it to be a scientific truth. The Apostle says that those who disbelieve in the flood are "willingly ignorant" (2 Pet. 3:3-6).

The beginning of Abraham's faith was apparently founded upon little special knowledge, and was thus particularly pleasing to God. He was called the *"father* of the faithful," a distinctive honour.

Moses strengthened the faith of the Jewish nation, when about to cross the Jordan. He reminded them of God's former dealings with four ancient nations—See Deut. 2:1-23. According to the recital of Moses, it appears that the Moabites, the Ammonites, the Edomites and the Caphtorims, had all received national recognition by God. The children of Israel were commanded not to interfere with those people because God had given them their land; the giants in previous possession had been driven out to make way for them. The lesson that Moses desired to impress was that, if God had favoured and manifested his power on behalf of those older nations, then the Israelites might have faith that God could and would enable *them* to conquer and possess the land of promise, even though it were inhabitated by giants, as had been reported some years before.

Two questions naturally arises here: (1) Why did God specially deal with these four nations? Did not the Lord say of Israel, through his prophet Amos, "Now *only* have I known of all the families of the earth"? (2) Why did the Lord latterly require to curse these four nations by his prophets? The answers to these questions will lead to a digression, which at first sight may not appear to have much connection with our subject. However, we believe that this digression will prove of interest, dealing as it does with a detail of the Lord's plan not generally noticed.

The answer to the first question may be understood in line with the statement in Deut. 5:10, namely, that the Lord extends his favours to those who manifest faith in him, and to their descendants. And the answer to the second question can be found in the words of Zechariah (2:8), that he who touches the Lord's people touches the "apple of his eye"—for the Lord cannot bear that anyone should molest his own covenant people, as the Edomites and the other nations afterwards did (Deut. 32:7-12).

The Moabites and the Ammonites were given favour because of their father Lot, a righteous man. The Edomites were favoured because of Esau their father. For although Jacob received the chief blessing, having purchased the birthright from his brother, yet Esau had a blessing too (Heb. 11:20).

Why the Caphtorims should have had the favour of the Lord we cannot be quite sure. It is just possible it is because they were instrumental in building the Great Pyramid, the Lord's "Pillar of Witness" in Egypt (Isa. 19: 19, 20).

The Caphtorims were the Philistines—See Amos 9:7. In Deut. 2:23 we are informed that the Caphtorims destroyed the Avims "which dwelt in Hazerim even unto Azzah." This identifies the locality possessed by the Caphtorims, for according to Jer. 47:1, marginal reading, Azzah and Gaza are the same, *i. e.,* a city in the southwest of Palestine which belonged to the Philistine (Compare also Jer. 47:4). In the Revised Version, Hazerim is translated "villages."

The country (or "coastland"—not "isle") of Captor is identified with the delta of Egypt. This can be seen in many of the usual maps contained in Bibles. Caphtor is thought by some, indeed, to be the island of Crete; but the evidences are strongly in favour of its identification with Lower Egypt. The reason why Caphtor is thought by some to be the island of Crete, is because of the other name frequently used in the Scriptures for the Philistine, viz.: Cherethites or Cherethims (See Ezek. 25:16). In the original Hebrew this name reads Crethim and in the Greek translation of the Bible it reads Kretes, another way of spelling Crete. But instead of coming *from* the island of Crete, ancient historical authorities prove that colonists from among the Philistines or Cherethims (Cretans), migrated from Palestine *to* Crete, and gave their name to that Island. The date of this migration was understood by Sir Isaac Newton to be 1055 B. C., but other chronologists of note date it about three or four hundred years earlier, which is more probable. In the Chaldean language the word Cherethites may be translated "archers." The Cretans were particularly noted as *bowmen.*

We are led to understand, therefore, that the Philistines were brought up from Egypt by the Lord, and given a possession of land in Palestine, long before the nation of Israel were accorded the same favour (Amos 9:7). Indeed, The Holy Land is named after the Philistines; for Palestine and Philistine are the same in the Hebrew (*Pelesheth*).

Philistia is another form of the word (Psa. 60:8). One of the reasons why the master-builders of the Great Pyramid are identified with the at one time divinely favoured Philistines, is because of a statement by the Greek historian Heredotus, to the effect that a man named *Philitis* "fed his flocks" near the site of the Pyramid while it was being erected; and that this Philitis was understood to be in some way connected with the building's construction. Heredotus, who lived about 500 B. C., is one of the very few ancient writers who give us any information about the Great Pyramid.

Then we have the statement of the Egyptian priest and historian, Manetho, who wrote about 300 B. C., to the effect that the nation which set up the Pyramid afterwards left Egypt and travelled eastward to a land named Judea, and built there a city called Jerusalem. Thus the inference is that the Caphtorims or Philistines, who came forth out of Caphtor (or "coastland," *i. e.,* the delta of Egypt), and dwelt in the villages around Azzah (Gaza), are the same as the Hykos or Shepherd Kings, who, after erecting the Great Pyramid, left Egypt and settled in Judea or Palestine (See "Great Pyramid Passages," Vol. I, Pars. 4-6).

Abraham, and later on Isaac also, had friendly intercourse with the Philistines, who evidently spoke a Shemitish language so that difficulty of speech did not arise. When Jacob's sons were in Egypt, on the contrary, an interpreter was required (Gen. 42:23), for the Egyptians spoke a Hamitic language, a "strange language" to the descendants of Shem (See Psa. 81:5; 105:23; 114:1). Thus, in spite of the seeming connection of the Caphtorims with Ham in Gen. 10:6, 13, 14, it is not probable that they were Egyptian. Some commentators regard the words: "out of whom came Philistim," which are in parenthesis, as an interpolation by a later writer who desired to explain from whence came the Philistines. In any case the word "whom" may equally well be translated "where"; and the whole of the parenthesis should be inserted after Caphtorim, and not as at present after Casluhim (See the passage in Genesis referred to).

When we recall to mind what the historian informs us regarding the Hykos or Shepherd Kings, the master-builders of the Great Pyramid—namely, that they invaded Egypt from the East, and subduing the Egyptians "without a battle," enlisted these people to erect the Pyramid under their supervision, after which they departed eastward to Judea—we are inclined to the thought that the Philistines were really Shemites, and not the true Caphtorims. Because they *invaded* Caphtor (Lower Egypt), compelling the people of the land, the true Hamitic Caphtorims, to do their building, these Shemitic Philistines could themselves be spoken of as Caphtorims. Gen. 10:13, 14, might be rendered: "And Mizraim [son of Ham] begat Lndin * * * * Casluhim, and Caphtorim (out of where came Philistim)."

Without doubt, then, we see that the Philistines, as well as the Moabites, Ammonites and Edomites, were in the beginning recognized by God. But the Israelites were afterwards favoured more than they all, because of Jacob their father. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any [other] nation" (Psa. 147:19, 20). The Apostle Paul makes it clear that the Jews were God's special people, to whom pertained all the covenants and promises, and of whom the Messiah was destined to come (Rom. 3:1, 2; 9:4, 5). Jealously and hatred quickly rose up against the Israelites in the hearts of the other nations. They spoke against, fought and persecuted the Lord's chosen people, and even blasphemed God's holy name because of them. In 2 Chron. 20:1-25, we have an account of an attack against Judah by the allied armies of Amon, Moab, and Edom (Mount Seir) during the reign of Jehoshaphat. We read that Jehoshaphat feared, and prayed to the Lord for deliverance. Verse 40—"and now, behold, the children of Amon and Moab and Mount Seir, whom thou wouldst not let Israel invade when they came out of the land of Egypt, but they turned from them and destroyed them not (Deut. 2:4-19); behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." Because of the king's faith in his God's power, the Lord delivered Judah by causing their fierce enemies to turn against each other and thus defeat themselves.

In the 25th chapter of Ezekiel, all four nations are mentioned, and judgments passed upon them. The Edomites are singled out for special denunciation in Ezekiel, 35th chapter. The Lord there says: "When the whole world rejoiceth, I will make thee desolate." The prophet Obadiah speaks much against the Edomites, because of their manifest hatred of the Israelites. Jeremiah, also, utters words against them (49:7-22). This nation, descended from Esau the twin brother of Jacob, is denoted by several names, as Mount Seir, Mount Esau, the land of Seir, Edom, Idumea; and in Isa. 21:11 by the name Dumah.

There was always enmity between the rival nations of Israel and Edom. Before Jacob and Esau, their founders, were born, they strove against each other (Gen. 25:21-26). And even to this day there is strife, because fleshly Israel typified the spiritual Israelites of the Gospel Age; and fleshly Edom prefigures a class who have, like Esau, despised and sold their spiritual birthright for an earthly portion. The strong language directed by the prophets against Edom is more truly applicable to Christendom, the Antitypical Idumea. Thus, when the Lord declares through Isaiah (34:5): "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea," we understand that Christendom, ecclesiastical and social, will be destroyed by the two-edged "sword of the spirit," the Word of God. The destruction of Edom, also is likened to the destruction of Sodom and Gomorrah (Jer. 49:17, 18); and our Lord said that the fiery judgment upon these cities of the plain illustrated the overthrow of the Present Evil World at the time of His second Advent (Luke 17:28-32).

The overthrow of ancient Babylon, also, which typified "Babylon the Great," another name for Christendom, is likened to the destruction of Sodom and Gomorrah (Jer. 50:40-46). This again shows how Edom prefigured the present social order; for Edom was associated with Babylon at the dethronement of the kingdom of Judah in 606 B. C., and was therefore doomed to partake of the judgment of Babylon, and thus also in the judgment of the antitypical spiritual Babylon the Great. The 137th Psalm, which pictures the captive Israelites weeping in Babylon during the 70 years' desolation of Palestine, makes it clear that the Edomites were specially vindictive against Jerusalem, during the final siege and overthrow of that city. The captives are represented as praying: "Remember, O Lord, the children of Edom in the day of Jerusalem: who said, Rase it, rase it, even to the foundation thereof."

The Lord said: "Was not Esau Jacob's brother? * * * * yet I loved Jacob, and I hated Esau" (Mal. 1:2, 3). The Lord loved Jacob because he had respect to the future promises, and was willing to surrender earthly advantage to secure things not seen as yet. But Esau despised his birthright, and sold it for a morsel of meat. His very name, and the name of his descendants, was ever after associated with this barter; for "Edom" was the name of his price—"red lentils" (Gen. 25:29-34).

This "earthly" tendency of Esau or Edom was further emphasized by his descendants, for the Edomites lived in holes and caves of the earth. The Horims who formerly dwelt in Mount Seir were troglodytes, that is, cavedwellers. The Edomites' pride in the security of their rock-dwellings is referred to in Jer. 49:16; and Obad. 3. Even to this day numberless cavehouses are to be seen in Mount Seir, which lies to the south of the Dead Sea.

In the Gospel Age the antitypical Edomite class were collectively the prospective bride of Christ, to whom they were originally espoused as a chaste virgin (2 Cor. 11:2). But because they preferred earthly things, and sold their spiritual birthright, the Lord rejected them from being his bride, and conferred this honour upon the true Israelite class. This rejecting of the spiritual Edom is picturesquely referred to in the words of the Psalmist: "Over Edom will I cast out my shoe" (Psa. 108:9). According to Ruth, 4:5-9, it was the custom for a man to pull off his shoe when he renounced his liability to marry the wife of his dead brother, or any other liability imposed upon him by the law. It is probable that the custom mentioned in Ruth is a later modification of the requirements of the law, as stated in Deut. 25:7-10.

Lest we should think that it was because of great virtue in the nation of Israel, that God's special favour was with that people, while his disfavor was with the others, the Lord explains through the prophet Ezekiel: "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither we went * * * * For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land * * * * then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel" (See the whole of chapter 36 of Ezekiel, and contrast it with chapter 35). We are glad to know that in the times of restitution, all men, be they Moabites, Edomites, Philistines, or any other, shall surely be blessed by the seed of Abraham, and be given an opportunity to live; for Christ died for every man.

When Moses had strengthened the faith of the nation of Israel by his recital of how God had similarly aided four previously favoured nations the people then crossed over Jordan into the promised land.

Another outstanding example of how the faith of the Lord's people is strengthened by a review of history, is furnished us in the case of Jeremiah. This prophet ministered during the forty years up to the overthrow of the kingdom of Judah in 606 B. C. His prophecy that Jerusalem and the Temple would be destroyed, and that the land would lie desolate for 70 years while the nation was in captivity in Babylon, seemed incredible. The Jews could not bring themselves to believe that the Lord would permit the destruction of the great Temple erected by David and Solomon, and into which His own glory had entered at the dedication over four centuries ago. The prophetic declarations of Jeremiah were therefore discredited. The calamity he spake of seemed too drastic to be relied upon. But Jeremiah fearlessly proclaimed the future doom of Jerusalem with its glorious Temple; for he reminded the people of a similar overthrow by the Lord in Shiloh (Jer. 7:11-14).

According to Josh. 18:1, when the land of promise was subdued after six years of conquest from the time of crossing Jordan, the children of Israel assembled together at Shiloh and set up the tabernacle of the congregation there. During the whole of the period of the judges the Ark of the Covenant, representing God's presence, remained in Shiloh. But in the last days of the priest Eli a great calamity befell Israel. The ungodly conduct of the sons of Eli occasioned the loss of the Ark, which had been carried into battle against the Philistines (1 Sam. 4). Thus, after about four centuries, the Lord caused a great overthrow in Shiloh because of the wickedness of the priests and people (See Psa. 78:55-64).

Jeremiah was confident that his message was from the Lord. What had been done before could be done again, even though it might seem improbable. In Jer. 7:11-14, we read: "Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel * * * * Therefore will I do unto this house Solomon's Temple, which is called by my name, wherein ye trust, and unto the place which I gave to you and your fathers, as I have done in Shiloh."

Just as Jeremiah's faith in his own prophecy was made strong by his review of parallel history, so the faith of the Lord's people who are proclaiming the destruction of the present nominal antitypical Spiritual Temple, is similarly strengthened. Our historical outlook, and our knowledge of God's judgments in the past, are greater and more comprehensive than Jeremiah could have possessed. But our message has been more terrible; for have we not proclaimed the overthrow of all Christendom? The common proverb, that "history repeats itself," is more true than many think. The Christian knows that the Lord supervises all things; and if history repeats itself it is the Lord's doing, not chance.

James says that the prayer of faith shall save the sick. As an example he cites the prophet Elijah, who prayed earnestly that it might not rain, and it did not rain for three and a half years; then he prayed again and it rained abundantly (See Jas. 5:15-18).

It may not be clear at first why the writer connects these particular prayers of Elijah with the prayer of faith that saves the sick; but when we study the matter carefully we must agree that the illustration is appropriate and forceful.

Baal-worship had overrun the land of Israel and completely captivated the people. Queen Jezebel was dominating her husband, King Ahab, and the prophets of Baal under her direction were causing Israel to sin, by falling away from the God of their covenant. Then Elijah bethought: The God of Israel is a *living* God, and His judgments are *truth*. Surely if the punishments pronounced by Moses, His servant should ever be applied, the occasion had now fully come! Did not Moses say that if the people forsook the Lord and served other gods, that the Lord would make the heaven over their heads like brass, and the earth under their feet like iron? (Deut. 28:14, 15, 23).

Images and abominations were everywhere set up in the land, and the Lord's commandments were forgotten. Therefore Elijah prayed earnestly that it might not rain; for as God lived, this judgment was due. And the Lord heard Elijah's prayer of faith, and honoured it. James says it did not rain for three and a half years.

When the Israelites had been brought low because of the great drought, Elijah drove home the lesson to them. His method of accomplishing this was effective and highly successful (See 1 Kings 18:17-40). He proposed to the priests of Baal that an answer by fire should decide whether Baal, or Jehovah, was the God of Israel. As Baal was the Jehovah's name. Elijah prayed: "Hear me, O Lord, hear great fire god, the test proposed appealed to the people as reasonable. The result was a complete vindication of me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Then Jehovah sent down fire upon the sacrifice that had been prepared; and when the people beheld this manifestation of God's presence, they fell on their faces and cried: "The Lord, he is the God; the Lord, he is the God."

Elijah commanded that the idolatrous priests of Baal be slain; then he besought the Lord in prayer to send rain. The hearts of the Israelites were turned again to their God. Elijah therefore knew that he prayed according to the will of God when asking for rain; because just as the curse for idolatry had been sure, so the blessing was equally certain when the worship of the true God returned. King Solomon had said, at the dedication of the Temple: "When the heaven is shut up and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven * * * * and send rain upon thy land" (2 Chron. 6:26, 27).

Thus we see that the effectual fervent prayers of Elijah had saved the people of Israel from their sin-sickness.

Discourse by Bro. J. F. Rutherford. Subject: "RANSOM AND SIN-OFFERING"

"The MAN Christ Jesus, who gave himself a Ransom for all to be testified in due time." (1 Tim. 2:5-6.)

"He is the propitiation (expiator, he makes atonement —satisfaction) for our sins, and not for ours only, but also for the sins of the whole world. (1 John 2:2.)

THE Ransom and Sin Offering are questions that have puzzled Bible Students. They have been productive of much discussion because they have to do with the deep things of God's plan. Many have been stumbled thereby, as St. Peter stated they would be. (1 Pet. 2:8.)

It should be expected that the adversary would try to confuse all on these points, because they deal with the vital truths concerning man's salvation. While a clear understanding thereof is not necessarily essential to salvation, yet the better we understand, the more we can appreciate God's wisdom and loving kindness. In the study of the deeper things of God's word, two things are absolutely essential. First, complete humility, possessing a teachable mind; and, second, a prayerful and thoughtful consideration of the subject. No one ever acquires so much knowledge that he cannot get more. No one will ever reach the point where the light will be so bright that no more wisdom can be found.

QUESTIONS.

First: Was the Ransom paid at Calvary, or when Jesus ascended into Heaven? Or is its payment still future?

Second: What is the difference between the Ransom and Sin Offering? Does the Church, the Body of Christ, participate in one or both?

Third: What constitutes satisfaction of Justice? When or how is Justice satisfied?

DEFINITIONS.

The loose manner of using the language is often responsible for much misunderstanding and leads to confusion in the mind. Let us define some words to be used before beginning examination of the subject:

RANSOM means, literally, "something to loosen with; a redemptive price." (Strong.) Stated in other phrase, it means the price, or value which can be used in loosening or releasing something that is in bondage or imprisoned. Necessarily the Ransom price must be equivalent to, or exactly corresponding with that which justice requires of the thing or being in bondage.

MERIT means "Value gained." By the merit of Christ Jesus we mean the perfect humanity of Jesus and of the rights incident thereto, converted into an asset of value which is legal tender for the payment of man's debt.

LEGAL TENDER means currency, money, measure of value which the law requires in satisfaction of debts or obligations.

TO PAY, OR PAID means to discharge an obligation or debt by giving what the law requires. The payor must part with the right to possession and control of the thing with which he pays.

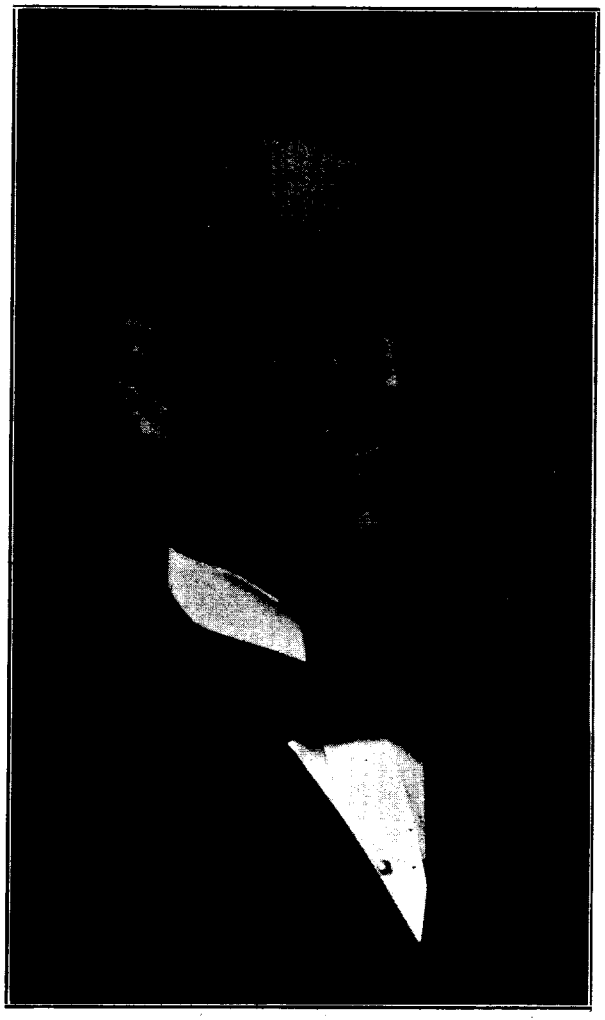
DEPOSIT means to place something of value anywhere for safe keeping. The depositor does not part with the right to possession and control of the thing deposited.

SIN OFFERING means the presentation and use of the merit or ransom price.

ATONEMENT means reconciliation; restoration of friendly relationship; satisfaction; propitiation; appeasement.

NECESSITY FOR RANSOM.

Before answering specifically either of the questions asked, let us first determine the necessity that existed for a ransom.



The perfect man Adam had the legal right to life. The perpetual enjoyment of that right depended upon his full obedience to God's law. He violated God's law and thereby forfeited his right to life. God's judgment of condemnation was entered and enforced against him. The judgment of death deprived Adam of the right to life, hence he forfeited his right by violation of God's law.

Adam had the power to transmit life—the germ, or life principle, but having no legal right to life himself, all to whom he would transmit the life principle would have no legal right to life. None of the off-spring of Adam had the right to life for these reasons: (1.) Because their father having no legal right to life and undergoing the judgment of death, could not transmit a perfect life germ or principle: (2.) His children, being born imperfect, were therefore unrighteous and could not have the right to life. Only righteous creatures possess the right to life.

Had a child been born with the legal right to life, then his death could only occur by reason of his own wrongful act. Children are not responsible for their birth. They are born sinners, because of Adam's sin. Herein again is manifested the wisdom and goodness of God, in this—that he brought all under the effects of the judgment of death entered against Adam in order that one ransom price might, in His own due time, be applied to remove this disability from all. (Gal. 3:22.)

Adam and all of his off-spring being under the effects of the judgment of death, life could never be had without a ransom.

PERFECT MAN IS REQUIRED.

Nothing except a perfect man could be the ransomer or redeemer, because it was a perfect man's life that the law required when Adam was sentenced to death.

WHO IS ABLE?

In Psalms 49:7, the Lord says: "No man can by any means redeem his brother, or give to God a ransom for Him." There are two potent reasons why this statement is true. (1.) In all the earth there was no perfect man who could provide a ransom price for the reason that all were under the effects of the judgment of death; and (2.) since the death judgment against Adam was entered in Heaven, it follows that the one who would present that ransom price for the release of the condemned must have access to Heaven. Therefore, a perfect man must be provided, and to be the ransomer he must lay down his perfect humanity and afterwards be raised from the dead as a spirit or Divine being and ascend into Heaven and there present the price of the sacrifice to Jehovah in order that the ransomed might be released from the bondage of sin and death. Hence, St. Peter states that Jesus: "was put to death in the flesh and made alive in the spirit."

GOD'S PLAN.

Foreknowing what would be man's course, God provided in His plan for the redemption and deliverance of the human race from death. His plan concerning man is expressed in His Word. His Word is His expressed will. It was the will of God that man should be redeemed, because He said: "I will ransom them from the power of the grave; I will redeem them from death." (Hos. 13:14.)

JESUS THE MAN.

Jesus was made flesh. He took upon himself the form and nature of man. He was made perfect, holy, harmless, and without sin. At the age of thirty years, he was in every respect the equal to the perfect man, Adam. For what purpose did Jesus come into the world? He answered: "Lo, I come, as in the volume of the Book it is written of me, to do Thy will, O my God." Therefore, Jesus came to do the will of God in redeeming man.

Was the perfect man Jesus the Ransom price? No. Because with that perfect man alive Adam and his race could not be ransomed. Jesus must die in order to provide the Ransom price. Such was God's will.

In Mark 10:45 Jesus said: "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." Since he came to do God's will then it was the will of God that he should give his life a ransom. The apostle states, in Phil. 2:8: "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Here is proven that he was obedient unto death, because it was the will of God that he should die in order to provide the ransom price. Jesus became a perfect man, and as such he had the legal right to live as a man forever, provided he kept the law of God. He did keep the law of God perfectly. That entitled him to life. Why, then, must he die? Because Jesus could not provide the ransom or redemptive price while he remained in the flesh. This humanity God had provided for him for the very purpose of making sacrifice of it. (Heb. 10:5.) He must convert this perfect human life into an asset of value and to do this he must lay down his human life and afterwards, as a divine creature, take up again the legal right thereto and use it as an asset, merit or value to release Adam and his children from the bondage of sin and death.

ILLUSTRATAION.

Let us illustrate this point. A man whom we will call "John," is in prison because he cannot pay a fine of $10. His brother Charles is willing to pay the fine but he has no money. Charles is strong, has time to work, is willing to work, but his strength and time and willingness will not pay the debt for his brother John. Smith desires someone to work for him, and has the money with which to pay. Charles works for Smith and earns $10 and receives it. Thereby

Charles reduces his time and strength to a money value, which has purchasing power and which is legal tender for the purpose of the payment of an obligation. Charles appears before the court and offers the $10 which the law demands of John; the court accepts the $10 and releases John. Thus Charles becomes the ransomers or redeemed of his brother John.

Adam was the son of God. He came under the judgment of death, which would mean everlasting death of Adam and all of his offspring unless redeemed. He is held in the prison house of death to meet the requirements of the law. The entire human race is in a similar condition. Jesus, the perfect man, is the Son of God; therefore, as termed in the Scriptures: "The Son of *The* man," this title being applied to him because he is the only perfect man that has lived since Adam. He was the heir to all things to which the perfect man was entitled. It was God's will that Jesus should redeem Adam. Jesus was willing to pay Adam's debt and redeem him, but the perfect, righteous human being, Jesus, could not accomplish this purpose while living in the flesh for the same reason that Charles' strength and time could not pay his brother John's debt. Jesus must reduce that perfect humanity to a measure of value (which we call merit) and which merit, or value constitutes legal tender for the payment of the debt of Adam and all the descendants of Adam. He must dies in order to provide this ransom price or legal tender. But he must be alive in order to make use of the merit or purchase price, according to the Father's will. At the Jordan Jesus presented himself to do the Father's will and it was the will of God that Jesus should lay down his life in death, but *not* part with the legal right to life as a man, and it was the will of God that Christ Jesus, the Divine creature, should take up that merit or right to life and use it as an asset in harmony with the Father's will, viz., to provide life for Adam and his race.

Note the argument of Jesus in John, the tenth chapter: "The Thief came not but for to steal and to kill and to destroy; I am come that they (the human race) might have life and that they might have it more abundantly. I am the good shepherd. The good shepherd giveth his life for the sheep. As the Father knoweth me so I know the Father, and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd. Therefore doth my Father love me because I lay down my life *that I might take it again*. I have the power to lay it down and I have power to take it again. This *commandment I have of the Father*."

It was the new creature Christ Jesus that here spoke, saying that he laid down his life in death, and when he was perfect as a New Creature at the resurrection from the dead the legal right to this perfect human life constituted a valuable asset or merit in his hand which is the ransom price for the purpose of releasing mankind from death.

At Calvary Jesus completely parted with his human life, but *the right thereto* he retained. When he arose from the dead the right to that perfect human life constituted an asset or value which is the merit to be used according to the will of God.

At Calvary.

Did Jesus pay the ransom price at Calvary? Or did he apply it at that time for the benefit of any one? He did not, for the following reasons:

To pay a debt for one's self or another means that the payer must part with the right to, possession and control of the price, asset or measure of value which is used to make payment. When one pays over an asset it cannot be taken back. To illustrate: Suppose a bank holds your brother's note for a thousand dollars. You have a thousand dollars and you go into the bank and say: "Here is a thousand dollars which I want to pay or apply on that note my brother owes." The bank accepts the money, and your right to it and control of it ceases. Jesus laid down his human life at Calvary. He did not part with the right to it. When he arose from the dead he had the right to two lives. The right to a perfect human life which he had laid down, and the right to divine life, to which Jehovah had exalted him. To illustrate:

If you lay down a dollar on the table you do not part with the legal right to it, even though it has passed out of your possession, and if someone takes it away your legal right to it is still the same. Jesus stated that no one could take his life away from him, but he laid it down that he might take it again. That is to say: He laid down his human life retaining the legal right to it, and when he arose from the dead he still had the right to life as a human being, but he had no use for that life for himself but his purpose was and is to use it as an asset in harmony with God's will. Therefore he laid it down that he might convert it into a valuable asset or legal tender to be used afterwards for the benefit of others. What life did he lay down? We answer —his human life. "He poured out his soul (being) unto death." (Isa. 53:12.) He did not give his life into the hands of Justice; he merely laid it down in death. What Jesus did at Calvary was to provide the ransom price. At the Jordan he began to lay down his life; at Calvary he finished that work. There he provided the ransom price or merit which is wholly sufficient to release Adam and all his children from the prison house of death and the effects of the judgment of death. *This was done on the earth.* Let us next consider the

Sin Offering.

Is there a difference between the ransom and the Sin Offering? There is a difference, and that difference may be briefly defined as follows:

"Ransom" is the full redemptive price provided.

"Sin Offering" is the presentation and use of that ransom price or merit.

"Ransom work" is the payment of that price, or the application of it and the deliverance of the race from the prison house of death and the restoration of them to life.

The Ransom price was provided on earth.

The Sin Offering is completed in Heaven.

The Types.

Types and Shadows enable us to have a clearer understanding of realities. There does not appear to be a type of the ransom set forth in the Bible, and indeed it does not seem reasonable that there should be. There is an illustration of the Ransom price in the Pass Over lamb which was slain. This always took place in the *spring of the year.* The Lord Jesus is referred to as the "Lamb of God which taketh away the *sin* of the world." The Sin Offering is shown typically in Israel's yearly Atonement Day sacrifices. These were always performed *in the autumn season of the year.* The Atonement Day sacrifice is not a type of the Ransom, but it is a type of the Sin Offering. The bullock slain on the Typical Atonement Day was a type of the man Jesus. Aaron, the High Priest, who officiated at this sacrifice was a type of the new creature, Christ Jesus. When Jesus came to the Jordan as a man he was the antitype of the bullock. When he presented himself and was begotten and anointed of the Holy Spirit, he at once became the antitype of the High Priest. Thus Jesus for three and a half years occupied a dual position.

Sacrifices.

On the typical Atonement Day, as described in the 16th chapter of Lev., we see Aaron, the High Priest, clothed in his sacrificial robes in the court. Here the bullock is slain. What is Aaron doing? He is *beginning* to make the type of the great Sin Offering.

The bullock slain was a representation of Jesus at the time of his consecration when he became dead from Jehovah's standpoint. The blood of the bullock represented the human life of Jesus and the right thereto, the merit, the redemptive or ransom price. Aaron, the High Priest, took the blood in a vessel and went into the Holy and tarried there. This represented Jesus for three and a half years in the flesh, after being begotten of the Holy Spirit; therefore in the Holy, laying down his own human life?

The High Priest passes under the second vail, which represented Jesus going into actual death upon the cross. The High Priest arose on the other side of the second vail with the blood in the vessel, which represented Jesus arising from the dead possessing the merit of the sacrifices of his own human life, which constituted the ransom price. The High Priest in the type advances toward the Mercy Seat, which represented Jesus, the antitypical High Priest ascending into Heaven. In the type the High Priest *sprinkled* the blood upon the Mercy Seat, which represented Jesus, the antitypical High Priest, depositing the merit of his sacrifice or ransom price upon the Mercy Seat of Heaven.

The typical High Priest *began* the offering for sin in the court and *finished* it in the *Most Holy*. In the antitype Jesus provided the ransom price *on the earth* and presented it in the *Most Holy—in Heaven itself*.

This proves conclusively that the Ransom price was not applied or paid at Calvary.

It was the man Christ Jesus, as stated in the text, who provided the Ransom price by laying down his perfect human life unto death. It was the Divine Christ Jesus who presented the merit thereof in Heaven itself as an offering for sin.

Is the Ransom Price Paid in Heaven?

In the type the High Priest offered the blood of the bullock for himself and his house. "Himself" typified the members of the Body of Christ, the Church. "His house" typified all others who are begotten of the Holy Spirit but who do not attain to the Divine nature. When Jesus ascended into Heaven he appeared in the presence of God for the Church. St. Paul states it thus: "For Christ has not entered into the Holy Place made with hands which are figures of the future, but in Heaven itself, now to appear in the presence of God for us." (Heb. 9:24.) Thus we see that Jesus must appear in Heaven with the ransom price and present it as a Sin Offering.

Did Jesus Christ, the great High Priest, pay over the ransom price in behalf of anyone when he ascended into Heaven? No, he did not. Had he paid it over at that time there never would have been a church. Had he paid it over then he would have been compelled to part with the right to it and to surrender the possession and control thereof. Had he done this he never would have had any merit to justify the church. The merit paid over into the hands of Justice would have resulted in the legal release of the entire human race from the effects of the judgment of death that was entered against Adam directly, and which affected all of his offspring.

If Jesus Christ did not pay over the ransom price to Justice when he appeared in Heaven, how then could any of the Adamic race be justified in order to become a part of the Church? The judgment of death came *directly* upon Adam. It was a perfect man that sinned and a perfect man that was sentenced to death. The apostle states: "In Adam all die (1 Cor. 15:22), which means that all the race being unborn and in Adam's loins before he sinned came forth imperfect, and unrighteous, and therefore without the legal right to live, because of Adam's sin. The race is imperfect and dying, not because of personal iniquity, or because of being under a judgment of death, but because of the sin of Adam. The imperfect Father Adam could not beget a perfect child. His children are begotten and born imperfect (Psa. 51:5.); that is to say, unrighteous. They must die because of *unrighteousness*. This unrighteousness was the result of their father's sin and the judgment of death upon him, and not because of their own sin or any judgment upon them. (Romans 5:12.)

If anyone of Adams offspring could come up to the standard of righteousness by his own efforts, would he have been released from the effects of the judgment of death that came upon Adam? Yes—for this reason—all righteous creatures are entitled to live. God gives us the conclusive proof of the correctness of this statement in the terms of the Law Covenant. In that Covenant God said to the Jews: "If ye keep my law ye shall live." In proof of this we read: "Ye shall therefore keep my statutes and my judgments; which if a man do he shall live in them." (Lev. 18:5), and, again, St. Paul says: "For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them." (Rom. 10:5.) He was showing that absolute righteousness would release any of Adam's children from the effects of the condemnation, and they would live. The principles of God are eternal. They change not. God was not trifling with the Jews. He could not do such a thing. He meant exactly what He said. If any Israelite had been able to keep that law perfectly he would have received life without the sacrifice of Jesus, *but such would not have been true with reference to Adam himself because the judgment of death was directly against Adam.* Since no unrighteous creature could live, and therefore is under the bondage of death, it follows that by becoming righteous he would be released from that bondage.

We must keep in mind that the condemnation upon all of Adam's offspring was indirectly by inheritance. The Law Covenant proved that no man could keep God's law because of his imperfection; that is to say, because of his unrighteousness. Then if someone had the power to *make him righteous* and *did make him righteous*, would not that release him from the bondage and give him the right to live? *Yes! Certainly!* Jesus declared that he came to fulfill the law, and he proved that a perfect man could keep that law perfectly. He proved that he was entitled to live as a man because he was righteous, and thereby able to keep the law perfectly. By the laying down of his perfect human life he provided a meritorious asset or valuable thing which constituted the ransom price or merit by which he could justify through faith all who would come to God through him according to the terms of God's plan.

When Jesus ascended into Heaven he did not pay over the ransom price—the merit of his sacrifice—but retained control of it to be disposed of in harmony with God's holy will.

Deposited Merit.

Jesus appeared in the presence of God for the Church and deposited the merit of his sacrifice upon the Heavenly Mercy Seat. A depositor does not lose control of the thing deposited. To illustrate: John has three brothers, each of whom wants to give a note to the National Bank for a thousand dollars. Neither of them have any money in bank and therefore no credit to make their note good. If John would go into the bank with three thousand dollars and say: "I have the money to pay on these notes" and paid it over to the bank to apply on the notes, he would part with the ownership and the possession of that money; but suppose instead he deposited a much larger sum in the bank to his own credit and then endorsed the notes of his three brothers. By such action he does not part with the money at all, but merely imputes to each one of his three brothers a valuable asset to make their notes acceptable to the bank. His money stays in the bank, but there is charged against it the credit which he imputes to his brothers. When Jesus Christ appeared in Heaven, instead of paying the debt against Adam and his race and releasing them, he deposited that merit in the bank, which, for convenience, we will call the Bank Mercy Seat (Bank of Justice). This ransom price or merit deposited there was and is a great asset in the hands of justice to be used first for the purpose of imputation to those who become members of the church, and to thereby justify them.

How Justified.

If the merit of Jesus was not paid over when he ascended into Heaven, how then could any be justified in order to become a part of the sacrifice of Christ Jesus? We must keep in mind that the justification of those who became members of the Church is by *faith in the shed blood of Jesus*. To illustrate how justification comes: The man John desires to come into harmony with God and to be acceptable to God. Being born unrighteous, he cannot be accepted by the Lord unless he has a standing of righteousness before God. The Apostle Paul, in his argument, clearly sets forth that God counts the believer righteous *because of his faith*. Note the apostle's argument of Romans 10:6, 9, 10, and Rom. 4:5-7. John believes this message. He is not yet acceptable to God but Jesus, who has appeared in Heaven and has become the advocate for John and all the household of faith, now imputes to John's from his (Jesus') great asset or deposit in the Bank Mercy Seat, a sufficiency of that merit to bring John to 100 per cent perfection. This he does by endorsing John, advocating for him, and now because of John's *faith* in the blood of Christ and the imputation of Christ's merit to John, God counts or reckons John as righteous. Therefore, as St. Paul says, *"God counts unto him his faith for righteousness."* Being now righteous before Jehovah, *this righteousness* results in legally releasing John from the bondage of sin and death and entitles him to life. Justification or righteousness is counted unto John by Virtue of the *merit* resulting from Jesus' sacrifice now on deposit in Bank Mercy Seat, and because of John's faith in Jesus Christ as his Redeemer, and his proof of faith by consecration, and because of a sufficiency of the merit of Jesus being imputed to John; and by the grace of God. Because *of all of these* He counts John righteous. All these work together for the justification of John. In this manner each member of the church is justified. Therefore we read: "Ye are justified

by faith." "Ye are justified by the blood of Christ." "Ye are justified by the grace of God." God grants this righteousness or justification to John, which results in John having the legal right to life upon condition that the right to life as a human being must be sacrificed. This condition John agrees to when he surrenders his will at the time of consecration. Jesus said: "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." (Matt. 10:39.) The moment John is justified there automatically results to him the right to live as a human being, *because all righteous creatures have this right;* but he must lose this right to live and his life as a human being in order to be a part of Christ's sacrifice and attain unto the spirit life. This proves that his consecration takes place before his real justification. Justification and righteousness mean the same thing, and they result in the legal right to life. John does not sacrifice his righteousness nor his justification, but he sacrifices that which automatically and legally results from being righteous, to-wit, *his right to live as a human being.*

It helps to clarify the matter in our minds to draw the distinction between the *imputation* of the *Merit* of Christ and the *imputation* of *righteousness* by Jehovah. It is *Jesus that imputes His merit* to John in harmony with the Father's will. It is *Jehovah that counts unto or imputes to him righteousness* because of the imputed merit of Christ. Jesus brings John to the Father with His (Jesus') endorsement upon John, which endorsement or imputation of a sufficiency of merit of Jesus to John brings him (John) up to the standard of perfection, and because of this imputed merit God imputes or counts John as righteous, and thereby results to John the legal right to live. (Romans 4:3-7.) "For what saith the scripture, Abraham believed God, and it was counted unto him for righteousness? Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom *God imputeth righteousness* without works, saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered." In other words, it is Jesus that imputes the merit. It is Jehovah that imputes righteousness. Stating this point in another form, Jesus said, "No man can come to me except the Father which sent me draw Him." (John 6:44.) God draws us to Jesus by giving us a knowledge that there is a great Creator and that He has provided for our Redemption and deliverance from sin and death, and that this provision is through Christ Jesus.

To be justified means to be brought back into harmony with God. Since being born imperfect we could not be brought back into harmony with God or brought to Him unless some one brings us. We learn to know God and to come into harmony with Him is life. Now we hear Jesus say: "I am the way and the truth and the life; no man cometh unto the Father but by me." (John 14:6.) This proves that no one can be justified (that is to say, brought into harmony with God) unless he comes by Jesus. Hence it is absolutely necessary for Jesus, in harmony with the Father's will, to first impute to John a sufficiency of the merit of His own sacrifice, to make John acceptable to the Father. John receiving this imputation of merit, or endorsement from Jesus, is presented to the Father, and thereupon Jehovah imputes righteousness or justification to John because of what Jesus has done for him and because of John's faith in Christ Jesus.

SATISFACTION OF JUSTICE.

But did not Jesus satisfy Justice with his merit when he appeared in Heaven? No, for the reason that Justice was always satisfied. There never was a time when Justice was not satisfied. Satisfaction of Justice is fulfilling the demands of the law. God's law demanded the death of Adam. His judgment was against Adam directly. The death of Adam being the fulfillment of the demands of the law, Justice was thereby satisfied, and has remained satisfied ever since. If Jesus paid over the value of his human sacrifice, to-wit, the ransom price, to satisfy Justice at the time he ascended into Heaven, then Justice has been doubly satisfied from then until now; in other words, Justice has received exactly double what the law demanded. Such a thing would be an impossibility with God for the reason He cannot be unjust. It was *one man* that was sentenced to death and all others became sinners, subject to death through the sin of that one man. St. Paul emphasizes this point in Romans 5:12-19. The death of one perfect man Jesus provided the ransom price sufficient to take the place of Adam, and if that was paid over at once to Justice then either Adam and his race must be at once legally released from condemnation, or Justice has received twice that which the law requires.

CHURCH PARTICIPATES IN SIN OFFERING.

In the Atonement Day sacrifice, after the presentation of the blood of the bullock, Aaron, the High Priest, slew the Lord's goat and did with his blood exactly as he did with the blood of the bullock. The offering of the Lord's goat typified the participation of the church in the sin offering on behalf of the world. The slaying of the goat represents the death of the human will at the time of consecration, and typifies the death of the human being from one viewpoint. St. Paul says: "Now are ye dead, and your life is hid with Christ in God," meaning those who have been begotten of the holy Spirit are counted dead as human beings from God's standpoint. No member of the church offers himself as a part of the sin offering. No one made the offering in the type except the High Priest. When we consecrate and are begotten of the holy Spirit our individuality, from the standpoint of the Priesthood, ceases, and we become members of the body of Christ. It is the High Priest, Jesus, that is offering up the members of His body throughout the Gospel Age. This offering began at Pentecost and has been in progress down through the sacrificial age. When the last member of the body has been completed in sacrifice—and the change in the first resurrection has taken place—each one then will be a member of that glorified body of Christ, and therefore a part of the royal priesthood in glory. The merit of Christ deposited in the Bank Mercy Seat when he appeared in Heaven having been used to impute credit to each one who presents himself in consecration, it follows that that merit must remain there to keep good each consecrated one until he has finished his or her course in one of three ways, to-wit: the Second Death, the Great Company, or the Little Flock, and when the spirit begotten ones have finished their course there will be no obligation standing against this merit of Christ on deposit in the Bank Mercy Seat, which is the great ransom price, and it being released from all such obligations will be ready to be presented to Justice as a great Sin Offering on behalf of the world. Jesus has offered up each member of the 144,000 in sacrifice *as his body.* The High Priest is always the one that presents the Sin Offering. The High Priest in glory then will be composed of Jesus the Head and the Church, the body members—one great High Priest. Therefore, when the merit of ransom sacrifice is presented as the Sin Offering on behalf of the world the Church must of necessity have a part therein, by virtue of the fact that she will then be of the Priesthood. Then it will be that the merit of Christ, the ranson sacrifice, the redemptive price will be paid over to Justice, for the purpose of sealing and putting into operation the New Covenant, and for the purpose of releasing Adam and all of his progeny from the bondage of sin and death. Then it will be that the perfect human life of Jesus will be made a substitute for that which Adam forfeited. *Then it will be that He will become the propitiation, not only for the sins of the Church, but for the sins of the whole world.*

Thus we see that *Jesus alone* provided the ransom price, by laying down His perfect human life, which corresponded to the perfect human life which had been forfeited by Adam. *Jesus Christ,* the High Priest, prevented the merit or redemptive price as a great sin offering in Heaven on behalf of His body members and the household of faith. In this the church had nothing to do. The church does not provide any part of the ranson price, but it was upon the basis of that merit in the Bank Mercy Seat that the members of the Body could be justified, and become joint sacrificers with Jesus, and when their sacrifice is finished and they have become members of the Royal Priesthood that merit will be released from its original obligation and will be presented to Justice for the full release of all the human race. Then the church will participate in the sin offering by virtue of being of the priesthood.

ADVOCATE.

Had Jesus Christ paid over the ransom price at Calvary or when he ascended into Heaven he never could have been the advocate for the church, for two reasons: (1.) There could have been no church for which to advocate, and (2.) it is upon the basis of this merit on deposit in the Bank Mercy Seat that he can advocate for those who consecrate to do God's holy will. Thus we see, as the Apostle says to us: "If anyone sin (meaning if any new creature in Christ Jesus, because of weakness, commits a sin) we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world." It is on the basis of having this merit that he advocates before the tribunal of Jehovah the cause of the members of the Body, and thereby removes from their garments any spot or wrinkle or any such thing.

MEDIATOR.

When all the spirit begotten ones have finished their course then Christ will use the merit of His sacrifice to seal the New Covenant, in harmony with the will of God. The New Covenant, technically speaking, will be made with Get on one side and with Christ, as the legal representative of Israel, on the other side. Hence the Apostle says that God will make a New Covenant with Israel, Christ being the Mediator. That covenant will be for the benefit of Adam and all of Adam's children. All benefiting therefrom will become Israelites—the seed of Abraham. At the time of making the New Covenant Jesus Christ assumes the office of Mediator thereof between God and man. He could not assume that office earlier. A mediator is one who goes between two parties who are at variance to bring them into harmony or At-One-Ment. The atonement work continues throughout the Millennial Age.

In 1 Tim. 2:3 St. Paul says: "God will have all men to be saved, and come unto the knowledge of the truth." Life is that which mankind desires. Jesus gave his life that they might have life (John 10:10, 14-18). The sealing of the New Covenant with his blood opens the way for Adam and his children to come to life, but before the terms of this covenant can result beneficially to men they must have a knowledge thereof. Corroborative of this the Apostle says: "Life is the gift of God through Jesus Christ our Lord" (Rom. 6:23). There can be no gift without knowledge on the part of the donee. He must know of the offer and accept it in order to complete the gift. Adam's children must be brought to a knowledge of God's arrangement, and to this end must be awakened out of death. Being awakened and receiving the knowledge concerning the ransom, and that the way back to life and to God is through obedience to the terms of the New Covenant which Christ is mediating, all who will then render themselves in full obedience to the terms of that Covenant will be restored to the condition of perfect humanity. Such *will constitute the ransom work,* which progresses throughout the Millennial Age. This work completed, the obedient ones (restored to human perfection) will be competent to contract or make a personal covenant with God. The Great Mediator will then withdraw from his office as mediator and turn the race over to Jehovah. The ransom work will then be completed; the At-one-ment an accomplished fact, and the human race in direct covenant or contractual relationship with God.

When the ransom price is completely paid over and disposed of Adam will be free and, obeying the Lord, will again be perfected.

Discourse by Bro. James H. Cole. Subject: "CHRIST OUR PASSOVER IS SACRIFICED"

THERE are two prominent Passovers mentioned in the Old Testament with which Christians are more or less familiar, which are closely related. The Lord had been punishing the Egyptians to cause them to let the children of Israel go from bondage. He had brought nine plagues upon them but they still persisted in holding their captives. Then the Lord said he would bring upon them the tenth and last plague which would result in freedom for the children of Israel. The decree was that at midnight all the firstborn of the Egyptians should die while the firstborn of Israel would be spared by complying with certain instructions. They were to take the blood of a lamb and strike it upon the two side posts and the upper doorpost of their houses and when the angel of death saw this sign he was to *passover* that house and the life of the firstborn would be spared.

This great affliction had the desired effect upon Pharaoh, causing him to tell the Israelites to go. But he changed his mind later and pursued them, overtaking them at the Red Sea. Here the Lord miraculously caused the waters to separate, allowing the Jews to *passover* dry shod, while the waters came together, destroying the pursuing Pharoah and all his hosts. This event was hereafter celebrated on its anniversary, the fourteenth day of the first month, Nisan, by each Israelitish family selecting and slaying a lamb, roasting it with fire and then eating it.

This celebration brought to their minds the time when the Lord *passed over* and spared their first-born from death, as well as passing them over the Red Sea to safety, while destroying their enemies, Pharoah and his host. The slaying and eating of the lamb not only brought to their minds this event of the past, but it also pointed into the future to a still more important event, viz., the antitypical Lamb, our Lord Jesus Christ, who also was to be slain to deliver from death not only the Jew but all mankind; and that when the due time would come all who would have His blood sprinkled upon the door-post of their hearts would have their lives spared.

Exodus 12:8, 9 shows the Passover lamb was to be prepared for eating by roasting with fire. This is true of no other offering made by the Jews as stated in 2 Chron. 35:13: "And they roasted the Passover with fire according to the ordinance but the other holy offerings sod (boiled) they in pots * * * " Why did they prepare the Passover lamb by roasting, while all the other offerings were boiled? We understand it requires two hundred degrees of heat to boil a piece of meat, while if you attempted to roast a piece of meat with two hundred degrees of heat, it would simply dry up and be unfit to eat. It requires just twice that amount of heat, four hundred degrees, to roast a piece of meat. This Jewish Passover seemed not only to point out that Jesus was to be the antitypical paschal Lamb, but also the especially severe trials through which he must pass.

But why did the Logos lay aside his glory in Heaven, humbling himself and becoming a man, the antitypical Passover Lamb? John the Baptist declares the reason, saying: (John 1:29) "Behold the Lamb of God which taketh away the sin of the world." Notice John did not say "sins" of the world, using the plural form, but he uses the singular, "sin" of the world. Has the world but one sin? Yes, but one sin for which the Saviour died, the Adamic sin. This is the one sin that caused your death and mine. But what is the relationship between the death of our Passover Lamb and the death of Adam and his race? It is a very vital relationship indeed, for when Adam sinned he thereby lost everything for himself and the human family. The relationship is, that by the death of Christ, "he came to seek and to save that which was lost." What did Adam lose? He lost two things, and he lost one on account of having lost the other. First by his sin he lost his *Right to Life,* then he thereafter lost his *Life Rights* which gradually faded and finally vanished away.

Is there a difference between Adam's Right to Life and his Life Rights? Yes, quite a difference. He lost his *Right to Life* at the time of his sin, but his *Life Rights* were not all gone until 930 years afterwards. *Life Rights* are those things which go to make up life and happiness. *Right to Life* is a legal or just claim to have or possess life and happiness—life rights. Life Right is the substance, Right to Life the legitimate ownership of that substance. One may have the substance and yet not own it—this was true of Jesus after his resurrection. For example, when property is rented or leased, one is in possession of the piece of property, yet not the owner; even as the man who is owner does not have possession. Again it is also sometimes true that a man is both possessor and owner of the property—this was true of Jesus as a man, who had both Right to Life and Life Rights, even as did Adam before he committed sin.

What were Adam's Life Rights? His perfect, animated organism, his communion with God, his companion Eve, the garden home, kingship over the lower creatures, dominion of earth—everything he possessed and which constituted his

happiness. What was Adam's Right to Life? His legal claim and right to all these things. After Adam sinned did he still possess Right to Life? No! His legal claim to life and happiness was forfeited thereby and instantly lost. Did he still have Life Rights after his sin? Yes, but they also were gradually lost. First he lost fellowship with God, then he was driven out of his garden home, etc., etc., until finally at the end of 930 years everything was lost when his life went out.

Does the World have Life Rights? Yes, in a measure, although Adam had lost his Right to Life and therefore had no just or legal right to life himself or to give us any of earth's Life Rights, yet God did not prevent him from giving us a measure of life and its comforts as are prevalent in the world today. The World then does not nor ever did possess Right to Life, but in God's love and mercy he has permitted them to have earth's Life Rights in a measure.

Did Christ have Life Rights while on the earth? Yes, he had a perfect human body with perfect life and some things for his comfort that the earth afforded at that time. Did Christ possess Right to Life? He most assuredly did, for unlike Adam, through sin or in any other manner he did not lose his Right to Life. How did he get his Right to Life? Some have thought by keeping the law under which he was born, but this is a mistake. But did the law not say, "if ye do these things ye shall live?" Yes, and if any Jew had kept the law inviolate he would surely have secured life thereby just as stated, but none could do so. It was a very different matter in their case than in Christ's. None of the Jews ever did have Right to Life and if any had succeeded in keeping the law, he would thereby have earned it, but "by the deeds of the law no flesh shall be justified." In Christ's case he did not need to keep the law to secure Right to Life for he already possessed it. By keeping the law he proved his right to life and also proved God had not given an unreasonable law requirement to the Jews.

Then how did he get his Right to Life? We might answer that question by asking how did Adam get his Right to Life: was it by keeping some law? No! But as stated in the Genesis account he received both his Life Rights and Right to Life by creation from God. Just as "every good and every perfect gift cometh down from above," even so "life is a gift of God." Did Christ then get his Right to Life by birth through Mary his mother? No indeed, for he had life and Right to Life centuries and thousands of years before he was born of a woman. "Before Abraham was, I am." Yes, before the mountains were "brought forth." Prov. 8:22-30. Or as John 1:12 reads, he was in the beginning, the first and only direct creation of God. Hence as Adam received his Right to Life by creation, even so did Christ away back in his prehuman existence. It was this very same life, and Right to Life, not another or new one, that Christ still possessed when he became a man, only now it had been reduced from a spiritual to an earthly kind, when he voluntarily laid aside the glory he had in heaven and became a man. We do not well comprehend the means by which it was done, but perhaps this may serve as a poor illustration. A person may take a quart of berries, adding some water, put them over the fire and continue boiling them until nothing remains but a mere little glass of jell. That small tumbler of jelly is not some new or different fruit, but the original berries reduced into this small compass. Thus our Lord's original spiritual life was reduced until it was simply a small life germ begotten in Mary. It then began to develop and came forth as a babe in the manger and eventually reached manhood's estate. This was the very same life and the same Right to Life that Jesus possessed in his prehuman existence, which life never went out, never died, but was reduced from the spiritual to the human kind, which life and Right to Life was the gift of God in the early creation and not secured by keeping law.

When Christ died and paid the Ransom, was it by sacrificing his Right to Life or his Life Rights, or both? The question is wrong for the Ransom has not even yet been paid and Christ's dying did not pay anything. If by Christ's dying he could thus pay the ransom we would not need any redeemer for everyone could by dying pay his own ransom price. If dying had been the penalty, then when Adam died he would have paid his own penalty and he could have been resurrected immediately. But you see the penalty was not simply dying but for eternity remaining dead, the Right to Life forever lost. Then besides as the Psalmist expresses it, "No man can redeem his brother or give to God a ransom for him." As this text is not modified by fallen man, imperfect man, sinful man, or the like, I would therefore understand the unqualified statement "no man" to mean perfect or imperfect. That therefore no perfect man even could give to God a ransom, but that it would most certainly be finally accomplished through the assistance of only a perfect man, but not by the perfect man, for the simple reason that no man, not even a perfect one, can appear in heaven in the presence of God where the legal transaction must necessarily be carried out. Just as for instance, when the United States wishes to deal with England, how is it done? As all know, by appointing an ambassador who represents the United States and who must go to London, the seat of the English government and there carry on all legal transactions for the United States. Therefore as no man has access to Heaven, as "it is impossible for man to see God and live," it is evident that no man could visit God's seat of government in Heaven and pay the Ransom, but it must surely be done by a spiritual being, one who can have access to that heavenly throne above.

But no heavenly being could pay the ransom either; "tho angels do always behold the face of my Father which is in heaven" yet no angel could pay the ransom price. Why? Not because they do not have access to that heavenly throne —for they do; not that they would not delight to do so, for we believe they would, for the record is they had a desire to look into the manner of man's salvation. Not that God would not be willing to accept the ransom price from them, for we think He would, but simply because none of them possessed the ransom price. This was just as true of Christ in his prehuman existence as it was of any of the holy angels. It therefore became necessary if Jesus was to pay the ransom price, for him first to come to the earth and become a man—secure the price; and then as a spiritual being again having access to God's throne, with that price in hand it would be possible for him to pay the ransom. But do not the Scriptures say, "he gave himself a ransom for all?" And "my flesh I give for the life of the world?" And "I lay down my life for the sheep?"—and many similar Scriptures? We most gladly acknowledge all such verses.

But what is meant by the statement he gave himself a ransom for all? To whom did he give himself or his life? To *God?* No! To Justice? No! To any of the angels? No! To any human being? No! To whom did he give his life? Not to the devil, certainly? No! The real thought here is not so much that of a gift—in the sense of a present, but that he gave himself as a SACRIFICE. He gave his life to no one in heaven or on earth—he gave it as a *sacrifice* even unto *death*. "He poured out his soul unto DEATH." When he consecrated himself at Jordan did he not give himself to God? We think not. Jehovah did not want Jesus to give himself to him, but to give up his human will and take His (Jehovah's) will. This he did, saying, "Not my will but thy will be done." When he came up out of Jordan this newly begotten New Creature was now the identity. This New Creature, now by ownership of that Perfect man, possessed earthly Life Rights and also earthly Right to life in that perfect man. But so long as the *perfect man* was living the *new creature* could not use him as a ransom price, for a perfect human *living* being was not the ransom price but must be transformed into the ransom price, into what would constitute legal tender—recognized and authorized medium of exchange. To illustrate—suppose the First National Bank here holds a debt of one hundred dollars against a family who are dear friends of mine—this debt is causing each member of the family more or less pain for which I am very sorry, so much so that I have a great desire to pay the debt and relieve the family. However, I do not have even one dollar with which to pay the one hundred dollar debt—I have only a strong desire to do so. We well know it takes more than a desire —no matter how strong the desire may be—to pay this debt. It will require one hundred dollars in cash—legal tender. Altho I do not have the one hundred dollars, I do have health, strength, time and some talent—all valuable assets—yet not what the bank would recognize or receive as legal tender in payment of the note or debt. The bank requires currency. However, I find a person who does value my time and talents and offers me a position for one month, for which he is willing to pay me one hundred dollars in currency. I accept the offer. When I have worked one week for this man have I paid the debt? Surely not! When I have worked two weeks, have I done so? No! Will three weeks' work pay it? Not at all. When six o'clock

strikes the last day of the fourth week is the debt paid? It is not. Must I continue working? No!—I have finished the work. Have I given one month of my time and talent to my employer? No, I simply laid them down in his service. I gave nothing away—the value still belongs to me.

Now applying the illustration thus far: Adam and his family are suffering much because of the debt of sin and death. Jesus, a friend of the family—("O, such a Friend!"—as we sometimes sing), loves them dearly and would like to relieve them of their debt which subjects them to death. As a perfect spirit being he does not possess the price that would enable him to pay the debt. But the heavenly Father says if you are willing to become a man I will then beget you as a *new creature* and as a new creature I will engage you in a work of sacrifice whereby you will be enabled to secure the wherewithal with which you may pay this debt. Jesus consents and as a new creature, at Jordon, begins the work of sacrificing his human life. After he has sacrificed for one year has he paid the debt? After two years has he done so? After three years' sacrifice has he paid the debt? Not at all! When finally on the cross he exclaimed "It is finished!" did that pay the ransom price? No, not any more than when I finished my month's work. I had not then paid the debt. But when my employer pays me one hundred dollars in gold I have the legal tender with which I can pay the debt. When I worked that month I did not give that work away—I simply exchanged my time and talent into one hundred dollars currency, legal tender,—the same value, only I now have it in negotiable form. Thus shortly after finishing the work of sacrifice, when the new creature Christ was resurrected a Divine, immortal Spirit Being, he did not have a perfect human being but he had what we might term its equivalent value in negotiable form, the one hundred dollars, so to speak, which we might term *merit.*

I now take the one hundred dollars to the bank and deposit it, telling the banker I intend later to give him this one hundred dollars to cancel that debt against that family but at present I do not wish to pay the debt but simply to deposit the money for which I have some further use before paying that debt. This is all right with the banker. Thus does Christ ascend on high and make deposit in the bank of Justice what was once possessed as a perfect man but now by his work of sacrifice has been converted into legal tender or *merit.* This merit is to be used eventually to pay the Ransom but is first placed on deposit, to be put to other use first. Taking up the illustration again: a friend comes to me saying, "I understand you have $100.00 on deposit and I would like to make a request of you. I have a good position offered to me for a week that I very much desire; it is a very responsible position and I am required to give a bond for $50.00 as I am worth so little and I would be pleased if you would grant me the favor of going my bond." I know him to be a fine man and gladly comply by signing the bond. Do I apply $50.00 on that bond for him? No, I simply impute it and by so doing he is accepted in the responsible position.

To apply illustration now: We are informed thru the Word of God that he desires some in a very responsible position—the Divine Nature—to be attained by certain sacrificing, if said sacrificing is faithfully done. We hear of this call but being imperfect we are told we will need some one to go our bond, or as St. Paul expresses it in Hebrews, we need someone to go our surety. We come to Christ saying we have very little but if He will go our surety we will make the sacrifice and to this He consents. How much surety do we need? "Where sin abounds, there grace (surety) does much more abound." Yet Christ does not actually *give* any of his merit to us, the sacrificers of this Gospel age. It all remains in the bank of Justice, in Heaven. He simply imputes of his merit and God counts us as offering a perfect sacrifice, thru this assistance of Christ. If we have only one-tenth of that which would make a perfect man—an acceptable sacrifice—then our bondsman needs to impute nine-tenths of his merit. If we are of earth's few noblemen and already possess fifty per cent of human perfection, then Christ imputes the other fifty per cent of merit, supplying but half instead of nine-tenths of merit. No one needs the entire one hundred per cent of His merit, hence he is able to go security for all who need his merit.

But suppose he imputes fifty per cent to you and fifty per cent to some one else—does not that take all he has—the entire one hundred per cent? Then how could he go security for any one else? This makes no difference and does not prevent him from being surety for many others. As with my one hundred dollars in the bank—I could go the bond for as many friends as I desired as long as I did not exceed the amount I have on deposit for any one person. My bond is good for one hundred dollars but not good for any one bond over one hundred dollars. Thus I could go bonds totaling thousands of dollars by having on deposit one hundred dollars, as long as no one bond exceeded my one hundred dollars. So Christ can go surety for the many sacrificers of this Gospel age because no one needs more than his whole merit, no one being totally depraved. If at any time anyone for whom I had signed a bond should abscond and I should lose the amount of bond this would make all other bonds void, as I now had lost my one hundred dollars, the basis upon which my signature was acceptable as a bondsman. When Christ sees one not faithfully carrying out his agreement of sacrifice, but going into the second death, He simply says to the Father that he no longer stands surety for that bond but withdraws his merit, from the unfaithful sacrificer. Of the withdrawing of the imputation of his merit we read: "It is a fearful thing to fall into the hands of the living God," for this means Second Death.

After my friend has held his position for the time desired and finished his work and no longer needs the bond, it is surrendered and there is then no outstanding obligation. I am free to use the one hundred dollars without causing him any loss. I can now pay the banker the money that has been on deposit and cancel the debt against the family for whom from the first I intended the one hundred dollars. But if when my friend had held his position only part of the specified time I had used the money on deposit, immediately his bond would have been without value for lack of security. So I must retain my deposit in the bank the entire specified time or bring loss and injury to him. Thus with Christ—He is bondsman for the Church during this Gospel Age, making our sacrifice acceptable by his deposited merit in the bank of Justice, imputing to all the sacrificers whatever is necessary to make good their bond—to enable them to make a perfect sacrifice in God's sight. At the end of the Gospel Age, when all the sacrifices are finished, there remains no outstanding obligation on his deposited merit, the Bride and the Great Company having all finished their sacrificial work. Then Christ will pay over his merit, now free, to Justice as the Ransom price for Adam and his family. This Ransom was provided at the beginning of the Gospel Age—but not to be paid until the close of the age, it having been used during this time as surety for the Church. If it had been paid at any time during this age the sacrificers could no longer have continued their work because as soon as Christ's merit was disposed of he could not go our surety, not having anything with which to do so. And the Church could not offer acceptable sacrifice without Christ's merit. These two things—first, the deposit of the merit and its imputation to the Church—then the payment of the merit and its application to the world, seem to be indicated in Heb. 5:3 and 7:27 in the words, "first for his own (body's) sin and then for the sins of the people." This is corroborated in the type by the two sprinklings of the blood on the mercy seat.

But do not the Scriptures say Christ tasted death for every man? Certainly! And so he did. But this does not mean that he paid the ransom price at that time for every man. Did not I work a month to get one hundred dollars for the benefit of every member of that family of my friends? Yet when I received my money I had not yet paid their debt. So when Christ died and was resurrected and had the merit—the ransom price—in hand, while it was for the benefit of every man he had not paid it over for the benefit of any man.

There was a time when I thought "O, what's the use of all this *monkey business*—defining terms of *deposit, impute, apply, merit,* etc. Why not simply say Christ, when he died, he paid the ransom and is now dealing with the Church and later will give the World restitution—and that's all there is to it." Later I learned it is no monkey business but a depth of God's wisdom, the philosophy of which we are now only beginning to understand. It may be an encouragement to some to know that it took me just twelve years to understand this question—if I do understand it—and I believe I do to some extent. According to God's arranged plan it is absolutely necessary to have it as we are attempting to explain it for only in this way can Christ now be our (the Church's) Advocate and later the world's Mediator. You remember we once thought that Christ was our (the Church's)

Mediator, but this shows that he is not, but, as we now understand, he is our Advocate. It is impossible for him to be a Mediator and an Advocate at the same time. Why? Because he is now the Church's Advocate on the basis of the merit he has on deposit, but which still belongs to him and gives him his legal standing before God as our Advocate. It is because of this—his possession of the ransom price—that he can go our surety and impute the needed merit to make our sacrifice holy and acceptable to God, thus acting as our Advocate. According to God's plan he must pay over to Justice this ransom price and thereby making purchase it constitutes him Mediator. When he does this he will no longer have any merit on deposit and therefore could not be anyone's Advocate, having nothing to his credit as a basis for legal advocacy. When he is Advocate he cannot be Mediator and when he is Mediator he cannot be Advocate.

In the past it has been stated to me as proof that the ransom was not paid, that the world is still dying. But that did not prove anything. I would say the simple fact is that tho the ransom was paid at Calvary and the world bought, he has according to God's plan simply let the world go on in the same old way and will until the two one-thousand-year days are finished and on the third one-thousand-year day he will restore all. To illustrate this point: suppose I made the purchase of some old house but let it continue to go to rack and ruin for two years, not intending to repair the house until the third year after purchase. Some one passing the house might say "Bro. Cole owns that house. He bought it two years ago." Some one else might reply, "That can't be true for it is in the same dilapidated condition it has been for some time." You see that was no proof that I had not purchased the house—because I had not yet repaired it. Altho it belonged to me the time had not come for it to be repaired. Then I said, Christ bought the world at his death but because Restitution has not begun it simply proves, not that Christ did not pay the ransom and buy the world nearly 2,000 years ago, but though he bought it he has not begun the repairs of restitution, that is all. And I still would not consider that any proof, but there are two Scriptures I have in mind which I think are proof that Christ has not yet paid the ransom. The apostle says, Rom. 9:22, "vessels of wrath, fitted to destruction." If the ransom had been paid they would not be vessels of wrath, for the legal sentence of justice will be immediately lifted upon payment of the ransom. "The world still lieth in the wicked one." When Christ pays the ransom they will belong to him, but as yet they do not, as he has not paid the ransom; but they still lie in the wicked one.

To what life did our Saviour refer when he said, "No man taketh this life from me. I lay it down myself"? His human life, although it would appear to an observer that the Roman soldiers, at the instigation of the Jews, took Christ's life. But not so, for if he desired as he declared, he could have had several legions of angels to protect that life and no man or any number of men could have taken it from him. He voluntarily allowed his human life to be taken from him.

What life did he mean when he said, "Into thy hands I commit my spirit (life)"? It would seem as though he referred to the new creature. The new creature had had a dwelling place for three and one-half years in the human form, just as St. Paul in 1 Cor. 3:16, 17, declares of the church: "Ye are the temple of God." Now as the human life was about to go out, the new creature would have no longer even a temporary dwelling place as formerly, hence Christ commits the new creature into God's care until he granted it a suitable, divine, spiritual body in the resurrection.

To what life did he refer when he said, "I have power to lay it down and power to take it up"? We might explain it in two ways. First, he was not designating the kind of life, but simply referring to the principle of life thus: I have power to cease living and I have power or privilege to live again. Or he referred to the human life and its right: I have power to lay it down or cease using this right to life and I have power to take it up again, which he did as merit in negotiable form, the ransom price. What did Christ sacrifice, his Right to Life, or his Life Rights, or both? He sacrificed his Life Rights but not his Right to Life, for had he done so he would then have surrendered the ransom price, for it is his Right to Life that constitutes the ransom price. He was sacrificing, using up, destroying, consuming his human life, strength and earthly comforts, in other words, his Life Rights. And to make this an acceptable sacrifice to God he must retain his Right to Life for that sacrifice; for if he surrendered that for any cause he would be in just the same predicament that Adam was when he lost his Right to Life. For to part with his Right to Life while he still lived as a man even though not through sin, would separate him from God just as surely as Adam was separated from God when he sinned and lost his Right to Life. For the fact will be the same in either case, a human being with life and yet no Right to life and hence not recognized of God, for one must have a Right to Life to have a just standing before God. Hence Christ could not have offered an acceptable sacrifice to God had he not retained his Right to Life. His Life Rights constituted the sin offering; his Right to Life the Ransom price.

This point we think is shown in the two Jewish new years. You recall they had a Religious new year and a Civil new year, the religious one being in the spring and the civil one in the fall, each being celebrated by a special offering. The religious new year by the slaying and eating of a lamb; the civil new year by the sacrifice of a bullock: the Right to Life is shown in the Lamb and the Life Rights in the Bullock—because Christ's Life Rights were sacrificed even as the bullock was sacrificed; and Christ's Right to Life was not sacrificed even as the lamb was not sacrificed. A sacrifice is the voluntary giving up, parting with that which has value. Thus was the bullock, a valuable animal, sacrificed, given up, just as Christ gave up, sacrificed, parted with his Life Rights—the sin offering. But this was not the case with the lamb for it was not sacrificed, given up nor parted with, even as Christ did not sacrifice or part with his Right to Life; but which will eventually be used as the ransom price. The lamb was not sacrificed? No! For, as stated, it was killed and eaten, not sacrificed; all the good in it, all the strength from eating its flesh, was appropriated by those partaking thereof. For instance, if you had a lamb and you called in a butcher to kill and dress it, would you speak of having sacrificed that lamb? No! You would say you had the lamb slaughtered with the intention of eating it, deriving nourishment therefrom, getting all the value out of that lamb. Thus we read of Christ: Isa. 53:7, "He was brought as a lamb to the slaughter." His Right to Life—the ransom price—was not sacrificed, but the church is partaking of it now and the world will have it appropriated to them later; then all who will may derive strength, life, therefrom.

On the contrary the bullock, representing Christ's sin offering of his Life Rights, was sacrificed, its body consumed, destroyed, and not appropriate. The fires of the Tabernacle show how the sacrifice was viewed by God, believers, and the world. It would appear also, as though in a certain way the sin offering of Christ—the sacrifice of his Life Rights—as well as the ransom—Christ's Right to Life—are both shown in the tabernacle on the Atonement day. The smoke of the incense ascended over into the Most Holy as a sweet odor to God. Smoke is an evidence of something having been destroyed, in this case sacrificed, i.e., Christ's Life Rights consumed at Calvary, a sweet savor to God. But after the High Priest finished burning the incense, he had something left—the blood. The Lord declares, "The blood is the life thereof." Thus after Christ's fiery trials had consumed the sin-offering his Life Rights, he also had something left as represented in the blood of the bullock sprinkled on the Mercy Seat, viz., his Right to Life which was deposited when he ascended on high, in the bank of Justice.

The Scriptures do not say the bullock was led to slaughter and the lamb to sacrifice, for they were not; but the bullock to sacrifice and the lamb to slaughter, even as representing that Christ did not sacrifice his Right to Life and retain his Life Rights, but *vice versa*, he sacrificed his Life Rights and retained his Right to Life, which latter constitutes the ransom price. The question is greatly clarified when this distinction is seen, that the Life Rights constitute the Sin-Offering—nothing more and nothing less—and the Right to Life the Ransom.

One thing that puzzled me a great deal and was an obstacle in my way was that I used to say that as in Adam all die and all are under that condemnation, therefore the ransom must be paid before any of Adam's children could be touched or secured for a bride. To illustrate it I said, let the cover of this book represent Adam and the pages his children—now it is impossible to have access to any of the pages of this book unless you first lift the cover. Therefore it is impossible for Christ to procure any of Adam's children for his bride until he first lifts Adam's condemna-

tion; that justice would object otherwise. This argument seemed unanswerable to me. But now I see it is incorrect and not a true illustration. The mistake was in not seeing it was Adam alone who lost a Right to Life, Adam only was directly condemned to death by Justice, Adam alone must die within a thousand year day, and this is true of no other person. Justice never directly condemned any of Adam's children; the condemnation simply "passed upon" us; we inherit it like a disease, not that justice placed it upon us, only Adam. If any of Adam's children could find any means to improve their health so as to enable them to live 2,000 years, justice would not object, but only in the case of Adam. He must die in the 1,000 year day, justice so decreed. If anyone could do better than that, live 3,000 years or 4,000 years, get perfect life in fact, justice would not object. We think there are two proofs of this. When God gave the law to the Jews, he said if they would comply with it they could live, therefore if any of them could have done so they would have been living today and would need no redeemer; they could have gained life by keeping the law. To suppose otherwise would mean that God was simply running a bluff on those Jews, that in justice God could not give any Jew life without the payment of the ransom, but knowing no Jew could keep the law he was running no risk in offering them something in justice he could not have fulfilled! No! Such could not be the case, for "let God be true, though it make every man a liar." God surely never makes any promises that he is not fully able to fulfill, and therefore if any Jew could have kept the law God would have done his part, kept him alive, given him life as promised in the law.

The other proof is in connection with the angels who ruled the first world. Justice did not object in God allowing them to try to lift man out of sin and death, back to life. If they had possessed the power and ability, they would have succeeded and no redeemer would have been necessary, Justice finding no fault except in the case of Adam; but they were not able. If it could not have been possible, owing to Justice preventing, surely God would not have granted them the privilege of trying to do something that was wrong, unjust. And it would have been folly for them to have even attempted such a thing; but the fact that they made such an attempt is proof that it was a possibility had they been able. We might add a third proof that even the dead can be raised without the payment of the ransom by citing the awakening of the son of the widow of Nain, the daughter of Jairus and Lazarus. It seems, however, that God has arranged to give that ability and power of restoring man to perfection to that one who will pay the ransom, viz., our Lord Jesus Christ.

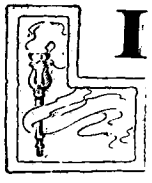
Christ our passover, then, sacrificed made a sin offering of his Life Rights; we following in his footsteps, do the same, our sacrifice being acceptable because of his imputation. Christ our passover did not sacrifice his Right to Life but retained it so as to enable him to make an acceptable sin offering to God and then to use it by first imputing it to the Church and then finally using it to pay to Justice the ransom price for Adam's lost Right to Life. The Right to Life he imputes to us is not added to Christ's Right to Life thus adding to the ransom, but rather we use it in exchange to God for Right to Life on the Divine plane of being, on condition we offer an acceptable sacrifice of our Life Rights and thereby develop the new creature, making it fit for such a high station.

"Therefore let us keep the feast, for Christ our passover is sacrificed for us."

Discourse by Bro. J. P. MacPherson. Subject: "THE CHURCH'S SHARE IN THE SUFFERING OF CHRIST"

Text: 1 Peter 4:1.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin."



IF WE should ask the majority of Christian people their understanding of our subject, we believe many would reply, "We understand the Christ of the Bible to be Jesus and Jesus only. As to His sufferings, we think He did not suffer or die because He was God incarnate in flesh." In other words, the majority of Christian people believing in the Trinity, accepting the teaching that Jesus is God and God is Jesus, and the Holy Spirit is God and Jesus, are in no position to understand or appreciate the subject under consideration this morning. It is only when we come to a clear understanding of the Christ that we are able to see the force of the text under consideration. We feel it is needless to remind the friends here assembled that the idea of the Trinity is unscriptural, because we have all learned from our study of God's Divine Plan that God is the Father, Jesus is His son, and that the Holy Spirit is the mind or disposition or spirit of the Father and the son. Let us therefore refresh our minds as to who The Christ really is and what it means to suffer with Him. If we will carefully peruse the 5th chapter of Paul's epistle to the Ephesians, also Colossians, the 1st chapter, and again Romans 12th and 1 Cor. 12th we will have no doubt as to apostles teaching regarding the Christ. Paraphrasing, he says: "I remind you that as our body is ONE body and yet that body has many members, each having its own place or function, the Head controlling the various members, so also it is in *The* Christ. Christ is *the head* to the church which is *His body* and we are *members* in particular *of the body of Christ.*" What a beautiful similee is here brought to our attention! We all know how our head controls our natural body, showing how Jesus as the head of the spiritual body controls and directs the membe. of His body. Therefore we all know that *The Christ* is a multitudinous Christ or an anointed company with our dear Redeemer the honored head of the body. This thought is considered blasphemous by our friends of the various denominations, but we know it is THE Mystery hidden from ages and generations. "Christ in you the hope of glory." The question then arises, "Can it be possible that the Church will share in the sufferings of their master and head?" We reply, "That is indeed the teaching of Scripture." Examine 1 Pet. 2:21, Matt. 20:22-23, Rom. 6:8, Rom. 8:17, and we will readily understand that the Christian as a member of Christ's body shares in His sufferings. However, we are confronted with another question, "Did not Christ's sufferings redeem the world, and if the Church share in His sufferings would they not therefore have a share in the world's redemption? We reply, "Any one thinking that Christ's sufferings redeem the world show a positive misunderstanding of the philosophy of the ransom. There is not one text which states that Christ's sufferings redeem anyone; on the contrary, we find the Apostle Peter in his first epistle, 1st chapter, verses 18:19, saying "Forasmuch as ye KNOW that we were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers. But with the precious BLOOD of Christ, as of a lamb without blemish and without spot." Not a word about His sufferings redeeming us. Therefore we believe a clear line of demarcation must be drawn between the *suffrings* of Christ and *the* BLOOD. It is the blood that redeems and the Church has NO share in providing that blood. The sufferings of Christ were for a separate and distinct purpose, namely, the crystallization of His perfect character and the numbers of His body share in His sufferings that they might, by so doing, have a radiant transparent Christlike character. The Apostle Paul, in Heb. 5:8—and again the same thought is expressed in the 9th verse—shows clearly that His sufferings had nothing to do with redemption. Briefly stated, there was a two-fold reason for the Master's sufferings.

First—His ignominous death on Calvary was necessary that He might be made a curse for the Jewish nation who had been cursed. Galatians 3:13.

Second—That His perfect character might be tested and tried, proving His worthiness to be a High Priest after the Order of Melchesidec, also making Him a sympathetic High Priest able to succor those who are tempted. Heb. 2:18.

So if we would reign with our dear Redeemer we must suffer with him, suffer as He suffered. In this connection we think of an illustration which will help to clarify this matter. A potter takes a piece of clay and moulds

it into a vessel, perfectly formed, but in a plastic condition. The vessel in that condition is useless, and so it is placed in the furnace and the heat applied. If the potter was unskilled he would not know the proper proportion of heat to be applied to the vessel and might crack it, but, being skilled, he turns the heat on slowly and the slow turning on of the heat has a crystallizing effect upon the vessel. After a time it is taken from the furnace and dipped—glazed—then turned over to highly paid experts for its finishing, and they apply the transfers and ornamentations. Then the vessel is the glory of the potter. So it is in character development. Like the vessel, we must be formed, and when we reach the mark of perfect love our characters are formed, but in a plastic condition. The Father in His wisdom places us in the furnace of affliction and applies the heat—trials, difficulties, etc.—then our characters are tested, tried, crystallized. Coming from the furnace we will experience actual death with the Master, then, leaving the hands of the Father in our resurrection change, we will have all the fruits and graces of the spirit adorning a Divine body, and will indeed be the glory of our Father in Heaven. Thus seen, to reach the mark of perfect love is ONE THING, but to attain the mark of crystallization of character, the very cream of Christian experience on this side of the vail, is a *separate and distinct thing*. The only way to attain the mark of crystallization is by *following in the footsteps* of our Master and Head, suffering with Him in proportion as we are able to bear. Having therefore before our minds who THE CHRIST is, and that we suffer WITH HIM, not to redeem anyone, but in order that our character, like His, might be tried and tested in suffering and through suffering, let us now examine what it means to suffer with Him. Is it true, as some claim, that any suffering a Christian experience is suffering with Christ? Surely not! And yet I have in mind a brother who informed me that any suffering a Christian experience was suffering with Christ, suffering because of indigestion or for any cause. My dear brethren, if that is true, the more indigestible mixtures we eat and the more we suffer as a result the more we suffer with Him. How foolish to entertain such a thought! This morning we desire to suggest certain sufferings *which are* sufferings with Christ, because the Master experienced those sufferings and certain sufferings which *are not* sufferings with Christ, because He did not suffer in that way. First of all, we desire to present four distinct lines of suffering, which, while they have a beneficial effect upon our characters in enabling us to be more careful, etc., are not suffering with Christ. Or, in other words, all our Master's sufferings were meritorious, and ours must be if we suffer with Him.

Let us briefly consider some sufferings which Christian people experience which are not suffering with Christ.

1st. SUFFERING AS A BUSYBODY.

I well remember a brother coming to me and telling me of his sufferings which were because of his busybodying, and yet he thought he was suffering with Christ, but all can see that if we *do what the busybodies do* we will *get what they get*, and will be found suffering as busybodies and WITH the busybodies and NOT with Christ. There are so many ways in which we might busybody in the affairs of others, even though perhaps our intentions may be all right. I am persuaded that the *less* we say to others about our own difficulties and the *more* we say to the Lord the better we will be and the more progress we will make spiritually. Christ never busybodied, and the apostle admonishes us not to suffer as busybodies in other men's affairs.

2ND. SUFFERING BECAUSE OF CARELESSNESS.

Some might inquire, You don't mean to tell us that any of the Lord's people have ever been carless? I think so; in fact I am sure they do, because I have been careless myself and suffered therefor. We might be careless in the use of the tongue, careless in our deportment, careless in our selecting and eating certain digestible foods which we know are incompatible. The tongue, for instance, can be a power for good or wrong, and it is mighty hard to control. Any suffering which can be traced to carelessness for whatever cause cannot be said to be suffering with Christ, because He was never careless and never suffered therefor.

3RD. SUFFERING BECAUSE OF WILFULNESS.

All wilful sin is unforgivable, and therefore to whatever degree our will is involved in a transgression to that degree we must be punished, we must suffer, but in so doing we are not suffering with Christ, because He was never wilful, but, on the contrary, always rejoiced in doing the will of His Father.

4TH. SUFFERING FOR SELF-INFLICTED SCARS.

That is, suppose before coming into Christ we seared our conscience—marred our character, making deep scars thereon—by a violation of principle. Our competitors in business might do certain things or our friends might do certain things to which our conscience could not assent. Should we deliberately go contrary to our conscience and do what we know we should not do, we marred our characters, making deep impressions upon our minds. Coming to the Lord in consecration, He would gladly and willingly forgive us of all our past sins, but there would be certain impressions or scars which must be removed and which would mean much suffering as we would strive to control ourself. The sufferings thus experienced could not be said to be suffering with Christ, because He never inflicted His perfect character, whereas if by the violation of recognized principle we have marred our character, those sins could not be said to be traceable to the fall—that is directly—and we must suffer in removing these scars. Many of the Lord's people will suffer until their earthly course is completed in their endeavor to remove from their characters certain scars inflicted before coming into the Lord. These struggles are beneficial and wisely overruled by a loving Father, yet in the final analysis they cannot be said to be sufferings with Christ, because our dear Master did not experience any such sufferings. A little story, which has an excellent moral, clearly illustrates the principle herein stated.

A father once said to his boy, a young lad, "Son, every time you think a bad thought, speak a bad word or perform a bad act, I want you to drive a nail in that post." Some time thereafter the lad came to his father and said, "Father, the post is filled with nails." The father replied, "Son, that is not very commendable, but now I want you every time you think a good word or perform a good act to draw out one of the nails." Some months past by, then the son coming to the father said, "All the nails are out of the post." The father commended him, saying, "Son, that is good indeed." The young lad's face saddened and he said, "But father, the NAIL HOLES are still there." He could draw out the nails, but the nail holes still remained. So it is with us if we have driven nails into our character before coming unto the Lord, the Lord forgiving us of our sins will permit the nails to be withdrawn, but the nail holes, the impressions made by those wrong acts, must be fought, removed by the constant application of right principles as we endeavor to be more Christlike. So, dear brethren, without going into any further details, all, I am sure, will readily realize these four distinct lines of suffering as not suffering with Christ, although overruled by a loving Father for our good, making us more just, more careful; thus they become stepping stones to greater carefulness.

Why, then, did our Master suffer, and for what causes? We answer: There were five causes, at least, for the Master's sufferings: (1) His loyalty to God; (2) His loyalty to God's Word; (3) His loyalty to principle; (4) His loyalty to His consecration vow; (5) His loyalty to the brethren. These we will consider in the order named. Of course, these might be subdivided, but we will not have time to consider them all in detail, but will merely suggest a few thoughts with a prayer that they may be used of the Lord.

(1) LOYALTY TO GOD.

Some might say, "Surely we will not suffer because of our loyalty to God, for do not most people believe in God?" No! Indeed there are very few who believe in the Bible God. Many believe in blind force or nature as God. Others that God is a good principle. Others in the Unitarian or Trinitarian ideas of God. Others in the Theosophical or Spiritualistic ideas, but so few will accept the apostle's word in 1 Cor. 8:6:

"To us there is ONE God, the Father, etc." In amazement our friends of the denominations say, "Don't you believe in the Trinity?" To which we reply, "We cannot find such a teaching in God's Word." Then, horrified, they exclaim, "Oh, but you are denying the fundamentals of Christianity and orthodoxy," and we again reply, "No, friend, we are denying the fundamentals of *Churchianity and hetrodoxy*." So, dear brethren, in these days of Evolution, Higher Criticism, Christian Science, all of which are Destructive Criti-

cism, we will have our opportunity to remain loyal to God and suffer therefor. There is ample room here to suffer and in meekness to instruct those who oppose themselves.

(2) LOYALTY TO GOD'S WORD.

We are living in a day when thousands are losing their faith in the Bible as the Word of God. I was deeply impressed with the words of a lawyer, who, introducing me to a public audience in a southern city, said: "A few years ago a citation of scripture was the end of controversy, to-day a citation of scripture is the beginning of controversy." How true! Now people dispute the authority and pay little or no heed to God's Word or its study. The seminaries and colleges are turning out men who have little or no faith in the Bible and who pride themselves in teaching Evolution, that their ancestors were monkeys, with little or no sense, with little ability to reason logically on any subject. Of course if they prefer to think of their ancestors as in some lower form, we have no objection whatsoever, that is their business. One of these learned(?) gentlemen, addressing a large audience in a certain town, said:

"Poor old John the Revelator, an epileptic subject to convulsions, and he had one when he saw the visions recorded in Revelations. Poor old Job, his words are the interrogation of speculation. And David and Abraham, how fortunate for them that they are not living on the earth to-day. Were they here they would both be in the penitentiary as undesirables." With such doctrines of devils being taught, is it any wonder the people in general are losing their faith? Let us, dear brethren, preach Jesus Christ and Him crucified, holding to the Bible story of the fall, the redemption by Jesus and the recovery based thereon. Let us hold forth the Bible in all its simplicity as we remember we are ambassadors for our King. There are some noble souls among the unbelieving thousands who are hungering for the true knowledge of our God and His Word. However, as in all reverence, we hold forth the Word of life we shall suffer, because the majority of people think that thoughtful Bible Study and insanity are unseparable. In their estimation a person never becomes insane through politics or business, *always* the Bible. How differently we now see things and how glad we are. Let us rejoice as we suffer in our loyalty to the Book of Books and Father's Word and Plan.

(3) OUR LOYALTY TO PRINCIPLE.

Principle has as its opposite, passion, and passion dominates and controls society with noble exceptions. Passion is holding full sway in Europe in this bloody war and also in these lands of comparative peace and quiet. Passion might be said to have four distinct component elements or parts:

(1) Suggestion.
(2) Meditation.
(3) Impression.
(4) Obsession.

Or, in other words, the adversary inculcates the evil thoughts by means of the ear or eye, then he wants us to meditate upon those thoughts then to be impressed thereby and finally to be controlled by these thoughts. So we find the world have their evil thoughts they are meditating upon them to the extent that they are impressed and controlled by them. A Christian, on the contrary, stands for principle, right principles—the principle of justice and for God's attributes as they co-ordinate. A worldly minded, passion loving person cannot think of a Christian doing otherwise than they would do under similar circumstances, therefore they impute to the principle loving follower of the Lord the evil of their own minds, they misconstrue his words and actions and thus tear from him his reputation. Anyone who has ever stood in a place where his words were misconstrued, his every act aversely criticized and yet be unable to explain—for the reason that there are circumstances, when explanations do not explain, only tending to confuse rather than help—will readily understand what I mean by loyalty to principle in contrast to character destroying passion. Our Master suffered for this cause, yet retained His perfect character. We will also suffer, but thanks be to God, by His grace we can also retain our characters, pure and spotless, in His merit. It is becoming more and more apparent that the Lord's true followers are striving for principle, even though weak because of the flesh, whereas those who have not the Divine assistance are drifting rapidly with the throng, controlled by passion. God is not in all their thoughts. Dear brethren, can we in our endeavors to be loyal to principle stand the ridicule and contempt of the throng? We suffer, but He also suffered and is able to succor us. True, we are weak, we make many mistakes, but He stands ready to forgive. Let us seek the Divine Throne, plead for forgiveness and press on by His Grace.

(4) LOYALTY TO CONSECRATION.

Much could be said on this, but it is becoming more and more manifest that those who are fully consecrated to God and His service are being ostracised by the unconsecrated. So few know what consecration means or the joys of the consecrated life. I know certain people of the world who think that any kind act performed by the Lord's consecrated or a kind word spoken by them, is only a pretent to further some selfish ambition. Dear brethren, how manifest it is that the consecrated cannot have heart-fellowship with the unconsecrated. I mean real, true fellowship in the Lord and the spirit of His Word. As we maintain our consecration vow it will mean many difficulties in the home in the shop, or where not. How we rejoice that we are counted worthy to suffer with Him. As we are loyal to our vow of consecration or devotion to our Lord, in that proportion we will suffer as did our Master.

(5) LOYALTY TO THE BRETHREN.

How keen is the suffering coming to us because of our loyalty to the brethren of Christ. The Lord's people are peculiar, not peculiar in dress, not peculiar as some unwisely thought when they first received the truth. I recall hearing of one brother who, when he first heard of the truth, thought he should go out into the fields and get his hands covered with clay and oil from the machinery, and in this uncouth condition pass out literature. One day, while passing some tracts on the fair grounds of a certain town, he met the Catholic priest, who inquired: "Well, who are you working for?"

The brother replied: "I am working for the Lord Jesus." To which the priest sarcastically replied: "Then He must be mighty hard up." I feel sure the brother got a good lesson from the experience. The Lord never asked His people to be uncouth or unclean in attire or person, and peculiarities of that character is not what the Bible means. On the contrary, we should be peculiar, because of our faith and confidence in God, in Jesus, our Redeemer and Advocate, and in the Bible as God's Word. My! The tests that come to God's children to prove their loyalty to the brethren. Perhaps you are in a small town and the class of Bible students is small and not favorably known by the world because of the lack of riches, or of refinement traceable to unfavorable environments in training or for other reasons. Your friends may come to you and say: "What denomination do you attend?" and you reply: "No denomination as you speak of denomination." Then they ask: "My! Have you no church home? No place to fellowship with Christian people? Aren't you religiously inclined?" "Oh, yes!" "Well, then, where do you go and with whom do you meet?" "With Bible students in the study of God's Word."

This usually brings forth some reply like this: "Bible students! Oh, is that where Mr. So and So and Mrs. So and So attend?" "Yes, they go there." How quickly the conversation shifts as they say: "It is a lovely day, isn't it? Such fine weather for the crops or for the fair. I must go now. Good-bye." You see, as they think of the Bible students and the positions they hold, the truth cannot amount to much. They know not that God has chosen the poor of this world to confound the mighty. How careful, dear brethren, we should be to let the truth shine through our life, our actions, our characters, that others may marvel as they see results. Only the God of this world blinds the minds and hearts of the people, otherwise thousands would readily see and take their stand. Poor blinded people, how much they need restitution. Our hearts go out to them in sympathy. Our hearts go out to the brethren in Christ in earnest, fervent love, as we strive to help the bride make herself ready for the marriage soon to be consumated beyond the vail. Dear brethren, in our loyalty to the brethren, the feet members of the body, we will suffer, but what a privilege to bind up the poor torn members of this precious company whom the Lord so dearly loves. If the Father Himself loves the brethren who have His spirit, then ought not we to love them, even to laying down our lives for them.

So then, dear brethren, we analyze the sufferings of Christ to be any suffering, be it mental or physical, which is brought

upon us by our activity in His service *or* by being the companions of those who are active. *Or* because of our loyalty to God, His Word, principle, consecration, or the brethren. Any suffering traceable to busy-bodying, carelessness, wilfulness or self-inflicted scars is not suffering with Christ, because Christ never experienced any such sufferings, nor is there merit in sufferings of this character. To suffer with Christ is to suffer *as He suffered,* and one of His keenest sufferings was in His loyalty to principle and in knowing the sufferings that would come to his accusers in their violation of those principles. Therefore he said: "Weep not for me, weep for yourselves," knowing the suffering which would surely come to them, because there could be no miscarriage of justice. In conclusion, we say that the sufferings of Christ are prerequisites to the obtaining of the glory and the Divine glory and all its joys and attributes are the logical results of our participation in His suffering. Therefore, if we suffer with Him we shall reign with Him. If we be dead with Him we shall live with him. Our time and subject does not permit of our examination of the future glory, but we know "that when He shall appear we shall be like Him, for we shall see Him as He is." May the Lord bless you one and all as we endeavor to follow in His steps and to enter in.

Response to Address of Welcome by Chairman A. H. MacMillan

I AM sure I am expressing the sentiments of all the delegates gathered here when I say that we appreciate very highly the many kindnesses shown us by the citizens of Milwaukee. The Merchants and Manufacturers' Association of the city extended to us an invitation to hold our convention in their city, and they have demonstrated the fact that Milwaukee is capable of taking care of a convention in a dignified way.

This beautiful auditorium is a credit to the city and the fact that it has been put at our disposal for this Convention is very much appreciated and we take this occasion to thank the citizens for the many kindnesses shown to us. We likewise wish to thank the Press for their co-operation. We realize the fact that the public press wields a mighty influence in shaping and molding the ideas and ideals of the people. We feel that the Press is in a sense fulfilling a certain prophecy found in the good Book to the effect that every hidden thing will be brought to light. Because of the constant vigilance of the Press, public servants, and officials are more careful in the discharge of their duties; for they know full well that any dishonest or under-handed business will be exposed by the men who watch public affairs night and day and apprise the people of the progress that is being made. We are pleased to note that within the past few years the public Press has entered in, to a certain extent, the religious field by publishing religious essays, sermons and other literature that has an illuminating and edifying effect.

THE OBJECT OF THIS CONVENTION.

Over a quarter of a century ago, members of THE BIBLE STUDENTS' ASSOCIATION declared to the world that it was clearly taught in the Scriptures that the Fall of 1914 would see wonderful changes in process in the political, social, military and religious institutions of the earth. They said that the Bible, taught clearly that the "Times of the Gentiles" (that is, the period when God would permit the Gentile rulers to control earth's affairs) would come to an end in the year of 1914, and that the various institutions connected with the Gentile nations would naturally begin to disintegrate; and that a great struggle of arms would be the result.

As we look over the situation to-day, we see fifteen nations of earth engaged in a deadly combat. Millions of the best men armed with the most modern inventions of destruction, putting forth superhuman efforts to annihilate each other. We feel thoroughly satisfied that our understanding of the Scriptural prophecy in this respect is correct; and we are here to further investigate these wonderful Truths contained in God's Word.

We realize that mankind, at the present time, is not even civilized—much less Christianized when intelligent people will make such gigantic sacrifices and put forth such Herculian efforts as the various nations are now putting forth to destroy one another instead of using the same means and energy for the improving of their social conditions. We realize there is something decidedly wrong. If the money spent on this great war thus far had been used to improve the conditions of the earth it would have been made like a garden, ere this. With that amount of money we could irrigate all desert lands construct all necessary canals, drain all disease-breeding swamps and make the earth a garden park.

We are glad to know, however, that the time is at hand when a most righteous, just and glorious Being will take hold of earth's affairs and administer a system of Laws, based upon equity and justice that will compel the human family to do for themselves the things that will bring eternal joy and peace.

During the various sessions of this Convention, many speakers will take part. The object of their efforts will be to illuminate the minds of those who have gathered here. And we feel sure that everyone has come praying the Lord's blessing upon our gathering, and seeking to be a blessing as well as to receive one. We regret very much that our Pastor is unable to be here for this opening session. On the back of the program we have a personal message from him—to-wit:

We extend to all a very hearty welcome to the Convention, in the name of our glorious Father in Heaven, and Head and Captain, Jesus our Redeemer.

Discourse by Bro. R. H. Barber. Subject: "THE ONLY BEGOTTEN ONE"

WE choose for our text the sweetest verse in the Bible, John 3:16. *"God so loved the world that he gave his only begotten son, that whosoever believeth in him, might not perish but have everlasting life."*

The question before us to-day is, "Who is this great one, whom God has so highly honored, and who is set before us so many times, as the 'Only begotten of the Father'?" "Why ought we to desire to know more about him?"

I think possibly there are four different reasons why those who love the Lord, should desire to know more about this honored son, (a) Because God has so highly honored him, (b) Because the Bible urges us to honor him, saying, that "He that honoreth the Son honoreth the Father also." (c) Because he is the redeemer, saviour, and will be the deliverer, of all the race, or as many as will accept the deliverance. (d) Because he is set forth as our example.

In investigating this subject we are limited to the Bible for our knowledge, as there is no other book in existence, which tells us about the origin, character and work of the Son of God. Science is also silent on this subject.

Going to the Bible we find some wonderful information, for those who have faith to believe its message.

This information gladdens our hearts, magnifies God's name and character, and puts to shame the puny attempts of scholarship to discredit the Bible. The justice, love and logic of its teaching, and their superiority over man's efforts, are well described by the Prophet of Old, Isa. 55:9, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thots than your thots," saith the Lord.

The Bible teaches:

(1) That Jesus had a pre-existence. Many Christian people believe that Jesus' existence began, when he was born

of Mary, and yet somehow they believe that he is co-existent, and co-eternal with God. The inconsistency of the two thoughts never occurs to them. These express great surprise, when text after text is brought forth showing his pre-existence.

We have room for but a few of these texts, and we will use only the plain statements of Jesus, himself. In John 17:5 our Lord prayed to his Father, "Father, glorify me with thine ownself, with the glory which I had with thee before the world was." Again, in John 16:28, "I came from the Father and am come into the world, again I leave the world and go unto the Father." In John 6:62, also, we read: "What and if ye shall see the son of man ascend up where he was before?" Also John 8:42, "I proceedeth forth and came from God." As well as in John 6:28, "For I am come down from heaven not to do my own will, but the will of Him that sent me." Other texts might be added, but we are sure these will suffice for any who believe the Bible to be true.

(2) The Bible teaches that Jesus did not always exist; that he had a beginning; that he was created. All three of these points are directly contradicted by the various creeds of our day, yet the Bible sets them forth in various ways. In Rev. 3:14 Jesus declares himself to be "The beginning of the creation of God." If this be true, then there was a time when God was alone. This text teaches that Jesus was created, and that he had a beginning. Indeed the very word create implies a beginning. John 3:16, our text, declares him to have been "begotten," which also implies a beginning. Again in Col. 1:15 he is declared to be "The first-born of every creature." This word "first-born" implies a beginning, and also the first one to have a beginning. All this is confirmed by a correct translation of John 1:1, 2. This text is one of the strongest texts used to prove that Jesus had no beginning. The text correctly translated reads: "In the beginning was the Logos, and the Logos was with the God, and the Logos was A God, the same was in the beginning with *the* God." This correct translation shatters the old theory, and harmonizes with other texts, and proves several points, viz.:

(a) That Jesus had a beginning.
(b) That Jesus was not God.
(c) That he was not the equal of the Father.
(d) But that he was *A God,* a mighty one.

(3) Besides the above texts proving that Jesus was not the equal of the Father, is Jesus own words to that effect, in John 14:28, "My Father is greater than I." The correct rendering of Phil. 2:6 still further confirms this thought. It reads, "Who being in the form of God, thot not *BY* robbery to be equal with God," a totally different thot, than is given by the authorized text, and again Jesus' own words are not made to contradict one another, but are brought into a perfect and beautiful harmony.

(4) Note carefully also, that the above texts clearly teach not only that Jesus was the first, but that he was the *only* creation of God; for what else can the word *Only* begotten indicate? In perfect harmony with these thoughts is Jesus' own words, in Rev. 21:6, "I am Alpha and Omega, the beginning and the end," that is the beginning of the creation of God and the end of the creation of God. But it may be asked, whence came all the other creations, heavenly, earthly, visible and invisible? and most beautifully does the Bible answer. Note the answers. In Eph. 3:9, the Apostle says very plainly, "God created all things by Christ Jesus." In John 1:3 we read again, "All things were made by him, and without him was not anything made that was made. Also in Col. 1:16 we read again, "For by him were all things created that are in heaven and in earth" etc. Now the light begins to break on the great plan and work of God. We can see the Father as the great Author and His "Only begotten Son," as the great *agent* executing the Divine decrees, and now we note:

(5) Jesus pre-human name, office, work. He was given the name Jesus by his earthly parents, in fulfillment of a prophecy made centuries before, Mat. 1:21, 22. But ages before that he had been given a name by his heavenly Father. Daniel refers to it. Dan. 12:1, Dan. 10:13, 21. Rev. 12:7, Jude 9.) This name is full of significance to the Lord's people because it indicates how highly the great Jehovah had honored his well beloved and "Only Begotten Son." "Michael" means, "Who as God," that is (God's agent or representative.

How grandly harmonious is the Bible. What a reasonable, logical plan it sets forth. It reveals God as the great all-wise one, who planned every creation, and His Son, Michael, as the first and only direct creation of God, as the Father's agent in all subsequent creations. Well did the apostle say, Eph. 3:9, "*God* created all things *by* Christ Jesus." In perfect harmony with this, and still further illuminating the subject, we find two other texts hinting at the two-fold office of Michael. The first one is John 1:1, 2. In this text the word translated "word," is in the Greek "Logos," and is a *title* rather than a name. Just as the word "President" indicates title or office. This word Logos should be left untranslated, just as the word Christ is left untranslated. "Logos" means mouthpiece or spokesman. When the Father had orders or instructions to give, he made them known to Michael who acted as his spokesman in giving these instructions, laws or commands to others, both angels and men. Note how this harmonizes, with Jesus' own words, John 5:9, "The Son can do nothing of himself, but what he seeth the Father do: For what things so ever he doeth, these also doeth the Son likewise"; and again in John 5:30, "I can of mine own self do nothing." John 3:34, "He whom God hath sent, speaketh the words of God." John 8:28, "As my Father hath taught me, I speak these things." John 14:10, 24, "The words that I speak unto you, I speak not of myself." Again in Prov. 8:22-31, this "Only Begotten Son" is manifestly referred to, personified as Wisdom. In verse 30 we read, "Then I was by him as one brought up with him."

The "Revised Version" gives the correct thought of the Hebrew text, and it reads: "Then I was by him as a *master-workman.*" God the Architect and designer, Michael, the great master-workman. What a wonderful confidence and love must have existed between the Father and son. The son could say (John 8:29), "I do always the things that pleases my Father," and again, "All men should honor the Son, even as they honor the Father, He that honoreth not the Son honoreth not the Father which sent him. It was this glorious being well beloved and honored by the Father, stupendously rich as the Father's only son and heir who condescended to men of low estate, who *laid aside* "The glory which he had with the Father before the world began." John 17:5. Well did the Apostle, in writing to the Church at Corinth (II Cor. 8:9) say, "Ye know the grace of our Lord Jesus Christ, that, tho he was rich, yet for your sakes he became poor, that ye thru his poverty might be rich. How poor did he become? Hear the Apostle answer this question. (Phil. 2:6-8). Who being in a form of God, thought not *BY* robbery to be equal with God, but divested himself and took the form of a servant, and was made in the likeness of men and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." What a humbling indeed, this was, what condescension, how poor he did become. Hear Jesus, himself, on this point, "The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head." And in John 26:56, even "all the Disciples forsook him and fled." We remember the jeers, the revilings, the reproaches; we remember how one man spit upon him, another throwing a cloak over his head struck him with his fist; how they crucified him between two thieves, and how the multitude wagged their heads and reviled, this well beloved and "Only Begotten Son" of God. In amazement we inquire, how could Jesus endure this? How could the heavenly Father endure seeing his son thus treated? Ah, here is the wonderful thought. The Father and the Son had agreed to this arrangement. The Son willing, and glad of an opportunity to further demonstrate his love, his loyalty, his obedience, and the Father agreeing to reward this sacrifice with still higher glory and honor than the Son had ever before possessed. Hence, Jesus could say, "The *Father* sent the Son into the world to be the Saviour of the world," and again, "The Son of Man is come to give his life a ransom for many." "No man taketh my life from me, I lay it down of myself." These and other texts indicate a mutual agreement and a full understanding between Jehovah and his Son. That there was a glorious reward attached to this work of sacrifice and love the scriptures abundantly assure us. Note these texts in proof, Phil. 2:9, 10, "Wherefore God hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow—and every tongue confess; both of things in

heaven and on earth, (see also Heb. 1:3-6, Isa. 53:10-12). The Apostle also declares that Jesus endured the cross, despising the shame, because of the great joy set before him. How precious is the thought given us in Isa. 53:11, that Jesus shall see of the travail of his soul and he satisfied. His reward will be sufficient, amply compensating for all the work of suffering and sacrifice. But what was this reward? The scriptures clearly set before us the thought that *His Humiliation* was not to be perpetual, but only temporary, long enough to accomplish a work of sacrifice on behalf of the world of sinners. The race was lost in sin, and under condemnation to death, and there was none to help, as the Psalmist said (Psa. 49:4, 8) "None of them can by any means redeem his brother, nor give to God a ransom for himself." It was then that Jehovah and his son came to the rescue. Jehovah laid help on one that was mighty. And what a mighty one Jesus proved to be. How he proved himself worthy of the Fathers continued confidence and love, and of our honor, and reverence and worship. Well, did he do his work and "Worthy is the lamb that was slain to receive, power, and riches, and wisdom, and strength, and honor, and glory, and blessing." (Rev. 5, 12) and, the Revelator continues (verse 13), *ultimately* "Every creature which is in heaven and on the earth, * * * * heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne (God) and unto the Lamb forever and ever." Thus we see that all men shall honor the Son even as they honor the Father. At his resurrection God rewarded Jesus with, "Glory, honor and immortality," made him "partake of the Divine Nature." "Angels and authorities and powers," as well as man, being made subject unto him. "*Every* knee shall bow, and *every* tongue shall confess, both in heaven and on earth."

Thus Jesus gave us a wonderful illustration in his life and work on the earth, of that great Divine law, that "He that humbleth himself shall be exalted." What a grand example of humility, and love, and obedience he becomes to us all. And another beautiful lesson for us, well illustrated in this beautiful relationship, between the Father and the Son, is discerned in that mutual love, and esteem, and confidence, and co-operation existing between them; that "oneness," to which Jesus refers when he said, "I and my Father are one." Not a oneness of person, but a blessed oneness of purpose and effort, which manifested itself in mutual esteem, love and co-operation. No friction ever existed between them. They delighted to honor one another. This same oneness of purpose and effort, Jesus prayed might exist between his faithful followers and himself. Hear his words (John 17: 21-23), "I pray that they all may be one; as thou Father art in me and I in thee, that they also may be one in us; * * * * That they may be *one, even* as we are one; (Not oneness of person) I in them and thou in me, that they may be made *perfect* in one."

The Bible brings clearly to our attention, the fact, that God is still further to honor his "Only Begotten." During the thousand years of his reign, when the kingdom for which we have been praying, is established, then the Son is to have that grand and honorable work of awakening all the dead, and as the Mediator of a new Covenant, writing God's Law on their inward parts, forgiving their iniquities and remembering their sins no more, binding Satan that he may deceive the nations no more, making an end of sin and death, pain, tears, war, and all other evils. To do this work, the Father has clothed him with "All power in heaven and in earth," "All Judgment has been committed unto him," also, He is to be Jehovah's "Logos" and "Master-workman" forever. Doubtless his sphere of operation, will include all the other planets, and his work continue through all eternity. Thus we see that Jesus was God's "Only Begotten One," as the first of Jehovah's works of old; That he is still and ever will be God's "Only Begotten One." We see why God commands all men, and all creatres everywhere, to worship him, honor him and reverence him even *As* they honor the Father for in honoring the Son, we *are honoring the Father.* Most gladly, dear Lord, do we esteem and honor one so worthy, and *proved so worthy,* as is thine "Only Begotten Son."

Discourse by Bro. Daniel Toole. Subject: "OVERCOMING THE WORLD"

Text: But they that wait upon the Lord shall renew strength. They shall mount up with wings as eagles. They shall run and not be weary, and they shall walk and not faint."

Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord my dearly beloved.

IN these few, sweet, loving words the Apostle Paul has given us the very essence of overcoming. I trust that we are all interested, greatly interested in this subject, for on this proposition is based our eternal destiny. All of God's promises are "to him that overcometh." Let us inquire what is meant by overcoming. What does it mean to overcome anything? To illustrate: A person desires to obtain to a certain degree of accomplishment along some particular line. He desires to perform a certain work, to secure a certain reward. Between him and the desired object there are various hindrances to be removed, certain obstacles to be surmounted. Time is an important factor to be dealt with. There is a time for everything. It is to enable us to put forth the necessary effort required to accomplish the work. That time is granted us. By faithful endeavor the desired object is attained. The process by which all hindrances are removed is called overcoming. Why should anyone be obliged to overcome anything? Could not every desire be gratified without effort on the part of the individual? It is the law of our being, that faithful endeavor, persistent effort is necessary in order to create or develop the sense of appreciation, without which there can be no sense of pleasure, no lasting joy of possession. The world in a measure recognizes the value of this principle. Often we find it into practice without knowing it. To illustrate: In the neighborhood where I was born and raised, one of the principle crops grown was white beans. During bean harvest bean pullers were in great demand. The work was tedious, causing backache and sore hands. One circumstance caused a pleasing break in the monotonous program, occasionally a vacant place in the row would occur. This was called a skip. This was eagerly looked for by all of the boys. It afforded a momentary relief without being left behind in the race. All desired a skip in the row and proceeded to make one by counting rows till we found our return rows. Quickly pulling a strip of beans, which left a vacant place in the row, we secured the desired skip for the return row. Thus we had a sure thing. When in due time we reached our skip, a shout of triumph went up. How we did appreciate those skips, though we had to make them ourselves. Here is the principle of overcoming. Not only is the desired reward secured, made sure, there is also a joy and satisfaction in overcoming. If we imperfect beings appreciate this principle, much more does the creator. Had God created the earth perfect and the whole human race by magic, thus saying to mankind: "Everything is ready for your use. You have nothing to do but help yourself to the good things and be happy." What a terrible condition of affairs would soon have prevailed. Instead the Lord really said: "Adam and Eve, you are to raise a large family. The earth is not yet a suitable place to live in, but by honest, hard work and faithful obedience you can make it all perfect." Be fruitful, multiply, fill the earth. Subdue it and have dominions over it. There we have the same thought of overcoming in order to secure the reward. While the first proposition has not one sound fact or principle, the latter one has several. First, to subdue the earth would require effort on man's part. This would mean the development of all his faculties, will power, increase of energy, strength of character. Second, increase of knowledge. Third, experience, a valuable asset. Fourth, with this strength, knowledge and experience, would come a corresponding degree of appreciation, and herein lies the real joy and sweetness of possession. Fifth, the reward itself, which the creator intended to be everlasting, because of disobedience man lost all of it. Yet God foreknew that Adam's sin would not work everlasting injury to any one. On the contrary, the added experience would be a great advantage to mankind. To recover lost ground would be another important step in the overcoming process. Truly then the reward offered to all overcomers

is great, and by overcoming each one will be able to appreciate the reward.

There is yet another step in the Divine plan, having come to an appreciation of the earthly blessings and learned the way of obtaining them. God reveals to us in His Word a knowledge of spiritual reward and blessing to be gained by giving up the earthly. This step introduces us to our subject proper, "Overcoming the World." And here our text applies so perfectly. It includes the seven steps necessary in order to secure the prize of the high calling offered to the overcomers of this Gospel Age. Let us repeat them:

First—To recover lost ground. This is implied in the first statement: "But they that wait upon the Lord, to wait on the Lord, denotes covenant relationship." Justification by faith and consecration effects this beautiful relationship.

Second—Increase of strength, character development by faithful endeavor. "They shall renew their strength."

Third—This would bring increase of knowledge.

Fourth—Giving up the earthly, seeking the heavenly, "They shall mount up."

Fifth—Experience gained. "They shall run and not be weary," etc. Surely by such effort there would be no increase of strength, knowledge and experience.

Sixth—Appreciation. Could one walk and not faint without deep appreciation of all these things?

Seventh—The great reward. These assurances that all waiting on the Lord will overcome, gain the victory, clearly implies that they will receive the prize, the reward. Overcoming the world, then, is the great proposition that confronts every follower of Jesus.

Every one that is begotten of God overcometh the world. Who are begotten of God? "Whosoever believeth that Jesus is the Christ." Who is he that overcometh the world? He that believeth that Jesus is the Son of God. Doctrine. There is an important factor in overcoming. The master assures us, we shall know of the doctrine, his doctrine. What world did Jesus overcome and in what sense did he overcome it?

"Ye are not of the world. I have chosen you out of the world. Love not the world. The friendship of the world is enmity against God. If the world hates you ye know that it hated me." What world hated Jesus, persecuted him to death? Was it the heathen world, unbelievers who never heard of him or came in contact with him? No, it was his own people, the religious world. So it is to-day. How did Jesus overcome the world? By rejecting its spirit, its teachings, its wisdom, its methods, doctrines, honors, etc., and by doing the Father's will under difficulty and in the face of all opposition. And so must we, his followers do. "He that overcometh, even as I overcome," not in our own strength. Thanks be unto God who giveth us the victory through our Lord Jesus Christ. Our text is so helpful. The assurance is full, complete. To overcome the world we must wait on the Lord by maintaining this beautiful covenant relationship. This is an every-day proposition, daily, hourly we must see to it that we are not being overcome by the world. To wait on the Lord will require constant heart searching, and here are seven help thoughts.

First—Watchfulness. What I say unto you I say unto all. Watch. Let us not sleep, as do others, but let us watch and be sober.

Second—Prayer. Watch and pray. Pray without ceasing.

Third—Hope. Hope to the end. We are saved by hope. I wait for the Lord my soul doth wait and in thy word I hope.

Fourth—Patience. Ye have need of patience. Let patience have its perfect work. It is good for a man that he both hope and quietly wait for the salvation of the Lord.

Fifth—Thankfulness. And be ye thankful. Gratitude, appreciation, is surely pleasing to the Lord. Giving thanks always for all things. It is a good thing to give thanks unto the Lord.

Sixth—Praise. Who so offereth praise glorifieth me. Thou hast put a new song into my mouth even praise to our God.

Seventh—Confidence. In quietness and confidence shall be your strength. The Lord shall be thy confidence. He shall keep thy foot from being taken. Cast not away your confidence which hath great recompense of reward. In waiting on the Lord, we walk by faith, we live by faith, and fight the good fight of faith. "And this is the victory that overcometh the world, even our faith." In the word ye shall have tribulation, but be of cheer. I have overcome the world.

Amen.

Part of Symposium by Bro. L. F. Zink. Subject: "ONE BAPTISM"

"Behold how good and how pleasant it is for brethren to dwell together in unity.—It is like the precious ointment upon the head that ran down upon the beard down to the skirts of his garments." "As the dew of Hermon and as the dew that descended upon the mountains of Zion," for there the Lord commanded the blessing, even life for evermore.

THIS unity of the spirit among the brethren is likened to the precious ointment upon the head of Aaron which ran down to the bottom of his skirts. Also likened to the dew on Mount Hermon (blessings), and as the dew upon the Mountains of Zion—"for there the Lord commanded the blessing even life for evermore"—(through Christ and the church) who are all one and dwelling together in unity. These are the seed to bless all families of the earth. Then there will be a great family reunion when Christ "will draw all men unto Him."

Aaron, having the holy ointment put upon him, it ran down to his feet. Thus showing how Jesus was baptized by the holy spirit at Jordan. And when the heavens opened to him to see wonderful things in God's word and plan, how God anointed him "with the oil of gladness above his fellows." There the "holy spirit was given him without measure." God gave him much so that he could apply to all his fellows. Then they would be Christed or annointed as well. But only those who come unto Him baptized into his death (not water) would be anointed. Water baptism is only a picture of a funeral, showing death, burial and resurrection. The going down under the water is to show our death and burial the rising out of the water our resurrection. Now our part really is to actually die with him, "die daily." And God's part is to raise us when we finish our baptism, as Jesus did his. This is a covenant, we enter into an agreement to die with Him. A contract. Now, if we do our part, God will do His part. As St. Paul says: "If we are planted (or united) in the likeness of his death we shall rise in the likeness of his resurrection."

Notice it says likeness of his death. Is that water? No. "Ye are dead." Col. 3:3, 1. And your life is hid after your consecration, as though you died in symbol. "Blessed are the dead *who die* in the Lord." Rev. 14:13. Now what kind of dead people die here in this verse. Those who are baptized with Christ's baptism. Then St. Paul says: "Being made conformable unto his death." A process of dying with him, you can see. For thy sake "We are killed all the day long as sheep to the slaughter." Rom. 8:36. Again. Precious in the sight of the Lord is the *death* of His saints." Psa. 116:15.

They die a sacrificial death with Jesus, willing to lay down their lives for one another as He did for us one body, one spirit, one baptism. "How pleasant it is for brethren to dwell together in unity." The door of the tabernacle shows our death or baptism. That is why Christ was baptized to show He delighted to do his Father's will. And now all Christ members will act same, even suffer to be wronged. Suffer for righteousness, not wrong-doing. How beautiful such characters are. There is joy in heaven when one turns to God like this. Then why not turn now. Going into the door of the tabernacle, like baptism shows the death of our wills. And we take God's will and receive His holy spirit, the energy to carry out our vow, going on towards the golden altar—which represents the sacrifice of Jesus and His fellows, who were anointed with Him, being members of His body. Their sacrificing is a sweet smell. Sweet incense going up and pleasing to God. Thus "Precious in the sight of God is the death of his saints." Oh, how pleasant for brethren to dwell together in unity each one obeying their head, watching our Master, to please Him. "For we are to become copies of God's son." Rom. 8:29. "And is or master workman." Eph. 2:10.

Thus they would be of same mind, not taking offense, nor giving offense, but dwelling together in love. As it is written (I Cor. 1:10), speaking the same thing. No divisions among brethren (who have such love), neither giving heed to fables and endless geneologies. Which *minister questions,* rather than Godly edifying (I Tim. 1:4) and not wholesome words, doting about words and questions, strifes, railings, evil surmisings (I Tim. 6:3-5). But St. Peter says: "Don't do this, it should not be so. But *finally* be all of one mind, having compassion, love as brethren, be pitiful, be humble." (I Pet. 3:8.) Not to dispute over questions of no profit to the new creature, like one class I called upon, who had been disputing over Judas for *three* weeks, whether he was lost or not, and Jesus says: "I have lost none but the son of perdition. Better that he had not been born." I said to this class: "You have been *gnawing on an old bone with no meat on it.*"

When we have so much that is so good. "Those who have heard and learned of the Father cometh unto me." Filled with same spirit. Careful to obey our Master, with reverenced fear. And as St. Paul says: "Know ye not the saints shall judge the world and angels." Well, then, how is it that you cannot settle a *little matter* (*fifteen cents*) or some little doctrine? Why do you go to worldly court and sue one another, when the least saint, who is a brother of Jesus, could settle it for you if you are willing to obey the word? These brethren *are sons of God* and anointed. If we cannot settle a little matter, will God use you and I to judge the world. Why don't you suffer to be wronged? Jesus did not get justice. Think of it. We are brothers and sisters of Jesus, and quarreling together. When Jesus says: "The Father and I will make an abode with you," and you and I quarrel. God is selecting only those who do dwell together in unity, who have pity compassion on the ignorance and those out of the way. (Heb. 5:1-2.) This is a privilege to suffer wrong. Could you not be called names, such as the offscourings of the world, without being offended? Try it. "Whoso keepeth my word in him verily *is the love* of God perfected." Some brethren act as though they preferred to be grindstones to polish *their brethren.* Now, if they have the oil, the spirit, they will come out of the trial better, but if we should become bitter, we shall lose *the spirit* if we had it, and if not teachable. Oil is lubricating and, if we have the Master's spirit, we would settle nearly everything quickly. Oh, how pleasant it would be for brethren to dwell together in unity. One spirit ruled by our head, as each member of our body obeys, so those members would obey Christ. "The church which is His body, the completeness of Him." (Is Christ not complete yet?) No. I Cor. 12:12.

"I shall be perfected in the third day." Christ will, all His members, and as a great man. Eph. 2:15. That the twain Jew and Gentile, one new man, and grow together unto a perfect man. Eph. 4:11-13. "The man who is to judge the world." Acts 17:31. This is God's masterpiece, the new creation, that will shine as the sun then. Matt. 13:43. As God has been drawing this class of divine sons, one with Him, so Christ will draw all men in the next age (John 6:44, 45; John 12:32) until there will be one great family reunited under Christ and, as it is written in John 17:20-22, Jesus prays for them and for us who now believe. Also that the *world* may *believe* also, when the sons of God are revealed. Rom. 8:18, 19. Christ prayed not for the world now. But will He? Yes. Psa. 2:8. Ask of me and I will give the nations for His children. He then becomes the world's father, and shall see His seed, His children—"who shall declare His generation." Isa. 53:8-10, Gen. 24:60, Gen. 17:4, 5. And St. Paul says, Eph. 1:9, 10, "In the dispensation of the fullness of times (or Christ's administration, when He is the governor among the nations) He might gather together, reunite all families under one head, Christ." And He will rewrite His perfect law on the hearts of the people in *that day.* A multitude of nations will be on the Lord's side. As written of Rebecca: "Be thou the mother of thousands of millions. There are Christ's children," then God's arm shall be revealed to all flesh. Even China will come. Isa 49:12. They shall come from far, from the west, and north, and from the land of Sinim (China), and Abraham believed God, who makes alive the dead and calleth those (who are dead) who are not as though they were (all returned). (Rom. 4:16, 17.) "Return ye children of men; awake and sing ye that dwell in the dust" (Isa. 26:19-21). Adam's family dwelleth together in love, too. For then they will be Christ's. And we are now sons of God and brothers of Jesus. Then God will show His reconciled face. Anger or wrath turned away. Then at last in His day *Mercy and Truth* shall *meet together* and *righteousness* and *peace* shall kiss each other (Ps. 85:8-10), and truth spring out of the earth and righteousness look down from heaven and the land yield its increase, and through the union of bride and bridegroom will come the reunion of all families of the earth, who will hear, and the nation will say the half was never told when they see the manifestations of the sons of God—who dwelleth together in unity on this earth. Then the world will say (Rev. 5:11-13), "Worthy is the lamb that was slain to receive power, riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on the earth and such as are in the sea heard I, saying blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever." (Dan. 7:10; Rev. 5:11-13.) Amen.

Part of Symposium of Bro. W. M. Batterson. Subject: "THE SON OF MAN"

IN THE preceding discourses we have heard how our Lord became the Son of Man. Begotten of the Holy Spirit, born of the Virgin Mary; "The Undefiled One." Now in our inquiry as to why he should eternally retain this title, we would reverently study for a time the philosophy of this Great Plan, which God in His wondrous grace has given us to see and know.

In order to do this we will go back to the time when "God was alone," and in harmony of what He has revealed, inquire of His thoughts as to His ultimate designs, "thoughts of good and not of evil," when this plan existed in His mind alone; and in the exercise of His glorious attributes of Wisdom, Justice, Love and Power for his own pleasure He began His work with the creation of the Logos (Rev. 4:11, 3:14, and Col. 1:15). In whom He found great delight (Prov. 8:30).

This mighty one was now made the agent of Jehovah in the revealing of the glory of the Father in the creation of all things, as "All things were made by Him." (John 1:1-3, and Col. 1:16.) Here, as the Psalmist has declared. Psalm 19:1, was the glory, wisdom and power of Jehovah manifest.

While Jehovah, God, would and did find pleasure in the inanimate creation, we are sure that his greater pleasure will be found in the animate creation and his greatest in that which would be able to appreciate the glory of his character with moral power and reasoning sense. We are also assured that Jehovah in his wisdom had foreseen that in such a creation would be those who would question the wisdom, justice, love and power of their Creator, and in so doing would sin; that is, come short of his glory. As Jehovah God himself existed in harmony with certain laws, "cannot lie, cannot deny Himself," so all His creatures would be subject to certain laws, which would be and are absolutely essential to their happiness and well being; yet while they question the wisdom, justice, the love of such laws, they could not be happy in the highest sense, even in the observance of same, and God would not be glorified in such a service, as there would be no recognition of the glory of His character in such service. So when man was placed in the garden, with everything good for food and every tree pleasant to the sight (Gen. 2:5), a perfect man, but a little lower than the angels (Psalms 8:5). Because of his lack of knowledge of God's glory, and finding greater joy in his associate Mother Eve than in his Creator, and not recognizing that Jehovah God in His wisdom, power and love could meet this situation, he chose to die, and came short of the glory of God (Rom. 3:21), and through this offense death passed upon all as the justice of Jehovah came into action. It was morally possible that God could continue man's existence in sin, but the wisdom that had foreseen the need had made provision to meet the condition.

From the very beginning Jehovah had in mind a New Creation (Eph. 1:4, Rev. 13:8, 1 Pet. 1:2), which should come nearer to his own plans of being; the Father offered to the Logos the privilege of making a fuller revelation of the glory of His character, promising as a reward that He should be made the head of this new creation, exalted to the divine nature. In order to do this he must divest himself of the glory He then enjoyed (John 17:5), and relating himself to this lowest order of creation, that was able to appreciate their Creator's character; that is, become a man, and in order to man's deliverance from this condemnation lay down his life as a man, a ransom or corresponding price, thus justice would be satisfied and man could be released, which arrangement he gladly accepted, becoming the "man Christ Jesus." (1 Tim. 2:5, 1 Cor. 15:21.)

As a perfect man, an exact equivalent to the man who had sinned (Ps. 8:5, and Heb. 2:9), He presents Himself on the banks of the Jordan an offering, to satisfy the claims of justice, against the man who had sinned, in whom all his family were condemned (Rom. 5:12, Rom. 5:18), and was begotten of the Holy Spirit a new creature. "Herein is Love."

We do not wonder that men in eulogizing His character have thought of Him as lower than a man, as crowned with glory and honor of a perfect man, the only such member of Adam's race. He went forth "The Son of the Man" to minister and give His life a ransom for all. (Matt. 20:28.) By reason of His knowledge of the Father (Isa. 53:11) He could say, "I delight to do Thy will, oh! my God." Recognizing that in His Father's will was embodied "the very essence of justice, wisdom and love," than which there could be no greater good possible; and for three years and a half, under the severest of trials, he gave glory to the Father by recognizing the wisdom, justice and the love of His Father's will in giving Himself wholly to the doing of that will, saying, "My meat is to do the will of Him that sent me," and when His work was done He could say, "I have glorified Thee on the earth (John 17:4), and pouring out His soul unto death, on the third day was raised from the dead a "quickening spirit," exalted to the glory above angels (Heb. 1:4), as the head of a new creation, and thus laid the foundation for a fuller knowledge of the glory of God by all created intelligences, so that all could be brought to find their greatest joy in their God, and their supreme delight in His will for them, as the sum of all good. Thus they would be supremely happy in the doing of His will, in the glorious liberty of the children of God. We could not wonder that God should exalt this glorious one to such a position of glory and honor, as a greater demonstration of God's love would be impossible. "But behold, what manner of love is bestowed upon us," who through faith in this transaction have been justified and presenting ourselves as living sacrifices to the Father, that we should be begotten of the same Spirit and giving glory to God by accepting unquestionably His will for us in Christ. "And like loving earthly parents, he rejoices when He knows that His child accepts unquestionably all that from His wisdom flows." Those who give themselves to His will in all the varied experiences that come are privileged even here to behold the glory of God in the face of Jesus Christ (2 Cor. 4:4). The glory of His love, mercy and grace (Ex. 33:18 and 34:5-6), and learn to "rejoice in God" above all other things, to "delight in the Lord" as the incoming to this knowledge of God are being changed through the vision to be more and more conformed to the image of His Son; through whom the vision is being made; "He that hath seen me hath seen the Father Christ, the Wisdom and Power of God," and being faithful unto death, they are assured of a place with Him in His eternal glory.

Then in the words of the poet:

From glory unto glory, oh! Saviour, let us rise.
These starry words are shining out our heavenly way to cheer.
From the "glory that excelleth" all the human heart has known,
Our onward upward shall begin in presence of the throne.

From glory unto glory, of loveliness and light,
Of music and of rapture, of power and of sight,
From glory unto glory, of knowledge and of love,
Shall be the joy of progress, awaiting us above.

From glory unto glory that ever lies before,
Still wondering, adoring, rejoicing more and more.
Still following where he leadeth from shining field to field,
Himself the goal of glory, revealer and revealed.

Then let our hearts be surely fixed where truest joys are found.
And let our burning, loving praise yet more and more abound.
And looking at the things not seen, eternal in the skies
From glory unto glory, oh! Saviour, let us rise.

What would more effectually bind in loving gratitude to him his Bride than the eternal reminder of how he became related to the family from which she came, and gave himself for her, than the gracious title, "The Son of Man," and how unquestioning obedience to the Father's will and the humiliation of self is the way to the supreme good. Not only will it be a source of joy and an eternal reminder to the church, but when in association with his Bride "the glory of the Lord shall be revealed and all flesh shall see it together," and "all shall know the Lord from the least to the greatest." "The whole earth is filled with His glory." Num. 14:21.) A restored humanity will find an everlatsing reminder of God's great love, and how His will or thoughts for them were "thoughts of good" in that sweet title, "The Son of Man." Then, as other intelligent creations are brought forth, the story of this wonderful drama brought to their attention by this same title, "The Son of the Man." How God in giving His Son to be a man and to die for condemned race, and raising him up to this great . a had revealed in this man Christ Jesus the gl glory, wisdom, justice, love and power. (Rev. 5:1 y of His creature which is in heaven and on ear) "And every in the sea, and all that are in them , and such as are and honor and power be unt heard saying blessing throne and to the Lamb f Him that sitteth upon the

How glorious is o rever and ever."

prompted this, H ur Lord, how wonderful His love that executed o is wisdom that planned, His power that carried out, and His justice vindicated, and all His creations rejoicing in Him through "The Son of the Man." In the language of the Psalmist we surely can exclaim, "Bless the Lord, oh! my soul, and all that is within me bless His holy name," and seek for grace to do His will without questioning, and so loyal as to find a place with Him in His eternal glory, where we can ascribe our praises to Him more perfectly through "The Son of the Man." Amen.

"WHAT SHALL I RENDER UNTO THE LORD?" (Psa. 116: 12-14.)

What shall I render, Lord, to Thee,
For all Thy benefits toward me?
For life and every earthly good,
For raiment, shelter, daily food;
For light and truth, for peace and love,
For heavenly wisdom from above?—
How great Thy bounties unto me!
What have I that is not from Thee?

For all these benefits toward me,
What shall I render, Lord, to Thee?
The Cup Thy hand of love hath poured,
I'll humbly take, most gracious Lord,
And call upon Thy holy name
To help me Thy great Plan proclaim;
I'll spend my days in ceaseless praise,
And tell abroad Thy wondrous ways!

"Salvation's Cup,"—of *suffering*, too,—
Of suffering with God's chosen few.
Dear Lord, I'll drink of this, *Thy* Cup,
And smiling through my tears, look up,—
A *mingled* Cup of grief and joy,
Of blessedness without alloy,
Of love and fellowship divine,
A foretaste of the Kingdom-wine.

That all, dear Lord, may know and see
Thy countless benefits toward me,
Before Thy congregation, *now*,
I'll pay my consecration Vow;
And in Thy strength, supplied each day,
I'll strive to walk the narrow way
That leads to rest and God and Thee,
And blissful immortality.

January 10, 1913. GERTRUDE W. SEIBERT.

Part of Symposium by Bro. B. M. Rice. Subject: "ONE GOD"

WHEN Moses as the type of the great mediator was instructed to go to the children of Israel to apprise them of their coming deliverance from the power of Pharaoh Moses said to Jehovah: "When I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you,' and they shall say unto me, 'What is his name?' what shall I say unto them?"

We find the account in the third chapter of Exodus, beginning with the 13th verse.

And God said unto Moses, *"I am that I am,"* and he said, "Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you."

I am means the self-existent one or Jehovah, and thus Jehovah revealed himself as one God, the self-existent one.

The Egyptian God Osiris, the name as Ninus of the Ninevities or Nimrod of the Bible, was born of a mother, which mother and son are conspicuous in history as founders of the worship of false gods after the flood, and the systems of multiplicity of gods in the various heathen nations.

Indeed the doctrine of the trinity now held by Christendom (nominal) can be traced back through Rome, pagan Rome, Babylon, Ninevah, to these very characters.

God had made himself known to Abraham as "God the Almighty," but now as He begins to deal with Israel He reveals Himself as Jehovah, the self-existent one. Later, as they are about to be brought into the land of Canaan, Moses is instructed to say to them (Deut. 66:4, R. V.): "Hear, O Israel, Jehovah. Our God is one, Jehovah, and thou shalt love Jehovah Thy God with all thine heart, and with all thy soul, and with all thy might."

They were to have but one supreme object of their heart devotion.

Not many objects without heart devotion, as the nations did round about them.

We likewise hear Isaiah the prophet saying, 43rd chapter, 3rd verse, "I am Jehovah thy God"; 10th verse, "Ye are my witnesses," saith Jehovah, "and my servant whom I have chosen that ye may know and believe me and understand that I am he; before me there was no God formed. Neither shall there be after me."

So we, dear friend, are witnesses of these things in the midst of a corrupt and perverse generation. Today we have evolution, atheism, infidelity, unbelief of every kind on the one hand and trinitarianism on the other.

We might briefly examine the principal sources of confusion. Those scriptures which Satan seems to have been making use of to produce misunderstanding, superstition and unthinkable doctrines.

First, that our Lord Jesus was Jehovah. In this connection we should know that the word Jehovah is correctly translated but four times in the Old Testament and incorrectly translated over 5,000 times.

That the passage translated "Jehovah our righteousness" should read "The righteousness of Jehovah," and never means Jesus.

Then it is asserted that "The everlasting Father" refers to Jesus Christ as God. Everlasting Father means "age-lasting, life-given," which our Lord as Mediator will be during the Millennium. No reference being made to Jehovah at all in this passage. The passage in the New Testament most often used to support the doctrine of the Trinity—three persons in one God—is found in 1st John, 5th chapter, and 7th verse: "For there are three that bear record in Heaven, the Father, the World and the Holy Ghost, and these three are one."

It is well known that the above verse does not occur in the early manuscripts, hence it is left out by the 1881 revisors of the New Testament. Nearly all of the principal commentators declare that it is an interpolation, and no part of the Word of God.

Then there are three Greek words improperly translated godhead, this word being used to give the thought of several persons with one head (if such a thing can be thought).

One of these words, theois, in Acts 17:29, "We ought not to think that the Godhead (divinity) is like unto gold or silver or stone graven by art and man's device."

The word means divinity, and carries no suggestion of more than one person.

Another word, theiotes, also meaning divinity, occurs (Rom. 1:20), "even his eternal power and Godhead" (divinity). Here again we have no thought of more than one person.

Yet another word, Theotes, occurs (Col. 2:9). "For in Him (Christ) dwelleth all the fullness of the Godhead (divinity) bodily." Here the word suggests unity with the Father, not many persons under one head.

When these passages are not misapplied there is practically nothing left to support the doctrine (erroneously so called) of the Trinity. Though we find passages to teach the unity of the Father and Son, which is a totally different thing from Trinity, we are to remember that this trinitarianism is a part of the mysticism of heathen, pagan Rome, and was foisted upon the Church to appeal to those who believed in many gods. But we, dear friends, are to be witnesses of the word which declares that there is one God. Paul the apostle makes the matter very plain in 1 Cor. 8:6: "But to us there is but one God the Father, of whom are all things, and we in Him; and one Lord Jesus Christ ,by whom are all things, and we by Him."

God is a spirit. God is love, and desires to manifest love to his creatures. "I am Jehovah; that is My name; I change not." Let us use a simple illustration. The distance from the earth to the distant stars is determined by using the opposite points of the earth's orbit as a base line. The earth is known to be abot ninety million miles distant from the sun. So in the spring of the year an observation is taken upon some certain distant star by very delicate instruments and the angle carefully measured; that is, the variation from a right angle to the base line. In the fall of the year the earth would be one hundred and eighty millions of miles distant from the other point of observation, which was ninety million miles the other side of the sun. So we have a base line one hundred and eighty millions of miles long. Another observation is then taken on the same star, and the variation from a right angle measured.

The length of the base line being known, the variation of the two lines pointing to the star from a parallel could be figured and the distance to the star determined.

The variation of the two lines pointing to the star from a parallel is called a parallax, and it is said of some stars that the distance is so great that the lines are apparently the walls of my mind. He says that "He whose will is His name, His character, His love, wisdom, power and justice, His purpose never changes.

Let us notice an observation taken before the foundation of the world (Eph. 1:4, R. V.): "Even as he chose us in Him (Christ) before the foundation of the world, that we should be holy and without blemish before Him in love."

Now let us stand with the apostle again (Eph. 2:7): "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

So we see that an observation taken, "before the foundation of the world," and another "in the ages to come" shows no parallax.

His plans, His love, His name, never changes. We cannot find a parallax.

And we, dear friends, are witnesses of these things.

Part of Symposium by Bro. W. M. Batterson. Subject: "THE BREASTPLATE"

WE ARE so glad that our gracious heavenly Father has through the great captain of our salvation made every provision for us, who have volunteered to fight the good fight and endure hardness as good soldiers of Jesus Christ. Among those provisions is "the armour of God," every part of which is absolutely necessary to our being among the "Overcomers" made "more than conquerors."

It is my privilege to call attention briefly to one part of this armour, "the breastplate," called "the breastplate of righteousness" (Eph. 6:14); also "the breastplate of faith and love" (1 Thess. 5:8), faith and love being component parts of righteousness. We may best appreciate the importance of this part of our armour when we call to mind the fact that our whole warfare is in order to righteousness. That we may be accounted just, righteous and maintain this standing before our heavenly Father while lending every aid we can to fellow soldiers in the same fight, even to the laying down of our lives for our brethren; very appropriately then the whole armour is named, "The armour of righteousness" (2 Cor. 6:7). How indispensable then is the "breastplate of righteousness," and as we inquire into the subject we find that no one could possibly be received as a soldier who had not complied with the terms of enlistment and put on the breastplate, the covering for the vital parts; he would be a dead soldier to start with if he should make the attempt. In order to become soldiers we must be quickened.

First. The basis of this provision is found in that great fundamental truth, that "God so loved the world that He gave His only begotten Son," who as "the man Christ Jesus" "by the grace of God tasted death, for every man" (Heb. 2:9) "paid to justice a ransom, satisfied its claims against Father Adam, and the race condemned in him (Rom. 5:18) that God might be just and the justifier of him that believeth in Jesus." (Rom. 3:26.) Some one has well remarked that these are the "greatest spiritual truths," the foundation of all spiritual truth and life; our appreciation of which marks distinctly our progress in the fight, in the development of the new creature, or our lack of progress.

Next we note the steps necessary in the putting on of the breastplate. There must, first, be an appreciation of the fact that we are sinners, justly condemned; secondly, a turning away from sin to righteousness with all our hearts; thirdly, by faith, accepting with all our hearts the provisions of God's grace in Jesus Christ, that we may be made "the righteousness of God in him," and find the blessedness of they whose iniquities are forgiven, whose sin is covered," of "the man to whom the Lord will not impute sin," but "to whom he imputeth righteousness" through the merit of Christ Jesus. (Rom. 3:25-26 and 4:5-8.) The breastplate thus put on by the presenting of our bodies a living sacrifice to the will of God in Christ we are quickened to enter the conflict as good soldiers.

The breastplate being of righteousness, would not cover any known sin, but is given to those who "seek first God's righteousness and submit themselves to the righteousness of God," and by giving themselves to the Father's will, the breastplate is kept in position, shields from the snares of the adversary, and will help to an abundant entrance into the everlasting kingdom. May the Lord bless us with this most important part of the Christian armour. Amen.

Part of Symposium by Bro. D. J. Morheiser. Subject: "THE SHIELD OF FAITH"

ABOVE all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. (Eph. 6:16.) Above all, taking the shield of faith, I can imagine some one saying, "Why, that seems strange that above all we should take the shield of faith." I thought that love was the greatest thing and that we should put love above everything else, for the apostle said, "Now abideth faith, hope and love, and the greatest of these is love." (1 Cor. 13:13.) Then again, he said, "Though I have all faith so that I could remove mountains and have not love I am nothing." (1 Cor. 13:2.) Then why does he say "Above all having the shield of faith?"

He means that the shield of faith is the most important part of the armour. Unless we have faith we can not grow in knowledge, and unless we have faith we could not grow in the character of love, and without faith we could not remain very long at the mark of perfect love, so you see how important faith is (pointing to the motto on wall). That is why our motto "Strong in Faith" is above all. It is higher than anything else here. It is above all. We notice that this motto up here has a white background and blue letters, and it is only as we see our heavenly Father's righteous character and his faithfulness that we can be strong in faith.

We also notice that the letters have a shadow or shading next to each letter, and so, dear friends, you and I are able to read the faithfulness of our God, not only in the shadows and types of the Jewish Age, but also in the realities of the Gospel and Millennial Ages. We are strong in faith because we look up and behold the Father's faithfulness.

In Rom. 4:18-21 we read of the promise made to Abraham, "that he might become the father of many nations, according to that which is spoken, so shall thy seed be, and, not being weak in faith, he staggered not at the promise." It is just as though a man was walking down the street and another man put a heavy burden on his shoulders and he began to stagger under it. It was not that way with Abraham. He was not weak. He did not stagger under the promise, but was strong in faith. So we ought not to stagger under the promises of God, but to believe that which God has promised he is able to perform. That is the shield of faith—not simply to have faith, but to be *strong* in faith.

This shield is not feelings, but is faith. There is a big difference between our feelings and faith. Our feelings have the same relation to our faith that flowers on a plant have to the roots. If a plant never had any flowers we would know that it was dead, but, dear friends, these flowers have their seasons. Some days we have very joyous feelings. If we never had any Christian joyous feelings it would show that we were dead spiritually but just as these flowers have their seasons so our feelings have their seasons.

We do not suppose that Moses had very joyous feelings when he stood there with the Red Sea before him, the Egyptians behind him and the Mountains on both sides of him, and surrounded by the murmuring and complaining Israelites.

Neither do we suppose that when Abraham, with knife in hand, was about to put it into Isaac's heart that he had very joyous feelings. No! dear friends, and so we also do not always have these joyous Christian feelings. They have their seasons.

But how about the roots? The roots are always there. Storm or calm, shade or shine, Summer or Winter—no matter what the circumstances—the roots are always there. So our faith in God's word and in His providences should always be there, regardless of what circumstances we are in, regardless of the trials, even though we can not always have these joyous feelings because, as we have already stated, our feelings, like the flowers, have their seasons.

Our feelings are a very unreliable witness. Let me illustrate. What would you think of a man who had a nice soft bed and instead of sleeping on the bed should sleep on the floor, and then in the morning he should tell us how poorly he slept and how hard the floor was, and that his body ached? We would say to him, "Why did you not sleep on the Bed?" That is just the way we do sometimes. Instead of resting on God's promise, such as "I will never leave thee nor forsake thee," or "All things work together for good," we rest on our feelings. Our shield is FAITH and not FEELINGS.

Dear friends, we also need this faith in our trials. The Apostle here is likening our trials to the fiery darts of the wicked one. When we hold up our shield the darts hit the shield and don't hurt us at all. This was so in the

case of the three Hebrew children. You know they said, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King." (Dan. 3:17.)

If there is any trial, any fiery affliction which is too much for us, our heavenly Father will shield us from it. We can be sure of it, because He tells us in His Word that He will not tempt us above that we are able to bear. He does not, however, permit us to go into the furnace of fiery trials, but our experience is always like that of the three Hebrew children—"one like unto the Son of Man" is with us in all these trials, just as He was with them. The only things that were burned were the fetters that bound their flesh, and so the only things that we lose in our trials are the fetters of the fleshly mind, such as self-will, pride, fear of what the other man will say or what the other man will think.

What can separate us from the Lord? Fiery trials? The fiery furnace did not separate the three Hebrew children from the Son of Man, and we have found that the fiery trials can not separate us from the Lord. Only our own unfaithfulness and lack of confidence in our dear Redeemer can separate us from His love and care for us.

The ripest saints—those in whom we find the greatest sympathy, the most patient forbearance, and the most tender helpfulness and thoughtfulness, are those who have gone through these very fires of affliction and have been rightly exercised thereby.

What is the object of our trials. Our dear Saviour tells us in Jno. 15:2, "Every branch in me that beareth fruit he purgeth it that it may bring forth more fruit."

Sometimes we see a brother who already has a good Christian character and we wonder why our heavenly Father gives him so many trials. He gets into one difficulty and just as soon as he gets out of it he gets into another. It would seem that by this time, with the character he has, God ought to let up and make it easier for him, but God's eye can see what other eyes can not see, that the grace can be made more gracious still, and he sees that the love in his heart can be brought to a higher degree of love. God's far-seeing love can see that this brother will not praise him for one day, or for one week, but for all eternity, and He will not let anything hinder him from bringing out the very best love in you and me. Our heavenly Father is Love, and wants to love us as much as he possibly can, but he can only love us in proportion as we have the character of love.

"God will joy over thee with singing" (Zeph. 3:17). Just stop and think for a moment of the Almighty God singing. And what will cause Him to sing? It will be for joy—joy because of what? Joy in you, and you, and you and me, if we are faithful. Just think of the Almighty God singing with joy because of what he finds in you and me. We see then the joy of not only getting to the mark of perfect love, but having as much of the character of love as we possibly can, so that the heavenly Father can delight in us and joy over us with singing that much the more. After each trial we should have more love than before the trial. We should not only gain the victory in each trial, but after the trial have more love, more gentleness, more meekness, more patience, than before the trial.

Let sorrow do its work,
Send grief or pain
Sweet are thy messengers,
Sweet their refrain,
When they can sing with me,
More love, oh Christ, to thee.

Dear friends, let us consider for a moment the faith which our dear Redeemer showed. See Him at the tomb of Lazarus. There was Mary still weeping and Martha, always keenly alive to the proprieties, trying to be more composed, the villagers and mourners and the disciples. Jesus lifted up His eyes and said, "I thank thee, Father, that thou hast heard me." Evidently He had previously prayed to the Father to give Him the power to raise Lazarus from the dead. There—without any visible evidence so far as his senses were concerned that God would answer that prayer—he was thanking the heavenly Father in advance. Dear friends, faith is not believing that God can, but that He will. Let me repeat that sentence again. It has helped me so much. Faith is not believing that God can, but that He will.

Then again, consider our dear Saviour as he stood before Pilate, when He told him in Jno. 19:11, "Thou couldst have no power over Me except it were given thee of my Father." The same thing is true with you and me. There is no person or condition that could have power over us except it were given by our heavenly Father.

Our dear brother Paul, in Rom. 8:28, also told us about the confidence we could have in God in our trials, where he says that "All things work together for good to those that love God." He did not say that all things are good, for He knew that all things are not good, but they work together for good.

In a manna comment Bro. Russell has given us a thought that was so good that I burned the sentence on the walls of my mind. He says that "He whose will is fully buried in God's will can know no disappointment." Dear friends, if you and I have any disappointment it indicates that our wills are not fully submitted to God's will.

In all of our trials our heavenly Father sends us comfort. We remember how the heavenly Father sent an angel to comfort Jesus in Gethsemane, "when He had offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death, and was heard in that He feared." (Heb. 5:7.)

The Father also sends us angels of mercy who comfort us. It might be in the words of a poem, a verse of scripture, a manna comment or hymn. I remember when I was going through a severe trial not long ago, the Lord sent me an angel of mercy in the words of a poem to comfort and strengthen me:

There are so many hills to climb upward
I often am longing for rest,
But He who appoints me my pathway
Knows just what is needful and best.

In the 17th chapter of Jeremiah and 21st verse the Jews were told that they should carry no burdens on the Sabbath day. Now, dear friends, that is the typical Sabbath day, and you and I are in the antitypical Sabbath day—the Sabbath of Rest. Now, if they were not allowed to carry any burdens on their Sabbath day, how much less should we carry any burdens on our antitypical Sabbath, as the Apostle Peter says, "Cast all your care upon Him, for He careth for you."

Several years ago I had two horses—one a great big strong horse and the other a little mare. Whenever I got to a place where it was hard pulling the big horse would stop and I would have to get out the whip to make him go ahead. He was all right when the pulling was easy, but not when it was hard, but with the little mare it was different. When I got to a place where the pulling was hard she would put down her head and pull harder than ever. She seemed to go faster in the hard places than in the easy places. There are some Christians who are all right when things go nice and smooth, but when the get into trials and difficulty are ready to stop and complain of how much they are abused, how much they are misunderstood, and how that it seems as if they have more trials than anybody else has, and they are just about ready to give up. They are weak in faith. They lack cheerful endurance.

Then there are those who are like the little mare—strong in faith. We want to be like this little mare when we get into trials or troubles, and want to be able to pull the harder—to be strong in faith, so that our afflictions will be only light afflictions. It is our faith that gives us cheerful endurance—not simply endurance, but CHEERFUL ENDURANCE.

Dear friends, it is our faith that enables us to take these trials and make them light afflictions. You remember how the Apostle puts it—"our light affliction, which is but for a moment"—he did not say this heavy trial which never seems to come to an end—"worketh for us a far more exceeding and eternal weight of glory, *while* we look not at the things which are seen, but the things which are not seen."

So, dear friends, it depends on what we are looking at whether they are *light* afflictions or *heavy* trials.

The Apostle says in Phil. 3:11: "If by any means I might attain unto the resurrection of the dead." Is your hope so real and so bright and precious to *you* that these words find an echo in your heart? "If by ANY means I might attain unto the resurrection of the dead."

Part of Symposium by Bro. J. Bryant. Subject: "THE SANDALS"

DEAR BRETHREN: I am almost inclined to think our chairman has made a mistake in selecting me to take Bro. Swinglis' place, however, I will leave that for you to judge.

The text which refers to our subject is found in Eph. 6:15. And your feet shod with the preparation of the gospel of peace.

The word Sandals translated into the language of today means shoes. We wear "Shoes" for the protection of our feet. Without shoes we would not be able to walk properly, because our feet would get bruised, injured, etc.

We would limp along instead of walking freely.

But our text does not refer to the literal feet. No, there is a spiritual application. Let us turn to Isa. 52:6 to 10th verses inclusive. (6th ver.). Therefore my people shall know my name (the Lord's consecrated Saints); therefore they shall know *in that day* (gospel day), that I am he that doth speak; behold, it is I. Who are God's people? Those who have made a covenant with Him by sacrifice, and have been begotten by the Spirit of the Lord. The spirit itself beareth witness with our spirit that we are Sons of God. We are sure that the verse just read and the following two verses refer to none other than God's people.

(7th verse.) How beautiful upon the mountains are the feet of him (the feet members of the Body of Christ) that bringeth good tidings, that publisheth peace (are not God's people spreading glad tidings, and publishing peace?), that bringeth good tidings of good, that publisheth salvation (a ransom for all), that saith unto Zion, Thy God reigneth.

Surely God's people are fulfilling the scripture just read.

Every tract, scripture study, sold or lent, every sermon, spoken or published, is a fulfillment of this text.

We see then that our text refers to the "Feet Members," who are to be shod or prepared, with the *gospel of peace* (Col. 4:6). We are to be able to give an answer to every man that asketh your speech seasoned with salt. Behold, I bring you glad tidings of great joy that shall be unto all people. We are proclaiming the same message as the angel referred to. We are proclaiming the *Faith that was once delivered to the Saints.* We have not six hundred different faiths. No, we have been called out of darkness into his marvelous light, praise the Lord.

(8th verse) Thy watchman shall life up the voice; with the voice together shall they sing; for they shall see *Eye to Eye* (are we not seeing Eye to Eye?). "Oh, how happy are we who in Jesus agree."

(9th verse) Brake forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted this people, he hath redeemed Jerusalem.

(10th verse) For the Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God. The last two verses are yet to be fulfilled, excepting we know the "Holy Arm," referred to in the last verse is our dear Lord.

How encouraging these scriptures should be to the "Children of God," because of the plain statements which prove to our minds that they prefer to us, we who are gathered at this Convention, and all others of the Saints who are not here.

The "Feet Members" are not so easily hurt, or bruised, by what others say, because this glorious *Gospel* cheers our hearts. Yea, it has given us a new hope, and not only for ourselves, but we have a hope for the groaning creation.

We are able to say with the Apostle Paul (Rom. 1:16): "For I am not ashamed of the gospel of Christ; it is the power of God unto salvation to every one that believeth."

Again St. Paul, in 1 Thes. 2:4: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men but God, which trieth our hearts. Our Master was put to death on account of His loyalty to the gospel and his Father. The apostles were put to death also on account of the gospel.

You remember St. Paul said he did not count his life dear unto himself. Those Saints of the reformation time were loyal and faithful. Martin Luther, John Wesley and many others stood for what they thought was right. They all had on the "Sandals." It is necessary for each one of the Lord's saints to know, appreciate and love the truth to the extent of laying down their lives. We believe that it is not far distant when the power of darkness will try to suppress us and the truth.

Then we will be able to prove to our Heavenly Father our loving loyalty by not conspiring with the enemy, and only as we lay hold of the exceeding great and precious promises now will we be able to stand the test.

May we stand fast, firm unto the end, and ours will be the victory.

May God's blessing rest upon these few words.

Part of Symposium by Bro. W. T. Hooper. Subject: "THE SOLDIER'S ARMOR"

I LIKE our dear Brother Rice, often wonder why the Lord does certain things. We have been rather reticent in testifying in the testimony meetings, and here we find ourself placed so that we testify before you all. We shall have to console ourself with the thought that we do not mind whether the Lord uses a tin horn or a gold one, and for this reason will not lay a charge against our Chairman—Bro. MacMillan—in his selection, except to say that he certainly chose a tin horn. Now for our subject, "The Helmet."

We desire to quote but one text, which seems to give the full thought (1 Thes. 5:8). But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

Over in Canada various phases of the war, its soldiers and their armor, are being very impressively brought to our attention. We sometimes are led to marvel at the spirit which actuates some in serving their King and Country. We remind you of the fall of the great Wolseley in the closing scenes of his memorable life. He said, "If I had served my God with half the zeal with which I have served my King, this would not have befallen me." As we notice in worldly men—men who in their own sphere are good and upright in many ways, who appreciate the great privileges which have been brought to them in this our day—the desire to at once lay aside all that is precious to a good man—home, wife, family, comforts, various earthly ties and associations and callings—all, when the command of the King goes forth, we begin to understand what it costs to be consecrated to an earthly potentate or cause. Then compare the reward that is held out to them. Perhaps a little notoriety, momentary praise and laudation, or perhaps at the most a silver medal. What a different matter it is to belong to the Heavenly King. We are not now interested in earthly soldiers, but Soldiers of the Cross, and the spiritual armor. In the Christian's warfare there is no thought of accomplishing the victory over the flesh by scattering one's brains all around. No, no! The mind certainly is the battle-ground of the New Creature, and the struggle one against light and darkness, truth and error, the New against the Old, but our weapons are not carnal, but those spiritual provisions for casting down our mental imaginations and diseases of the mind that pit themselves against the new impulses incident to our spirit begetting and quickening.

In the present world-war we notice elaborate provision made for the various features of armor, but in many cases the helmet has not received the consideration that it should have. Now we see them reverting to the old style steel helmets, something substantial, for the protection of the head against attacks from above. And so in the spiritual life, how necessary becomes the helmet—our intellectual equipment, when onslaughts are being made continually against our understanding of Truth, by the present spiritual powers that be—the heavens, controlled by the adversary of our souls. It is said that Noah Webster, when compiling his great work, the Dictionary, needed several changes in the size of his hat, due no doubt to the large amount of knowledge he accumulated, causing his cranium to expand

in certain places on account of the increased functioning of certain faculties. So, spiritually, we find that when certain mental qualities are used extensively, for instance reverence, etc., that portion of the head will expand as a consequence thereof. But never let us allow our spiritual faculties to become too big for our spiritual helmet. The Lord does not keep providing new and larger helmets to keep up with our ever-growing heads. Therefore le us keep within the bounds the Heavenly Father has set. We are realizing more and more that "Knowledge puffeth up, but love buildeth up." There are a great many trials attendant upon the wearing of this helmet. Those who fail to appreciate the weapons of a Christian, and the warfare he is engaged in, cannot comprehend even in the smallest degree his (the Christian's) viewpoint. Indeed, they prefer not to even call us "Conscientious Objectors," but rather "Conscientious Shirkers." You see, that is the way they look as we young fellows in Canada, and who knows but what these same peculiar and rather humiliating experiences which are now being accomplished in the Canadian brethren may soon be accomplished in you; then we shall have the privilege of sympathizing with you fully in this particular phase.

In connection with the Helmet, the thought of hope is suggested. Oh, what a different hope of seeing our Heavenly Father and of being with Him throughout all ages, and of seeing our dear Redeemer Jesus face to face, being associated with Him in His great work; and also of meeting you all in the Kingdom soon to be established. Let us keep in mind the name of the city from which we have recently come—Winnipeg—pen and win, until we are all gathered unto that greater City. God bless you all.

Part of Symposium by Bro. W. H. Bradford. Subject: "THE SWORD"

WHILE the great importance of the Shield, Faith, as depicted by our Brother, must be admitted, there is an important sense in which the Sword stands out before our view in a class all its own. Brother Russell has called to our attention on page 658 of the sixth volume of Scripture Studies. The Sword is the only portion of the armor of God mentioned in the sixth of Ephesians that can be used for offensive warfare; all the other features of the armor are for defense. The Sandals are to protect the feet against the hardness of the ground; the Helmet is for the safety of the head; the Breastplate insures the vital organs against injury; the Shield wards off the fiery darts of the foe from any direction and away from any part of the body, because of its movable characteristic.

But suppose we had a soldier, dressed out with a good pair of shoes, a good head-piece, a strong breastplate and a first class shield, and nothing else. How would he fight? How could he ever take the strongholds of the enemy? What would a whole army of such soldiers ever amount to? Just imagine it for a moment. No wonder we used to sing in one of the old songs of Babylon, "Every soldier bears a sword in the army of the Lord." Our Captain expects of us much aggression, and this calls for at least one weapon.

Strikingly it is true that only one weapon is suggested to us,—no other is given, no other is allowed, no other is at all necessary. And we are left in no doubt whatever as to the nature of this weapon; we need not speculate as to what it is, for we are distinctly told: it is the WORD OF GOD. Perhaps some are surprised to hear the matter made so simple. Can it really be true that the Christian soldier is to use no other weapon than the Bible, and that this Book is sufficient for every purpose? For proof let us turn to the Book itself. "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:16, 17, R. V. Let us notice the sweeping nature of this declaration. It tells us that the correction and instruction of God's Word will completely furnish His children to every good work. There are no degrees in completeness; if completely furnished, nothing is left to be desired. "Every good work" omits none; all are there. The question is whether we take this utterance at its face value.

Let us notice another equally striking statement of Holy Writ. "For the Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Do we believe this? is the question. This is equivalent to saying that the Word of God is more efficient as a weapon than any weapon formed by man. Then why not use the best there is? How will it divide the soul and spirit? Once we were not able to distinguish between soul and spirit. All was vague as to any distinction. But now, in the light of the Word, we are able to rightly divide them. The Word makes these things clear. "Quick to discern the intents of the heart." Did it ever occur to us in that way before? When the carpenter or the mason wishes to be sure that he has been keeping the line of the building on the square, he lays the spirit level upon it. Do we realize that all we need to do, if we wish to be assured whether our hearts are on the level or not, is to lay the Level of the Divine Word upon them? If there is any wrong condition, the Word will reveal and reprove that condition. No person can have a wrong condition of heart and faithfully apply the instruction of the Word to that heart and be complacent about that heart condition. It is impossible.

The sword can be used for defense, as well as for conquest. Several striking examples have been furnished us as to the potency of the Word, both for defense and for aggression. The most familiar is that of our Saviour, in His temptation of the Devil in the wilderness. We well remember that His only weapon was "It is written." Another strong example is that of our beloved Pastor in the Scripture Studies, where, in six volumes, he has made practically 6,000 quotations and citations of Scripture, a thousand to a volume, approximately one to every paragraph. He has repeatedly urged us not to accept anything presented either by him or by others without a ringing "Thus saith the Lord."

A dear friend and brother in the Lord has recently afforded a remarkable instance of the keeness of the Sword of the Spirit, in a letter written from his present field of labor in Johnston, Pennsylvania. Under date of Sept. 11, he says: "A few items about our experiences in the Harvest Work of the King of Kings. My last letter told about a certain Catholic priest from Monnesson, Pa., who manifested a humble spirit and accepted the first volume of Scripture Studies, etc.; but this story is a wonderful contrast.

"Last week, while we were working in the tailor shop, a priest from Allentown, Pa., came in and at once noticed the books, The Divine Plan of the Ages, and the Hell booklet and especially the Bible. He said to Brother John and me: "Don't waste your time reading those books; they are poisoning your minds; come to church and hear the mass (which he was to perform the following Sunday in the Syrian Orthodox Catholic Church of Johnstown, whose priest was away on a vacation.)

"We refused his invitation and gave him our reasons from the Word of God. He then quoted or cited from the church creed and traditions of men to prove his faith structure, but we reminded him of the fact that the church creed was not the Bible, and anything outside of it we cannot accept, proving the point from Isaiah 8:20.

"He said it was wrong to talk about deep religious matters, etc. We quoted Isa. 1:18 'Come, let us reason together, saith the Lord,; also 1 Thess. 5:21, 'Prove all things; hold fast that which is good.

"He said that the greatest blasphemy we teach is that Jesus was a perfect human being on earth and that He was not His own father; and we proved this by Heb. 2:9; 2 Tim. 2:5, 6; 1 John 4:14. 'Have you ever heard of a man being dead and raising himself?' he asked, saying, 'Jesus raised Himself.' We proved that His Father in Heaven raised Him up by His mighty power, Acts 2:24; 1 Pet. 3:18; Rev. 1:18; 2:8. But in the face of all these proofs from God's Word he denied the facts and evaded the truth of the Scriptures. Brother John invited him to have supper with us and he accepted. When the time was nearing to ask the Lord's blessing upon the food and offering thanks to Him who is the giver of every good and perfect gift, our Heavenly Father, the priest said to Brother John: 'I am to have the

upper hand on account of my high office as priest. I am higher than you, therefore I am going to bless the food with my right hand, that is the authority I received from the Apostles by the laying on of hands."

"Brother John told him that we don't believe that, because the Lord had chosen only twelve apostles—Rev. 12. The priest said: 'I am your holy father, and I want you to kiss my hand and I will bestow the blessing.' We answered that we would do nothing of the kind, because the Bible teaches us that we have only one Father in Heaven and that we should not call any other one Father. Then he said he would not eat if we did not allow him to bless the food. We then told him that he was at liberty to do as he chose, but we could not accept his blessings; so he refused to eat with us and left without supper, saying that we were lost and would have our share in hell fire and brimstone forever. Our conversation had lasted about four hours.

"After saying mass, the following Monday afternoon he came back to us and said that he was collecting money to build a church in Allentown, Pa., and asked if we would help him out. We refused and gave him our reasons for so doing from the Scriptures. He was not pleased at all and said we are not Christians and that we are falling away from the light; that we are following a blind leader, and he pleaded with us for over half an hour to recant and to come back to our mother, the Orthodox Church, and to repent with tears and to come back on our hands and knees, etc. We answered that if he could show us our wrong course from God's Word, we would do so, but we know this to be an impossibility, because he does not believe the infallible teachings of God.

"He told us that if we follow the light of the Bible we are in darkness, but if we go back to the old mother church we will be in the light. We answered that we have no desire to go back into darkness; that we want to follow our dear Redeemer in His light; that we want the Truth from God's Word and not from false teachers; that we are Christians following in the footsteps of Christ. This priest took the first volume of Scripture Studies for criticism. What a wonderful contrast between the two priests. May we continue faithful to the Lord and His precious Truth."

The question might well be pondered, What else would have been half as effective a witness for Divine Truth as the Word of God thus efficiently wielded by these two faithful Syrian brothers? What else would do so well in countless other cases that are likely to arise?

The practical question might well be asked whether this sword can be effectively used if left in its scabbard. Surely it was not thus intended to be used. It might thus be used as a club, but not as a sword. Those who use it only indirectly, by reference to the writings of Brother Russell or any other fellow-Christian, would seem to be trying to use it in a scabbard. The story is told of a brother in one of the large classes who boasts that he has not opened the lids of a Bible for over fifteen years. He is not blind and he is not illiterate; but he says he is satisfied to take the Scriptures second-hand. The story is said to be true, but let us hope it is fictitious; for that brother will miss many opportunities to really cut with the sword if he tries to use it in that way. You can hit some people in that way all you please and they do not seem to mind it at all.

I well remember that, when a member of a Tabernacle study class at the home of our dear departed Brother Flanner in Chicago, with Brother Morheiser as teacher, we fully expected that after the answering of every question the leader would say, How do you know? and that if we said we thought so because Brother Russell said so in the book, a smile would go around the class and somebody else would be called upon to give the desired Scripture proof. Studying for such recitations was a strong work of development indeed. Brother Barton declared in one of his sermons that we should not be satisfied with one Scripture proof for each point, but should find two as we prepare the Berean lessons. What a wonderful furnishment this would be! What a strong class of workers would it be which was thus prepared by its leaders for service!

Recently two brethren prominent in the service of Present Truth were discussing as to what things an earnest Christian could afford the time to read, and one of the brothers counted off on his five fingers the things he thought would fully complete the list. After he had ceased, the other brother quietly asked, Brother, wouldn't you think the Bible ought to have a place on your list? "Oh, yes," he said, "I would put the Bible on the list somewhere." But why not put it at the top of the list? Can anything else be worthy to crowd the Word of God out of the first place in our affections and our time? Let us make it first. Let us have a small copy, small enough to carry in the vest pocket or the hand bag, so that it is ever near, to claim each spare moment on the street cars or elsewhere, and to be at hand for constant reference in our reading and study or for occasions of witnessing for or defending the faith that is in us.

But the most practically helpful question that perhaps can be asked this morning is, How can we get the most good out of the Word? What definite methods shall we pursue in study of the Word, so as to have it really count in our Christian lives? This is a matter of perplexity to many earnest friends, as their testimonies have often proved. They love the Word of God and feel that it ought to be a great inspiration in their lives, but they seem not to know just how to proceed to get that benefit. A few suggestions may be helpful.

Are we to hope to get the benefit merely by reading it? We know better. Centuries of unprofitable Bible reading have fully proved the futility of that method of Bible study. To read so many chapters a day, or to spend so many minutes a day reading to fulfill a pledge or as a matter of duty, is the poorest possible way to use the Bible—better than no use, but very inefficient. One might as well assay to read an arithmetic. One of the very first and one of the most valuable lessons Pastor Russell taught us was the correct method of Bible study, and we owe him an inexpressible debt of gratitude for so priceless a lesson. In fact, the world owes him such a debt for the service he has thus rendered to all mankind by applying this efficient method and thus uncovering the precious truths of the world's great hope in Christ. You all know that the method referred to is that of topical study, taking all that the Bible says on any one subject and putting it together. This is the only exhaustive method, therefore the only thorough method. The results it brings are wonderful beyond description.

But a person might study topically and still fail to get the right results, because it is possible to abuse even the best things, even the Bible. Some people will denounce a thing as bad because somebody else misuses that thing and by misusing it produces bad results. A newspaper is a good thing, but a Christian might easily waste a lot of good time poring over it. So with other reading matter: it may be very good, and yet some person with more zeal than knowledge might put it to very poor use. Even the Watch Towers might be misused. A person might spend hours in dreaming over them, instead of assimilating the meat of them and showing the fruitage of Tower study in better developed Christian character. And so with the Bible. Robert G. Ingersoll was quite a faithful student of the Bible in his own peculiar way, but how those hours of work with the Bible were prostituted to ignoble ends!

Shall our Bible study be devoted to the purpose of finding something new, or of attempting to bolster up some new theory? We fear that too much time is spent by Christians trying to show that they have the capacity to put forth something that other Christians do not know. We know of a brother to whom came the wonderful opportunity of using a liberal space each Sunday on the editorial page of a big daily paper to exploit the doctrines he believes. How did he use that inestimable privilege? Did he faithfully set forth the grand old Divine Plan of the Ages? No; he wished to let the people of that section of the world know how smart he was with the Bible, and thought the best way was to tell them how much he knew about the proper interpretation of the prophecy of Ezekiel. The result, of course, was that they were all convinced how very little he knew about Ezekiel. A clergyman replied to him several times in the same columns, and made him appear very foolish. This brother's itch for something new was his undoing. If he had let the Lord lead him in the rehearsing of the old, old story, none would have been able to gainsay him.

This reminds us of a section of one of the sermons of our dear brother, B. H. Barton, delivered throughout the country, on the Unblemished Priesthood. He called attention to the fact that one of the blemishes which debarred men from the Jewish priesthood was the Itch. In application in the antitype, he said: "If you and I have got the spiritual itch we will never be in that royal priesthood. What do you

mean by spiritual itch? I met a brother once who had the itch. The first thing he said was, "Tell us something new, Brother Barton." No matter whether it was good or not; but it was to be brand new. He was itching, you see. I knew a brother that, if he knew I was going to talk on something new tonight, he would walk twenty miles to be here, but if I was going to talk on Patience he would not come across the street to be here."

We heard, some time ago, of a friend who had this itch. This friend, if absent, perchance, from the speaking service, would soon call up on the phone somebody who was present, and anxiously ask, "Did he say anything new?" Some of the friends are beginning to feel that they have assimilated all of the Divine Plan of the Ages, and are getting uneasy because Pastor Russell does not bring out anything sufficiently astonishing to satisfy their morbid feelings. They say that he used to give us light, but now he has ceased, and so they must go hunting for something new themselves, for they say that they dare not stand still. And so they are chasing after new winds of doctrine. They are in a very dangerous condition indeed. They ought to realize the truth of Brother Barton's warning that spiritual itchers will not win the priesthood.

But they will ask us, "How would you ever have gotten the Present Truth if you had been unwilling to look into new things?. It looks like a subtle question. But we must discriminate. We must be able to appraise values, spiritually. When the merchant of the parable, seeking goodly pearls, found the pearl of great price, he didn't just stop and fondle it a little while and then throw it down and say, "Oh, well, there are other pearls further on; I will look for new ones." No; he went and sold all that he had and bought that pearl, and he hung onto it for dear life. So with us. Are we not able to discern when we have secured the great pearl? If we are so poor at judging values, can we suppose God will desire us in the company of those whose business it will be to judge values unerringly in the Millennium? Of course, we must be willing to accept new things if they are good; but let us beware of the itch. Many more will be left outside the door because they have the itch than will be left because all they had was old. The oldest object in the universe is God, and He is unquestionably the best.

I do not spend a single minute of my time looking for anything new. There is too much service I can render—there is no time to search for new light. I believe that if my heart is right, the Heavenly Father will reach me with new light as fast as He sees I require it; and I firmly believe that He will do it through the channel that has brought my richest blessings in the past. Does that mean that we are to let Brother Russell do all our studying for us? No; indeed. If we are faithful in studying the Bible in a practical way, thousands of us all over the world, we are almost certain to come across some new thoughts every now and then, in the course of regular duties. If we do find such things, let us not rush out to herald what *WE* have found, and stimulate dangerous spiritual pride, besides running the risk of promulgating error. Let us rather with humbleness send it to the melting-pot at Brooklyn, where so many able brethren and sisters can discuss it at the table conferences; confident that all that is good will be heralded abroad by the watchman through the Tower. Surely this is the Lord's arrangement; we are sure of it because of the conspicuous and manifold blessings He has sent us through that arrangement in the past. Shall we be less discerning than the ox that knoweth its master's stall?

Most of us are more or less like the Ethiopian eunuch to whom the evangelist Philip was directed by the Spirit of God. If we had as much sense and as much honesty and humility as the black man had, when the question arises consciously or sub-consciously, "Understandest thou what thou readest?" we would reply as he did, "How can I, except some one shall guide me?" Some of us need more guidance and some less, according to circumstances. Some need so much, are so dull of accurate discernment in themselves, that they should scarcely trust themselves to look into matters at all, without safe guidance. And the guidance which is safe will be sent by the Spirit of God, as in the case of the eunuch. If we imagine that a certain one might be a safe guide, let us look and see whether he is guiding just a few, in a different channel from that in which we see God blessing many other people; or whether he appears to be the one who is being conspicuously used for blessing the many of those who are faithful, or is one who is walking alongside such a faithful servant in harmony with him. Let us be willing to accept guidance; and let us be sure it is sent by the Lord.

There can scarcely be those who welcome new light more sincerely than I. I thank God for the new light in which Justification is made to stand out before our minds in the last Watch Tower. And perhaps few spend more time than I in individual study of the Word. But it is always along practical lines; and by following those lines the assurances of Hebrews 4:12 are realized in the personal experience as to the sufficiency of the Word.

What are those practical lines? We suggest a few. Do we hope for opportunities to witness the Good News of God's Plan to others, either individually or in groups? Do we feel well prepared for such opportunities? Would we hesitate or quail if they came, for fear of not being able to do justice to them? Are we ready to quote the Word effectually, to the pulling down of the strongholds of Satan? If we cannot confidently answer these questions as we ought, then there is room for practical study of the Word on our part along that line—and who of us does not need to do such studying constantly, study that will enable us to grasp God's Plan more comprehensively and present it more tellingly? Surely those who are diligent improving their privileges of study along this line will not need to offer the mortifying excuse that they are not fit to improve the opportunities that come in their pathway; for it is to such the Lord is able to fulfill His promise that He will give them in that day the words that they shall speak. And we are confident that those employed thus will not be in danger of catching the itch for something new.

In this same manner in which we prepare ourselves for the witness of the Truth we are also to prepare for the defense of the Faith whenever occasion calls for its defense. By studying the testimony of the Word regarding all the important doctrines of our faith, we are made ready to defend them whenever they are assailed. We are also thus equipped to refute any new and pernicious doctrines that may arise, if we well comprehend the foundations of our faith, as set forth in the Word of God. The trouble with many is that they satisfy themselves with a smattering knowledge of these things, which does not qualify for service. The faithful ones realize that the way of faithful service is made ready by line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little. And their's will be the great reward.

We realize that our chief duty as Christians is the development of our new characters, the process of the growing of the fruits of the Holy Spirit by which the Bride makes herself ready for the great marriage. How are we to do this? And how are we to gauge ourselves, how know the measure of our personal development, the degree of our readiness? The call is for constant self-examination. How may we be sure that we are conducting it along the right lines? Here is where the Sword does its best work, slaughtering our most dangerous adversary, which is self. We think that this enemy will carry down into defeat more wreckages of Christian effort than will both of the other enemies together, the world and the Devil. The others we may banish from our presence for a time, but self is ever with us to work for our ruin. The Word is the great Spirit Level, as before suggested, by which we may unerringly detect irregularities in our hearts, in our thoughts and intents. It discerns our intents, shows them up in contrast with the straight line which they should follow. Are we as faithful as we might be in applying the Word of God to our lives as a touchstone? None of us dare answer that question in the affirmative, though all of us would like to do so. Thus we see that there is much of the very most important work to keep us busy—so busy that the suggestion of something new will almost tempt us to run in the other direction.

How can we do this work? Let us see. In 1 Cor. 13, Gal. 5, and 2 Pet. 1, a total of sixteen fruitages of the Spirit are enumerated which we are told it is of the utmost importance for the follower of Jesus to cultivate. If we are to be well-rounded Christians, we need them all otherwise we will be lop-sided and not fit for the inheritance of the Kingdom. To cultivate them all, we need to under-

stand them all. How can we understand them without studying all that the Scriptures have to say about each separately? How can we hope to test ourselves by them if we have not made such a study? How can we appreciate them if we do not thus contemplate the likeness of them in the Word? Suppose we take them singly, and find all that the Bible says about each. How long will that study keep us busy and away from the itch? A very long time, I will guarantee. And every hour of that time will draw us an hour nearer the Kingdom. And every one of us can do it if we will—it is so simple. The question then becomes, Are we as sincere as we ought to be in our professions of desire to reach the Kingdom? The Master declared that "He that is faithful in that which is very little is faithful also in much" (R. V.), and all of us have the capacity to be faithful in very little things and thus establish a habit or second nature of faithfulness, if we will. The question is, Will we? It becomes a matter of our heart intention. We often say that we are glad God can read our hearts. Perhaps if we better understood the deceitfulness of our hearts we would dread the thought that God knows our hearts. He may know more than we really care for Him to know. May it solemnize us.

We are familiar with the statement of John: "He that saith, I know Him, and keepeth not His commandments, is a liar, and the Truth is not in him." Does this saying mean anything to us? Does it move us to self-examination? How can we apply it to our lives intelligently without finding out exactly what all His commandments are? Dare we keep some of them and risk breaking others through ignorance of them or carelessness? Have we any valid excuse to be ignorant of any of them, when they are explicitly recorded in His Word? If we will search the Word with this one thought in mind, to locate His commands, mark them and make a list of them for examination purposes, we will have our time fully occupied far into the future, and will have no time to itch. If we really desired to be obedient children, would we not do this studying to show ourselves approved unto Him as obedient children?

Do not these thoughts make us feel that, instead of having mastered the old lessons we have scarcely skimmed the surface of them? Is not every one of us reproved? Let us practice with our Sword. May God help us. Amen.

Discourse by Bro. Daniel Toole. Subject: "OUR ENEMIES PRIDE"

THE great enemy of the new creature is suggested by the word "Cafeteria"—Serve Self. Self is our great enemy. But selfishness has various manifestations. As long as any of the self-life remains it will corrupt and color the spirit of all our conduct. Yet it usually manifests itself along special lines. In some it is pride in others it is love of ease, love of pleasure, covetousness, love for food and drink, etc. It has a thousand ways of manifesting itself.

Pride is a form of selfishness that besets a large number of the Lord's people. And because they do not recognize it, it is hindering them in the narrow way. If then, Pride is an enemy to the new creature, if it is a foe to our spiritual growth, every child of God ought to seek to know about the Pride in himself and be quick to detect its every manifestation. Then *crush it out.*

We will consider the scriptures on this subject of Pride, that we might discover what it is. What God thinks about it. How to humble ourselves and the blessings that will come to the humble.

Pride is composed of three elements: Self-sufficiency. Self-complaisancy and Self-importance.

Those who are proud have

A FEELING OF SELF- SUFFICIENCY,

more or less. To the extent they have the feeling of self-sufficiency in any direction, to that extent they will attempt to do things by their own wisdom and strength and without much dependance upon God. That is why they cannot wait God's time. They see something to be done. They feel qualified to do it and they hurry to do it before the Lord speaks. If they felt insufficient in themselves, felt unqualified for the task they would wait until they were sure God was directing them and then they could not get the courage to undertake the work until by prayer they had obtained the faith that God would make them sufficient with His strength and wisdom. The impulsive are usually proud, because of this feeling of more or less sufficiency.

SELF-COMPLAISANCY

is another element of pride. Self-complaisancy manifests itself in our satisfaction in *ourselves* because of *our* success in any achievement or in *our* talents or looks or education, etc. A sister that is proud takes some pleasure in looking at herself in the mirror and she hopes to be admired by others as much as she is admired by herself. A hurt feeling ensues if she is not. People who have considerable talent, or imagine they have take pleasure in meditating on the fact. It gives them satisfaction to realize they have talents, abilities and knowledge that many others have not and it pains them when others come into their arena who are their equals. It gives them pleasure to feel they are a little superior to some or many others.

This self-complaisant disposition makes you admire the things you have successfully done because *you* have done them. If others had done the work you could not admire it so well. If others do not think you did it so well you feel hurt, you feel they are fault finding. *A proud spirit can't endure criticism.* Self-complaisancy, self-satisfaction, self-worship likes to hear others say you did well.

It is said man is a worshipful being and seeks some object of worship. But most men have found themselves and are so employed admiring and worshipping themselves and seeking the admiration of others that they cannot worship God. Or else they are lamenting and grieving because they are not sufficiently appreciated and honored by others.

SELF-IMPORTANCE

is the third element of a proud disposition. In view of their feeling of self-sufficiency, self-complaisancy, they are inclined to feel self-important, and they seek to be recognized as important. In view of my knowledge, talents, abilities and what I have done, what I have given, what I have sacrificed, etc., others ought to recognize my importance and give me some important position. Proud people like some important positions and if it is not given them they will seek it. If they cannot secure it they are hurt. They cannot say "we are unprofitable servants." When others do not recognize their talents, etc., they are either stupid or jealous of them is what they think. That is why those who are not elected elders are having such awful trials. If you were truly humble, your trial would be in accepting an important position because you feel your insufficiency so keenly.

Self-sufficiency, self-complaisancy and self-importance mingled together constitute pride. Ask God to let you see how these three elements are working and manifesting themselves in your life, in your sphere. If they are in your nature they will out if you are honest enough to look for them.

Now for Bible examples of these three elements.

Self-sufficiency and self-importance are pictured in Uzziah. 2 Chron. 26:5, 15, 16. "And he sought God in the days of Zechariah who had understanding in the visions of God and as long as he sought the Lord, God made him to prosper. And he made in Jerusalem, engines invented by cunning men * * * * for he was marvelously helped *until he was strong.* But *when he was strong* his heart was *lifted up* to his destruction,, for he transgressed against the Lord his God and went into the temple of the Lord to burn incense upon the altar of incense."

God blessed Uzziah until he was strong, but when he became strong *his heart was lifted up.* He became proud. How did this lifting up of heart, this pride manifest itself? By offering incense upon the altar of incense which was the work of a priest. Because of what Uzziah had been able to do under the blessing of God, it had filled him with such a feeling of sufficiency and importance as to prompt him to undertake the work of a priest.

The Bible calls this lifting up of the heart in self-sufficiency and self-importance, Pride. In Dan. 5:20 Daniel, referring to Nebuchadnezzar's experience in Dan. 4:30, says "but when his heart was lifted up and his *mind hardened in pride,* he was deposed from his Kingly throne and they took his glory from him."

How a little prosperity and a little development of talents swells the heads of many of the Lord's people with sufficiency and importance. Many have this disposition in them by nature. How different was Paul's attitude. We are *not sufficient* of *ourselves* to think anything as of ourselves but our sufficiency is of God. Think of Jesus with all his perfect mental powers and all the wonderful things he had done, saying, "That the *Son can do nothing of Himself.*" What a lowly estimate of himself he had in view of what he really was. Even with your limited ability do *you* always feel you can do nothing of yourself, that *your sufficiency* is of God?

An example of self-complaisancy, self-satisfaction, admiring self, is given in Dan. 4:29, 30 in the case of Nebuchadnezzar. "At the end of twelve months he walked into the palace of the kingdom of Babylon. The King spoke and said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" Did you notice the self-complaisance, self-admiration? He was not admiring the palace, but himself. *I* have built, by the might of *my* power, for the honor of *my* majesty. I and My was the center of his admiration. That same hour his reason was taken from him! Because of this pride manifest in these expressions. How do you know that this spirit of self-admiration as pride? Because Daniel addressing Belshazzar in Dan. 5:18-20 said, "The most high God gave Nebuchadnezzar thy father a kingdom and majesty and glory and honor * * * but when his heart was lifted up and his heart was hardened in pride he was deposed of his kingly throne and they took his glory from him.

Look out, dear friends, when by the help of God you have accomplished anything. Or you have been exalted to any superior position. Look out! Look out! Or you will inwardly and secretly be feeling just like Nebuchadnezzar. You may be taken the glory to yourself. Jesus said "how can ye believe which receive notice "receive" honor one from another and seek not the honor which cometh from God only.

Another example is recorded in Acts 12:21-23. "And upon a set day Herod arrayed in royal apparel sat upon his throne and made an oration unto them. And the people gave a shout saying it is the voice of a god and not of a man. And immediately an angel of the Lord smote him *because he gave not God the glory* and he was eaten of the worms. He took the glory of this wonderful oration to himself. No one else could discern in him this spirit of taking the credit to himself, but God saw and manifested his abhorence to such a spirit by smiting him so he died. Thus God gave us an example of the sin of self-complaisancy or Pride and of His detestation of it.

You must watch, dear friends. People will compliment you, will praise you, will try to give you honor. You must not receive it in your spirit. Do not suck any honey out of it. Jesus said, "I receive not honor from men." You can test the honesty of a man by offering him money which belongs to someone else, under conditions which he could apparently excuse himself for taking it. If he is honest he will refuse it. So it is with praise. If we are honest and humble we will not cherish or receive it in our hearts We will say, "No, Lord, it does not belong to me, but to Thee." Not unto us, not unto us, but *to Thy name* give glory. Ps. 115:1 Your proud spirit will receive it if you are not careful. It is hard to resist it. I have tried it.

All these three qualities were manifested.

IN SATAN.

Satan is evidently the one who is referred to in Ezekiel 28:12-17. In verse 15 and 17 it says. "Thou wast perfect in thy ways from the day thou wast created till iniquity was found in thee. Thine heart was *lifted up* because of thy beauty. Thou hast corrupted thy wisdom by reason of thy brightness. I will cast thee to the ground."

As Satan became acquainted with his beauty and the brightness of his mind, he permitted to arise in him a spirit of self-sufficiency which from a character standpoint corrupted his wisdom. He was wise, but he became too conscious of it, or becoming conscious of his beauty, his wisdom and his mental brightness and perhaps magnifying these in his own mind became "wise in his own conceits." It takes real character not to think of ourselves about our true worth. What do you think of Jesus with His perfect mind and body saying and realizing, "Of mine own self I can do nothing."

Satan's self-complaisancy is referred to in Luke 10:17-20. And the seventy returned with joy saying, "Lord, even the devils are subject unto us, through Thy name." And He said unto them, "I saw Satan as lightning fall from heaven. In what sense did Satan fall? He fell from the true character and from the position of service and trust and honor which Jehovah had conferred upon him. And the reason of his fall is pointed out by Jesus in the spirit of the seventy on their return.

They returned with joy because the devils were subject unto them. Jesus had placed upon the seventy the power and privilege of doing that work. They came back all elated over their success. Their joy was not so much in the good work done as in the fact *they did it,* Self-complaisancy. Here was manifested the spirit which caused Satan's fall. Satan had evidently at one time been honored of God in doing some service appropriate to his own superior ability. Satan was successful. He became elated over it by self-admiration, and this spirit was one of the reasons why he fell from his pure character and high position.

Watch, dear friends, when you are having a little success along any line, when you are able to tell the truth to anyone so they can see it. Watch, I say, and note if your rejoicing is solely because of the prosperity of the good work or because it was *you* who succeeded. Take notice of the causes of your joy. It may be the joy of Pride. Are any of you in this audience honest enough to search for this form of Pride in your own heart even if its discovery does hurt. Jesus said "I *seek not mine own glory.*"

These two elements of Pride, Self-sufficiency and Self-complaisancy were the foundation for Satan's

SELF-IMPORTANCE,

described in Isa. 14:12-14. "How art thou fallen from heaven, O Lucifer, son of the morning * * * * for thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the North. I will ascend above the heights of the clouds. *I will be like the Most High.* Have you noted his feeling of *importance,* and his ambition in this passage?

You see pride comes from too much appreciation of our own wisdom, beauty, talents, education, influence and too much admiration of all these in ourselves. Also it arises from admiring ourselves because of what we have done so well and then as a result we feel important and begin to seek important positions and are hurt and angered if we do not secure them.

Oh, dear friends, watch, when you are leading a class, giving a testimony, leading in prayer, selling a book, telling the plan of whatever you may be doing. Watch, Watch, and note if you are being

LIFTED UP.

Lifted up with self-sufficiency, self-complaisancy or self-importance. Watch yourself also when thinking of your talents, your social position, your success along any line and note how reflecting upon these affect you The very spirit which prompts one to do something for their own glory, will prompt another one to sit still. It takes real humility to do what Jesus commands under all circumstances. "Let your light shine" on the one hand and "Take heed that ye do not your righteousness"

(before men *to be seen* of them on the other.)

Let us meditate on Paul exhortation. "Look on the things of others. Cultivate a lively appreciation of the virtues of others: what they are doing and have done, and forget yourself. Think lowly of yourself. Let each esteem others better (more important) than themselves.

You see now that Pride is a lifting up of the heart with a feeling of more or less of self-sufficiency, self-admiration and self-importance. An example from my own experience.

Before I began to serve as a pilgrim I was serving as elder of the class at Port Huron, Mich. It was arranged that I should give a talk to the class every Sunday afternoon. For several Sundays the Lord blesses my effort so that the friends apparently were deriving considerable benefit from the talks. One afternoon on my way home the sug-

gestion was presented to my mind that those talks were so profitable to the friends in Port Huron that the Lord's people all over the country should hear them. This appealed to something within me. I was elated with the thought and I soon saw myself travelling all over the country delivering those talks. But before I reached home I saw myself. Saw the Pride in my nature. Saw how I was admiring my success until I was swelling up with self-sufficiency, self-complaisance and self-importance. It frightened me because I knew pride was a most dangeorus element in one's nature. I was glad I had detected it. In earnestness I went to the Lord in prayer that He might show me how to overcome and get rid of that spirit.

He showed me. "Go back to the class and tell them how your little success had lifted you up. This will humble you and do them no harm." I decided to do it. Can you imagine how many times I confessed that affair in my mind during that week? I presume I confessed it a hundred times. Every time it would come to my mind during the week and it came often, my proud nature would shrink and I would have to renew my determination to do it. When the time came to do it, it was not near so hard for that pride had been in the process of mortification all week. Confessing your faults will surely humble you. If you do it in God's way and time.

Since pride is having an undue confidence in ourselves and too much admiration of our talents or achievements and a feeling of too much importance it causes us to disregard God's Glory. Proud people unless they overcome it, do not glorify God. Daniel addressing Belshazzar reminds him of how his father became lifted up with pride and was deposed from his kingly throne. "And thou, his son, he continues, hast not humbled thy heart though thou knewest all this * * * * but the God in whose hand thy breath is and whose are all thy ways *thou hast not glorified.*" Dan. 5:22, 23. It leads us also to disregard God's commandments. "Thou hast rebuked the proud which do err from Thy commandments." Ps. 119:21.

Pride is very self deceptive. "Thy terribleness hath deceived thee and the *pride of thy heart.*" Jer. 49:16. The people that have the most pride realize it the least until God makes them to know it as He did Nebuchadnezzar. It is the very nature of Pride to run along the track of our own virtues and other's faults and thus it blinds us to our own imperfections and failures. It is often true that the people who think they are humble and make some appearance of it are really proud.

God *hates* pride. "Every one that is proud in heart is an *abomination* to the Lord." Prov. 16:5. "Him that hath a high look and a proud heart will I not prosper." Ps. 101:5 God *resisteth* the proud but giveth grace to the humble. Jas. 4:6.

God will search it out. An example of this is given in the case of Hezekiah in 2 Chron. 32:24, 25, 26, 31. You remember Hezekiah was very sick and God healed him and gave a wonderful sign. The news of this wonder spread as far as Babylon and they sent ambassadors to enquire of the wonder that was done in the land. Verse 31 reads, "Howbeit in the business of the ambassadors of the princes of Babylon who sent unto him to inquire of the wonder which was done in the land, *God left him* to try him that he might know all that was in his heart. God withdrew any providences or influences from his mind that might restrain him from letting the spirit of his mind manifest itself. And sure enough he manifested pride. His heart was lifted up. Ver. 25, 26. The ambassadors no doubt praised and complimented Hezekiah over this wonder and this appealed to the pride that had been festering within and instead of giving the glory to God he took it to himself.

Let us ask God in good earnestness to show us the pride in our hearts. And let us be very watchful in all our experiences to note its manifestation. You can frequently detect pride in your willingness to do things which requires real humility to do. You are up and do not want to come down.

God will humble us. "Thou shall remember all the way which the Lord thy God led thee *to humble thee.*" "Who fed thee with manna * * * * *that He might humble thee.*" Deut. 8:2 and 16. God broke up their feeling of self-sufficiency and self-importance by arranging so it would be necessary for them to depend upon Him. It is hard for proud people to become dependent upon others.

Let us humble ourselves. God cannot humble us without our co-operation. He can arrange for us humbling experiences but you may resist them in your spirit. You must let yourself sink and crumble. Do not resist the effect of humbling experiences, welcome them. "Humble yourself under the mighty hand of God" by mediating upon the sufficiency of God and your lack in comparison. By meditating upon examples of Pride and Humility in the Bible and drawing the proper lesson from them. By putting this illumination into daily exercise. In time your proud nature will be humbled.

There are great blessings for the humble. The humble have an ear to hear. They are teachable. "My soul shall make her boast in the Lord: the *humble shall hear* thereof and be glad." Ps. 34:2. The humble can see something besides themselves. "The *humble shall see this* and be glad." Ps. 69:32. God *dwells with the humble.* "Thus saith the High and lofty One * * * * I *dwell* also with him of a *humble heart* * * * * to revive the heart of the humble, etc." Isa. 57:15 God hears the humble. "Thou hast *heard* the *desire* of the *humble.*" Ps. 10:17 and they are not forgotten before God. "He *forgetteth not* the *cry* of the *humble.* Ps. 9:12, and,

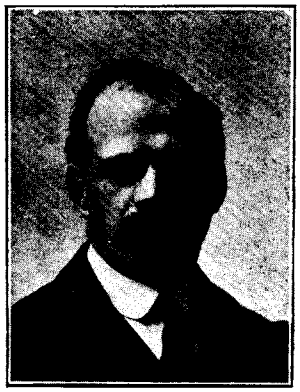
God will exalt the *humble* in due time.

Amen!

GATHERING OF FRIENDS BETWEEN SERVICES AT NEWPORT CONVENTION

DR. JOHN EDGER

This discourse was prepared as a message for the 1915 Report, but did not arrive in time, so is included this year.



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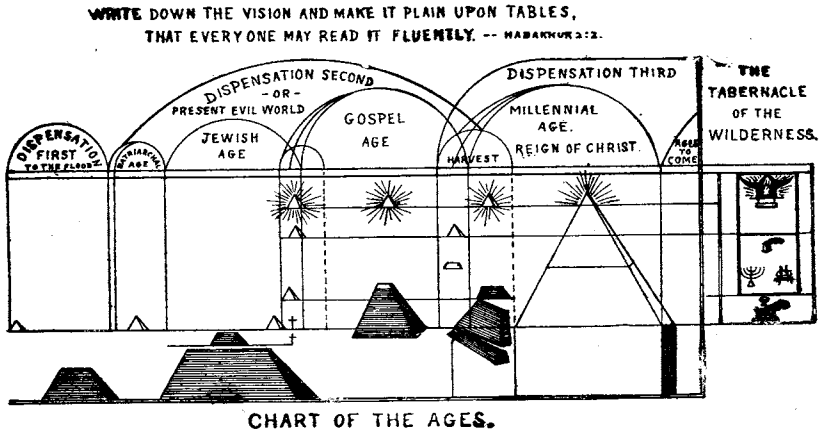

WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERY ONE MAY READ IT FLUENTLY. -- HABAKKUK 2:2.
DISPENSATION FIRST TO THE FLOOD
PATRIARCHAL AGE
DISPENSATION SECOND -OR- PRESENT EVIL WORLD
JEWISH AGE
GOSPEL AGE
DISPENSATION THIRD
MILLENNIAL AGE.
REIGN OF CHRIST.
HARVEST
AGES TO COME
THE TABERNACLE OF THE WILDERNESS.

CHART OF THE AGES.

Discourse by the late Doctor John Edgar and rearranged by Morton Edgar, Glasgow, Scotland

Subject: "ABRAHAM'S LIFE HISTORY"

IT has been written that Abraham had two sons, one from the bondwoman, and one from the freewoman. Now, the one from the bondwoman was born according to the flesh; but he of the freewoman was through the promise. Which things are an allegory; for these represent two covenants. (See Gal. 4:22-31.)

Had it not been for this authoritative statement of the Apostle, would it have occurred to us that Abraham's two wives are allegorical of two covenants?

But now that our attention has been drawn to the fact, we find, when we study Abraham's career, that his whole life-history is an allegory. All the events of his life were overruled and recorded in such a manner, that they form in their sequence a living picture, epitomizing the complete Plan of the Ages. As Bible students know, the Scriptures abound with such illustrations. They are all designed by our loving heavenly Father to strengthen our faith; to make the glorious Plan of the Ages appear so real, that we can believe in it as firmly as that tomorrow will dawn.

"Allegory" is not an English, but a Greek, word. Translated into English it reads: "adapted to another meaning." While Abraham enacted his life in a natural way and apparently without restriction, yet, in God's providences, every incident and event, and every person that came into his life, was adapted to mean some feature in the Plan of God.

Thus Abraham himself enacted the part of God (See Rom. 4:17; also Isa. 51:2). His two wives, as we have seen, represented God's two covenants—Sarah the original oath-bound covenant, or covenant of Grace, and Hagar the law covenant. His children by these wives represented God's children, fleshy and spiritual, which He begat through His two covenants. Isaac typified the Spiritual Seed, Christ head and body, sons of God begotten through the original oath-bound covenant; and Ishmael typified the nation of Israel, the progeny of the law covenant. These two covenants may therefore be likened to two wives, God being their husband. (See the "Watch Tower" for 1909, page 27.)

Each journey of Abraham from place to place represented God changing to a new phase of His foreordained Plan. Every action of Abraham pictured some definite dealing of God with mankind. And the persons with whom Abraham came into contact typified particular features of the Lord's scheme of salvation.

To appreciate the allegory fully, a fair knowledge of the Divine Plan of the Ages is required.

Nearly fourteen chapters of the book of Genesis are devoted to the life-history of Abraham, namely, chapters 12 to 25. We notice that the first three chapters present, allegorically, a general outline of the three great Dispensations into which the Divine Plan of the Ages is divided. The succeeding chapters enter into the details of the various Ages, and especially describe God's dealings with His covenanted people during these periods. This method of first giving a general outline, and then the details of the Plan, is that usually employed when a lecturer gives a "Chart talk."

Remember that, in the allegory, Abraham always represents God, who is the *real* Father of the faithful. (See Rom. 4:17.)

THE FIRST DISPENSATION

or "world of the ungodly," as it is named by the Apostle Peter, began with the creation of Adam, and ended with the flood.

Chapter 12 of Genesis is an allegorical sketch of this first dispensation.

> *Gen. 12:1-3.* Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: (2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: (3) And I will bless them that bless thee, and curse them that curseth thee; and in thee shall all families of the earth be blessed.

The first three verses show how Abraham was called to leave his own country and enter another land, where he would become a great nation, and get a great name. He would also become a blessing and bless all the families of the earth.

These three verses are a statement of God's original purpose, the covenant to which He bound Himself as in marriage before the foundation of the world.

Although addressed to Abraham, God was in reality applying the promises to Himself, namely, that He personally would (1) beget a great nation, (2) and would glorify Himself and make His own name great, (3) and that through Him all the world would receive a blessing. Thus, while on the surface the Scriptures seem to center the hope of the world in Abraham and in the seed whom he begat through his wife Sarah, we perceive that this is only a little earthly picture of the true hope of the world, namely, God, who made a covenant with Himself, and bound Himself to it with an oath, that through this oath-bound covenant He might produce a Seed who would bring glory and blessing to Himself, and in whom all the families of the earth would be blessed.

Gen. 12:4-9. So Abram departed as the Lord had spoken unto him; and Lot went with him; and Abraham was seventy and five years old when he departed out of Haran. (5) And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and in the land of Canaan they came. (6) And Abram passed through the land unto the place of Sechem, unto the plain of Moreh. And the Canaanite was then in the land. (7) And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. (8) And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. (9) and Abram journeyed, going on still toward the south

Abraham descended from Haran to Canaan. Both countries are mountainous, but Haran is much higher than Canaan. Sarah and Lot accompanied Abraham. In the symbolisms of the Scriptures, a mountain represents a kingdom; and we find that, in the allegory, Lot is a type of mankind. In this we see God coming down with His original (Sarah) covenant from the high heavenly kingdom, to establish a lesser kingdom on earth at the creation of Adam.

The definite promise made to Abraham: "Unto thy seed will I give this land"—Canaan (verse 7), indicates not only that Abraham's seed would get the land, but much more important, that *God's* Seed would possess the earth when mankind attained to the glorious liberty of the children of God at the end of the Millennium.

Abraham built altars and called upon the name of the Lord who appeared to him. This represents Adam having perfect communion with God during the period of innocence in the garden of Eden.

Gen. 12:10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grevious in the land.

Now, a famine implies lack of bread and consequent starvation, followed by death. Was there a famine in God's earthly kingdom? Yes. When Adam transgressed there began immediately a famine not of bread, nor of thirst for water, but of hearing the words of the Lord. For man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Amos 8:11; Matt. 4:4). Adam did not obey the life-sustaining words of his Creator, and therefore he and the whole human race in him famished and died (Rom. 5:12). The scene was changed. Paradise, the kingdom of God on earth, fell and became the kingdom of Satan, with sin, sorrow, and death. The "world of the ungodly" was inaugurated. This terrible change was typified by Abraham journeying (with Sarah and Lot) from the mountainous country of Canaan, down south to the almost sea-level land of Egypt. The Scriptures use Egypt as a figure of the sinful world.

Is it consistent with the facts to say that Abraham represents God at this stage? For how can God be said to have gone down with the world into its sinful condition? The episode narrated in the remaining verses of this 12th chapter of Genesis shows how the allegory sustains this thought. First, let us quote the verses:

Gen. 12:11-20. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: (12) Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. (13) Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. (14) And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. (15) The princess also of Pharoah saw her, and commended her before Pharoah: and the woman was taken into Pharoah's house. (16) And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. (17) And the Lord plagued Pharoah and his house with great plagues because of Sarai Abram's wife. (18) And Pharoah called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? (19) Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. (20) And Pharoah commended his men concerning him: and they sent him away, and his wife, and all that he had.

Were it not that we perceive an allegorical purpose in this peculiar episode in Abraham's life, we might be at a loss to understand why it should be mentioned. The holy writers of God's Word were great economists of space, and always had a definite reason for every utterance. Besides which we remember that God Himself supervised all the holy records, and nothing was allowed to be inserted in His Word unless it would serve a useful purpose. Apart from the allegorical picture there is no apparent reason why this episode should be included in the Bible. We just draw attention to this, because it is a good example of how an incident, unimportant in itself, has a deep meaning when recognized as an allegorical sketch.

Briefly stated, this part of the allegory simply teaches that God kept secret the means by which He intended to bring into existence the "Seed" which was destined to bless all the families of the earth. God reveals His secrets only when, in His wisdom, He knows that the appropriate time has come. He knew that His wisest plan was to hide the true relationship of His oath-bound covenant to Himself (even as Abraham hid the fact that Sarah was his wife), and to permit Satan and his angels, typified by Pharaoh and his princes, to make the attempt of blessing the world and thus try to glorify themselves. God had two reasons for pursuing this course: (1) that it might never thereafter be claimed by any of His angelic creatures that Christ's sacrifice was unnecessary, and that His work of salvation could have been done by *them* if only they had had the opportunity; (2) that the loyalty of the angels might be tested. Such of the angels as fell from their first estate have ever since been kept in restraint unto the judgment of the great day.

The plagues which came upon Pharaoh and his house typified the calamities brought upon angels and men through their vain glorious attempt to appropriate God's covenant to themselves. The result of their folly was increased degradation and sorrow, terminating in the Deluge.

THE SECOND DISPENSATION,

or "Present Evil World," which began with Noah and his family after the drying up of the flood, and ends with Christ's Second Advent, is allegorically sketched in Genesis chapter 13, to chapter 14 verse 12.

Gen. 13:1-4. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. (2) And Abram was very rich in cattle, in silver, and in gold. (3) And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; (4) Unto the place of the altar, which he had made there at the first; and there Abram called on the name of the Lord.

The return of Abraham to Canaan pictures the regeneration after the flood. Abraham represents God, and Lot represents restored mankind. Later on, as we shall see, Lot represents that portion of the human race with which God had special dealings, namely, the nation of Israel.

Gen. 13:5-13. And Lot also, which went with Abram, had flocks, and herds, and tents. (6) And the land was not able to bear them, that they might dwell together,

(7) And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. (8) And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. (9) Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. (10) And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. (11) Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. (12) Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. (13) But the men of Sodom were wicked and sinners before the Lord exceedingly.

The Apostle tells us that mankind, when they knew God, glorified Him not as God, neither were thankful. Therefore, as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment (Rom. 1:21-32). At no period in earth's history did men know God more fully than during the years following the flood. One would have expected that the lesson of the great flood, which taught God's righteous judgment against sin, would have been a lasting one. With such a demonstration of God's power, it would be only reasonable to suppose that mankind would no longer strive against Him, and against His servants the prophets and saints. But not so. Like Lot, they preferred their own way to the way of God. They chose the course of pride, fulness of bread and abundance of idleness. And thus, seeing that they could not dwell together in peace, God allowed mankind to separate themselves from Him, even as Abraham permitted Lot to go his own way toward Sodom. God does nothing without a reason—His desire is to prove to men through bitter experience the folly of their conduct.

Gen. 13:14-17. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: (15) For all the land which thou seest, to thee will I give it, and to thy seed forever. (16) And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. (17) Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee.

While God promised Abraham the whole land of Canaan (figurative of the world—See Rom. 4:13), and a posterity as numerous as the dust of the earth, we perceive that this promise has a deeper significance. Through mankind, like Lot, chose the wayward course, God's original covenant will be fulfilled nevertheless. The world will yet be His, and will be thickly populated with His own children, all in complete harmony with Himself. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited" (Isa. 45:18). Thus when men fell away from God soon after the flood (as typified by Lot separating from Abraham and pitching his tent toward the sinful city Sodom), God reminded Himself of His own oath-bound covenant to bless the world in due time by reclaiming it from its sinful condition through His seed.

Gen. 14:1-12. And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; (2) That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. (3) All these were joined together in the vale of Siddim, which is the salt sea. (4) Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. (5) And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, (6) And the Horites in their Mount Seir, unto El-paran, which is by the wilderness. (7) And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. (8) And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they joined battle with them in the vale of Siddim: (9) with Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. (10) And the vale of Siddim was full of slimpits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. (11) And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. (12) And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

Without entering into all the details of these verses (which no doubt have special significance in connection with other features of God's Plan), the narrative in general can be regarded as an allegorical outline of the last portion of the Second Dispensation, namely the period of the Seven Times of the Gentiles. Lot here represents not mankind as a whole, but the one representative nation of Israel, with which God had particular dealings. The four kings with Chedorlaomer as leader, who overthrew Sodom and Gomorrah, and captured foolish Lot with all his goods, represent the four Gentile empires, headed by Nebuchadnezzar, who in 606 B. C. overthrew the apostate kingdom of Israel, and carried captive the children of Israel with all their goods. Since then they have been subject to the Gentile nations, and have been waiting for God to deliver them.

THE THIRD DISPENSATION,

is introduced in Gen. 14:13-16. We shall first quote these verses:

Gen. 14:13-16. And there came one that escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. (14) And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. (15) and divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. (16) And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

These verses picture how God and His anointed company, every member of which has been born in God's own house and has been instructed by Him, will smite "Babylon the Great" in the dark night of trouble which ends the Second Dispensation and ushers in the Third Dispensation. And as Abraham and his trained servants, all born in his house, rescued Lot and his goods, so will God and His specially trained and anointed company restore Israel with all their possessions, and also the world of mankind in general.

It is remarkable that of all Abraham's servants, the name of one only is recorded, namely, Eliezer. But more remarkable still, if we add together the numerical value of each Hebrew letter in the name Eliezer, we find the total is exactly 318. (As is well known, the anointed Hebrews, like the Greeks, used the letters in their alphabet to denote numbers, so that, reckoned in this way, every word had a numerical value.) Apparently, therefore, only one name among all Abraham's 318 servants required to be recorded, because this name represented the complete number. The reason for this is evident, for it is commonly agreed to by Bible students, that, as an allegorical personage, Eliezer represents the Holy Spirit; and thus the 318 trained servants accompanying Abraham, typified the Christ, head and body, all those who have been anointed with the Holy Spirit, in company with God overthrowing the Gentile nations.

Regarding the number of Abraham's servants, Hastings' Bible Dictionary states under the caption "Number,"—"The number 318 is the equivalent of Eliezer, if the numerical values of the different letters of this name are added together: $1+30+10+70+7+200=318$. It would be a strange coincidence if the number of Abraham's 'trained servants' stood in such relation to 'Eliezer,' the only name known to us of a trained servant of Abraham. Hence Hashi said long ago, 'Our fathers said, Eliezer it was, alone, and this (318) is the Geometrical number of his name.'"

Gen. 14:17-20. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. (18) And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. (19) And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: (20) And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

When the evil systems of the Second Dispensation are finally overthrown, and Israel, represented by Lot, is restored to favour, even the world, as represented in the king of Sodom, although formerly evil at heart, will recognize God as the mighty avenger and conqueror who has liberated them from bondage, especially the bondage of the grave. It will be in the "King's Dale" that restored mankind will meet God and do Him honor, even as the king of Sodom met Abraham in this valley. For the King's Dale is the valley of Jehoshaphat, or the valley of the Kedron, which runs down the east side of Jerusalem (known in Abraham's day as Salem). And this valley is recognized as a type of the Adamic death, from which a resurrection is assured because of the sacrificial work of the great high priest Christ. (The valley of Jehoshaphat is a great cemetery; and every Jew, as well as the Mohammedans, desires to be buried in this valley, as they firmly believe that it is here that the resurrection of the dead is to take place, and where they will meet God. This valley is the valley of the "dry bones" referred to by Ezekiel in the 37th chapter, where the dead are pictured in graphic language as coming to life once more. Absalom's "Pilar" can be seen in this valley at the present day—See 2 Sam. 18:18.)

Christ, head and body, the great High Priest after the order of Melchizedek, will also be there, and will "meet God" and offer to Him the flesh and blood of his atoning sacrifice, represented by the bread and wine which Malchizedek offered to Abraham in the king's dale. According to God's own arrangement, the successful sacrificial work of Christ gives him the right to kingly and priestly authority; and even as Abraham recognized Melchizedek when he received the bread and wine from him, and gave him tithes, so God will recognize Christ as a Priest forever after the order of Melchizedek, and will hand over the reigns of government into his exclusive keeping until the work of the Millennial reign is accomplished, and all the dead world have been raised to perfect life, and the Adamic curse finally rolled away. In all this Christ will bless God, because he will bring honor to His great Name. And after the Millennial work is complete, the Son will hand over the Kingdom to the Father, that the Father may now be all in all, even the Son becoming subject to Him. (Thus when we keep strictly to the allegorical picture, we are not doing violence to the statement in Heb. 7:7.)

Gen. 14:21-24. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. (22) And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, (23) That I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich: (24) Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre; let them take their portion.

Those who have allied themselves with God will get their portion of the spoil (Isa. 53:12), but God Himself will take nothing; for is He not the possessor of heaven and earth? God gives, but takes nothing; nor will He be debtor to any man. Who can make Him rich? And the children of God must also give and not take, nor be debtor to any except to love others.

Having now presented a general outline of the Plan of the Ages, we find that the allegory of Abraham's life-history, as given from the 15th chapter of Genesis onward, enters into the *details* of the Plan. Not, however, that *every* detail recorded must necessarily be regarded in an allegorical sense, but merely the principal or outstanding features are to be so recognized. This is the method pursued by the Apostle when telling us that Abraham's two wives were allegorical of two covenants—he does not regard every minute incident in connection with Abraham's wives as necessarily having connection with the picture, but treats the narratives broadly. We remember that many separate purposes are served by every feature of the Divine record—"wheels within wheels."

Just as, when delivering a "Chart Talk" of the Divine Plan, much cannot be said in connection with the First Dispensation as the Bible does not give much information about this "Old World of the Ungodly," so here in this allegorical sketch, we require to pass on to the account of the first Age of the Second Dispensation, without more than a passing reference to the Old World. We find that

THE PATRIARCHAL AGE

is dealt with in the 15th chapter of Genesis, which we here quote:

Gen. 15:1-18. After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. (2) And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? (3) And Abram said, Behold, to me thou hast given no seed: and lo, one born in my house is mine heir. (4) And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. (5) And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. (6) And he believed in the Lord; and he counted it to him for righteousness. (7) And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. (8) And he said, Lord God, whereby shall I know that I shall inherit it? (9) And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. (10) And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. (11) And when the fowls came down upon the carcases, Abram drove them away. (12) And when the sun was going down, a deep sleep fell upon Abrah; and, lo, an horror of great darkness fell upon him. (13) and he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; (14) And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. (15) And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. (16) But in the fourth generation they shall come higher again; for the iniquity of the Amorites is not yet full. (17) And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. (18) In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

Till Abraham's day, 427 years after the flood, and 2081 years after the fall of Adam, God's Holy Spirit, typified by Eliezer, had been striving with men to convince them of their evil ways, and raise them out of their degradation. But as it was without any beneficent effect, God said to Noah: "My spirit shall not always strive with men" (Gen. 6:3). God's law, though largely effected by the fall, was still written in man's nature, and it was to this that God appealed by His spirit; for the law is really spiritual, as the Apostle declares (Rom. 2:14, 15). This spirit could not always strive with men, but must ultimately become so effaced as to no longer prevent them from going headlong into destruction. Clearly then the Holy Spirit of God, as represented by Eliezer, could not be the heir of the promise, the one who would inherit all things and bless all the families of the earth. And thus, just as God informed Abraham that Eliezer could not be his heir, but that he would have a seed of his own who would inherit the promises, so God, by this allegorical picture informs us that it is not by the Holy Spirit, but by His beloved Son Jesus Christ whom He Himself would beget, that all the blessings of restitution shall be accomplished. And this Son was not to be an earthly Seed, but a heavenly

spiritual Seed, like the stars of heaven for multitude—a multitudinous Seed, composed of Jesus Christ the head, but the members of the Church His body.

The sign which Abraham received as a confirmation of God's promise that his seed would possess the land, is a hidden prophecy of the time when the Christ, typified by Isaac, would begin to possess the world. For if we reckon the years of the covenant-witnessing animals as prophetic, we find that the aggregate ages of these five animals point to the very date when the present great world-war began. which is the commencement of the active overthrow of the Present Evil World by the invisible spiritual Kingdom, that the world may thus become the possession of the Christ. (See "The Watch Tower" for 1907, page 79, where it is pointed out that the aggregate ages of the animals, the sacrifice of which sealed the covenant of God to Abraham, represent a period of 11 times 360 = 3960 years; and that this period, if dated from the year 2045 B. C. when the covenant was first made with Abraham, terminates in the year 1914-1915 A. D., the date of the end of the Times of the Gentiles.) The rather remarkable catalogue of ten nations which ends this 15th chapter of Genesis (verses 19-21) may be a hidden reference to the ten "toes" of the great antitypical Gentile image which, Daniel informs us, are to be destroyed by the "stone" Kingdom (Dan. 2:31-46). For before God's great spiritual Seed can fully possess the world, He must first dispossess its present Gentile occupants, the ten divisions of the old Roman Empire.

THE LAW DISPENSATION.

is allegorically dealt with in Genesis, chapters 16 to 19 inclusive.

Gen. 16:1-16. Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. (2) And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. (3) And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. (4) And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. (5) And Sarai said unto Abram, My wrong be upon thee: I have given my maid unto thy bosom; and when she saw that she had conceived, I was despised in her eyes: the Lord judge between me and thee. (6) But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. (7) And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. (8) And he said, Hagar, Sarai's maid, whence comest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. (9) And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. (11) and the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. (12) And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. (13) And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? (14) Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered. (15) And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. (16) And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

God at the first did not indicate to Abram that the son whom he would beget would be by Sarah, and as it seemed as if the heir was not intended to come through her, Abraham took Hagar, Sarah's bondmaid, and begat Ishmael. The antitype of the interval between God's covenant with Abraham, and the birth of Ishmael (between 10 and 11 years), is the long period of 2553 years which elapsed between the creation of Adam, and the "birth" of the nation of Israel when it entered the promised land under Joshua. During all of that long period it must have seemed as if God's original oath-bound Covenant, typified by Sarah, was barren indeed (Gal. 4:21-31). But the Law Covenant, to which God bound himself, at once conceived and brought forth in due time the nation of Israel, the fleshly seed typified by Ishmael, "a wild man whose hand was against every man, and every man's hand against him;" for the nation of Israel has indeed been thus peculiarly marked amongst the nations of earth. During all the Jewish Age from the entering of the nation into the inheritance in the land of Canaan, till the first advent of Jesus Christ, the "Sarah Covenant" still remained barren. But when Jesus was raised from the dead, the "Head" of the great spiritual Seed of promise was born through the Sarah Covenant; and during the Gospel Age the "Church of the firstborn" have been selected member by member to complete the antitypical Isaac, the Seed of God Himself, in whom all the promises center. We understand through the times and seasons of the Scriptures, that in 1878 A. D. those who slept in Christ arose in the First Resurrection. We just mention this in passing, because we find that there is a time-parallel between the births of the natural seeds of Abraham, and the two nations, fleshly and spiritual, which those two seeds typify. According to the notes of time given in the narrative, Ishmael was born between 10 and 11 years after Abraham received the covenant from God on first entering the land of Canaan, or say 10¾ years. It was 25 years interval between the covenant, and the birth of Isaac the true seed (Gen. 12:4-7; 21-5). As we have noticed already, the entering of Abraham into Canaan with Sarah when he received the covenant, was allegorical of God coming down to earth with His oath-bound Covenant, and creating Adam as head of His earthly kingdom (Adam being typified by Lot). Until Jesus Christ was raised from the dead, the "Sarah Covenant" was barren, and until 1878 A. D. the members of the Church, the "Body" of Christ, were not born from the dead (and even now the "feet" members still await their birth). But in 1575 B. C. the Hagar Covenant brought forth her fleshly seed, when they crossed Jordan and entered as a nation into their own country. The intervals between the covenant with Abraham and the births of Ishmael and Isaac, are in the same proportionate ratio as the long periods between, the creation of Adam in 4128 B. C. and the entrance of the fleshly seed into their land as a nation in 1575 B. C.; and the entrance of the spiritual Seed or Holy Nation into their heavenly inheritance in 1878 A. D. (Or, to state the ratio: As 25 years is to 10¾ years, so is 6006 years to 2553 years—the ratio is the same.)

The 17th chapter of Genesis continues the allegory of the Law Dispensation:

Gen. 17:1-27. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the almighty God: walk before me, and be thou perfect. (2) And I will make my covenant between me and thee, and will multiply thee exceedingly. (3) And Abram fell on his face: and God talked with him, saying, (4) As for me, behold my covenant is with thee, and thou shalt be the father of many nations. (5) Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. (6) And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. (7) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. (8) And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. (9) And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. (10) This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. (11) And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. (12) And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. (13) He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. (14) And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people;

he hath broken my covenant. (15) And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. (16) And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. (17) Then Abram fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? (18) And Abraham said unto God, O, that Ishmael might live before thee! (19) And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. (20) And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget and I will make him a great nation. (21) But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. (22) And he left off talking with him, and God went up from Abraham. (23) And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. (24) And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. (25) And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. (26) In the selfsame day was Abraham circumcised, and Ishmael his son. (27) And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

After the nation of Israel, born of the Law Covenant, had entered into their inheritance, God gave them judges, and later, kings, as His representatives in the earthly kingdom. But it soon became apparent to the honest hearted among the people, that the Law would make nothing perfect, and that it was not possible that the blood of bulls and of goats could take away sins. Hagar did not represent *the* covenant, nor Ishmael the Seed, which could bring blessing. When this became evident, God then proclaimed, for the first time, His intention to bring forth the Seed of promise by the Sarah Covenant. He sent prophets during the Jewish Age who foretold (as God foretold Abraham in the allegory) that not only would He (God) be a "great father" (which is the meaning of the name Abram), that is, not only would He be the father of the Jewish nation alone, but that He would be the Father of many nations (the meaning of the name Abraham). Through these prophets He also foretold (as in the allegory) that His original oath-bound Covenant (represented by Sarai) could no longer be a source of contention (the meaning of the name Sarai), but would become a source of happiness, a princess or queen (which is the significance of the name Sarah). That His Covenant, like Sarah, would soon bring forth a "son indeed," a great Deliverer, who would bring blessings to all.

The circumcision on the 8th day pointed to the great 8th Millennial Day when all the children of God (Abraham) will be circumcised in heart and blessed with everlasting life and communion with God.

Gen. 18:1-33. And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day: (2) And lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, (3) And said, My Lord, if now I have found favour in thy sight, pass not away, I pray the, from thy servant: (4) Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: (5) And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said So do, as thou hast said. (6) And Abraham hastened into the tent unto Sarah, and said Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. (7) And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. (8) An he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. (9) And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. (10) And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. (11) Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. (12) Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? (13) And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? (14) Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. (15) Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. (16) And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. (17) And the Lord said, Shall I hide from Abraham that thing which I do; (18) Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (19) For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. (20) And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; (21) I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. (22) And the men turned ther faces from thence, and went toward Sodom: But Abraham stood yet before the Lord. (Note: the remaining verses give an account of how Abraham interceded for Sodom, and how the Lord promised that he would not destroy it if even so few as ten righteous persons were found there.)

In this 18th chapter of Genesis, two important things are foretold by the three angels: (1) That Sarah would have the promised son at the appointed time; and (2) that Sodom would be destroyed. The three angels represent three means by which God has communicated to the Jewish nation during their Age, that (1) The great Messiah would come at the due time, and (2) that the apostate kingdom of Israel would be destroyed because of its wickedness (See Ezek. 16:47-50). These three means by which God foretold these two great events, were (1) the typical reign of Solomon, (2) the Law, and (3) the prophets. The heat of the day is the time when the sun is high in the heavens, and symbolizes well the reign of Solomon when the typical people of God, the children of the Law Covenant, reached the zenith of their favour with Jehovah. Solomon himself is the well known type of the Royal Seed, Christ, in his glory, and thus foreshadowed the coming Messiah. But toward the latter part of his typical reign, Solomon fell away into idolatry, and on his death the kingdom was largely wrested from his heir. His kingdom was divided and thus practically fell. The reign of the antitypical Solomon will never fall; the fall of Solomon's kingdom rather foreshadowed the overthrow of the whole Jewish nation and kingdom in 606 B. C., and again in 70 A. D.

The law of Moses also, by means of its types and shadows, foretold the coming of the great Prophet and Priest the great Deliverer; and also the destruction of the kingdom and nation because of their evil which was even greater than the evil of the Sodomites.

The prophets likewise foretold of these two events.

It is generally understood that one of the three angels who appeared before Abraham was the Lord Jesus in his prehuman existence. In this appearance of the Lord and the two angels before Abraham, we are reminded of the vision on the Mount when Jesus was transfigured, and Moses and Elias, representing the law and the prophets, communed with him before God, and spake of his coming glory (Matt. 17:1-9; 2 Pet. 1:16-18).

Gen. 19, is rather long to quote. Briefly summarized, this chapter details how two angels come to Sodom at even; and Lot, who was sitting at the gate, invited them to stay with him during the night. They ate unleavened bread. The

Sodomites hearing of the two strangers in Lot's home, demanded that they should be delivered up. Lot refused, and the angels struck the rabble with blindness, so that they could not see the door. The angels then foretold of the destruction of Sodom because of its great wickedness, and urged and then compelled Lot and his wife, and his two daughters to flee from the place. "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." And Lot besought them to let him escape into the little city of Zoar, and his request was granted. "The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." Later, Lot, fearing to dwell in Zoar, went up to the mountain and dwelt there with his two daughters. The Moabites and the Ammonites were born of these two daughters.

While in the allegory we are still dealing with the Law Dispensation, we know that what took place in that Age was typical of the realities of the Gospel Age. In the typical Law Age, the destruction of Sodom allegorically represented the overthrow of the kingdom of Israel in 606 B. C.; and in a secondary sense it might also be regarded as representing the complete overthrow of Israel as a nation in 70 A. D. But since these two important events, through the overruling providence of God, occurred as figures of the much greater downfall of Christendom, so the destruction of Sodom by fire and brimstone from heaven foreshadowed in the fullest degree the everlasting destruction of Christendom at the end of the Gospel Age. That this application is correct there is no doubt, for Jesus himself connected the destruction of Sodom with the overthrow of the Present Evil World (See Luke 17:28-32). In the 11th chapter of Revelation, also, Christendom is spiritually called Sodom. In this 11th chapter of Revelation "two witnesses" are prominently mentioned. In the symbolisms of this book these two witnesses represent the Old and New Testaments, which warn the Spiritual Israelites to flee from the destruction of Christendom, just as Lot was warned by the two angels to escape out of Sodom before the fire and brimstone came down. In this connection, therefore (and in strict accordance with the words of Jesus), Lot, while in the allegory primarily representing fleshly Israel, also more fully represents the true Church, the spiritual Israel; and Lot's wife represents the Great Company (See "Studies in the Scriptures," Vol. IV, pages 606-608, and Vol. III, page 194, where Lot is compared to the true Church, and his wife to the Great Company.)

When considering the general outline of the Divine Plan of the Ages as allegorically presented in chapters 12 to 14 of Genesis, we saw that the overthrow of Sodom by Chedorlaomer also pictured the overthrow of Israel in 606 B. C. Here again certain incidents connected with that early overthrow of Sodom, have an illustrative bearing upon the destruction of the Spiritual Sodom. In the 10th verse of Gen. 14, we read that the kings of Sodom and Gomorrah fell in the vale of Siddim, which was full of petroleum pits (not slimepits). The Hebrew for slimepit could also have been rendered "bitumen," which is petroleum hardened by evaporation and oxidation. The material, also known as asphalt and pitch, which is very inflamable, burning like bright coal, is cast up to the surface of the Dead Sea in great masses by earthquakes. (This was especially noted in the earthquakes of 1834 and 1837.) In the opinion of many competent authorities, Sodom was situated at the southern end of the Dead Sea, at a place now covered by the water. The "slimepits" being now covered by the water of the Dead Sea, would account for the floating masses of bitumen after earthquakes had loosened them from the pits. One writer says that these floating lumps of bitumen sometimes spontaneously burst into flames. This phenomenon may have been the origin of the prophet. Isaiah's graphic description of the destruction of Idumea, when he says that its streams would be turned into pitch. The land of Idumea, inhabited by the descendants of Esau or Edom, stretches southward and westward from the southern end of the Dead Sea. Idumea is one of the well known types of Christendom, as all Bible Students are aware. In Isa. 34:1-10 the prophet in highly figurative language forcefully depicts the utter destruction of Christendom, the spiritual Idumea. Its "streams," the channels of commerce by which the life of a country is sustained, would be turned into inflamable pitch, its dust into brimstone, and its land into burning pitch, and the smoke thereof would ascend for ever. When Sodom was destroyed in the days of Abraham, he saw the smoke of the country going up as the smoke of a furnace (Gen. 19:28). Thus the fiery overthrow in the vale of Siddim, that highly inflammable region which afterwards was included in the land of Idumea, well illustrated the fiery overthrow of the spiritual Sodom, or spiritual Idumea; for the coming social revolution, likened to a great earthquake, will loosen elements in the figurative "streams" of Christendom which will burst into the destructive fire of anarchy, and will utterly consume the present order of things (See 2 Pet. 3:10-12). The "smoke" (remembrance) of this great destruction will never fade—it will be an everlasting lesson.

It says that the "sun was risen upon the earth" when Lot escaped into the little city Zoar (Gen. 19:23). Later, when the vengeance of God was poured upon Sodom, Lot fled from Zoar to the mountain. As a city symbolises "a religious government backed by power and influence" (See "Studies in the Scriptures," Vol. IV, page 25), Zoar must represent the small organization which is backed by the power of God, and is composed of those in present Truth, who in the dawn of the Millennial morning have obeyed the summons to come out of the antitypical spiritual Sodom, preparatory to ascending beyond the vail to the heavenly Kingdom (mountain).

And Jesus said: "Remember Lot's wife!" She looked back, and was therefore turned into a pillar of salt. As salt is a preservative, and as a pillar is frequently used as a memorial, so we would understand that the pillar of salt into which the disobedient wife of Lot was turned serves as an everlasting memorial of warning to all who have freed themselves from Churchianity, or Babylon the Great.

Since Lot here represents *the* Israel of God, his two daughters represent fleshly Judah and Israel, who, like spiritual Israel, have been captive in Christendom during the whole of the Gospel Age. Just as Lot, after escaping to the mountain, begat through his daughters the Moabites and the Ammonites, so the Christ, head and body, when glorified in the heavenly Kingdom, will give life to the Gentiles through Judah and Israel, who will then be the ministers of the Word of life.

THE SEVEN TIMES OF THE GENTILES

is referred to in the allegory in the 20th chapter of Genesis, which we here quote:

> *Gen. 20:1-18.* And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. (2) And Abraham said to Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. (3) But God came to Abimelech in a dream by night, and said to him, Behold, thou art a dead man, for the woman which thou hast taken; for she is a man's wife. (4) But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation. (5) Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this. (6) And God said unto him in the dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. (7) Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. (8) Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. (9) Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. (10) And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? (11) And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. (12) And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. (13) And it came

to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother. (14) And Abimelech took sheep, and oxen, and men servants, and women servants, and gave them unto Abraham, and restored him Sarah his wife. (15) And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. (16) And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved. (17) So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. (18) For the Lord had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

As in the allegory the overthrow of Sodom in the days of Abraham primarily represented the overthrow of the apostate kingdom of Israel in 606 B. C. by Nebuchadnezzar, the king of Babylon, so the allegory continues in the 20th chapter of Genesis to deal with the period immediately following that overthrow, namely, the Seven Times of the Gentiles. King Abimelech taking Sarah into his house, believing her to be Abraham's sister, reminds us of the similar incident recorded in the 12th chapter in connection with Pharoah and his princes. In the former case Pharoah and his princes represented Satan and his evil angels, but in this case, Abimelech and his house represent Nebuchadnezzar and the Gentiles generally, who in 606 B. C., after the overthrow of God's typical earthly kingdom, sought to govern the world, and thus bring blessing upon all the families of the earth. In other words, they sought to do all that God's original oath-bound covenant, as typified by Sarah, is destined to do. But as Abraham did not devulge to Abimelech that his sister Sarah was also his wife, so God in his wisdom hid the full truth that He alone is bound to His original Covenant, and that He alone has the height and power to bring into existence the great Seed who will bless the world with good government, peace and contentment. Abraham did not tell a lie when he said that Sarah was his sister; he withheld the truth that she was also his wife. So God, who cannot lie, does not disclose His secrets until the due time. After He has allowed angels, and then men, to learn by bitter experience that they are unable to bless the world, He will then disclose the fact that He is the husband of the Sarah Covenant of blessing. Neither angels nor men will hereafter ever be in a position to claim that the sacrifice of Christ was unnecessary (for through death and resurrection the Christ, the spiritual Seed of Abraham, is born of the oath-bound covenant); for all will then have had the opportunity to try to bring forth this Seed, but have only brought disaster upon themselves, as did Pharoah and his princes, and later Abimelech and his house, in their misappropriation of Abraham's wife, Sarah. In hiding the truth for a season, God demonstrates His wisdom, and proves that His thoughts and ways are as high above those of angels and men, as the heavens are above the earth.

In the allegory we read (in verse 3) how the Lord appeared to Abimelech in a dream, and declared to him Sarah's true relationship to Abraham. This reminds us of how the Lord similarly appeared in a dream to Nebuchadnezzar, and told him that "the most high ruleth in the kingdom of man, and giveth it to whomsoever he will" (Dan. 4:32). But it was not until the typical "seven times" of madness had passed over the head of Nebuchnezzar, that he realized the full significance of God's warning. And neither will the world fully comprehend their inability to rule and bless until the great "Seven Times of the Gentiles" has passed, and the rude awakening, the time of "shaking" now in progress, makes them rub their eyes and see clearly their former madness. They will then extol the most high, and praise Him for their returned reason (lost for them by Adam through his disobedience). And God will not hold the Gentiles responsible for their misrule, but will forgive them, knowing that in the integrity of their hearts they believed they could rule and bless the world. They have not known that the covenant of blessing belongs to God alone.

In the 14th and 15th verses it says that Abimelech restored Sarah to Abraham, and gave him great riches, and told him to dwell where he pleased. As Abimelech in himself represents the Babylonian empire headed by Nebuchnezzar, the restoration of Sarah and the riches and freedom he gave to Abraham, represent, (1) God resuming His right to His own Covenant in 536 B. C., when the typical 70 years' dominion of Babylon ended; and (2) at that date God's chosen people, the Israelites, were restored to their native land, (3) laden with gifts from the Gentiles, preparatory to the birth of Christ, the Seed of the Covenant. In the fuller sense this illustrates how, after the lease of dominion permitted to "Babylon the Great" (Christendom) comes to a full end, God resumes His right to the Covenant, and brings forth the great Christ, head and body. Then the blessing of all the families of the earth will at once commence with the restoration to their native land of the captive Israelites, laden with gifts from the Gentiles.

THE HARVEST PERIOD OF THE JEWISH AGE

is dealt with in the 21st chapter of Genesis. We shall quote this chapter in sections, and show the allegorical meaning as we proceed:

Gen. 21:1-9. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. (2) For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. (3) And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. (4) And Abraham circumcised his son Isaac being eight days old, as God had commanded him. (5) And Abraham was an hundred years old, when his son Isaac was born unto him. (6) And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. (7) And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. (8) And the child grew and was weaned: and Abraham made a great feast the same day that Isaac was weaned. (9) And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

After having fully demonstrated that the angels could not bless the world with everlasting life (as typified by Pharoah and his princes misappropriation of Sarah); and that the Holy Spirit was not the means of blessing (as typified by the rejection of Eliezer as Abraham's heir); and that fleshly Israel was not Abraham's true Seed (as typified by God's refusal to recognize Ishmael as the child of promise); and that the Gentile nations were not capable of bringing peace and contentment to mankind (as typified by Abimelech's mistake in appropriating Sarah); God at least brings forth His true spiritual Seed, Jesus Christ, through His own oath-bound Covenant (as typified by Sarah now having born to Abraham the long promised son Isaac). And as Ishmael persecuted Isaac, so the fleshly Israelites persecuted Christ during the time of his ministry.

Gen. 21:10-21. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. (11) And the thing was very grievous in Abraham's sight because of his son. (12) And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. (13) And also of the son of the bondwoman will I make a nation, because he is thy seed. (14) And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. (15) And the water was spent in the bottle, and she cast the child under one of the shrubs. (16) And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept. (17) And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. (18) Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. (19) And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink. (20) And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. (21) And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

Prompted by the counsel of His Covenant, God cast out

the Law Covenant and its children, even as Abraham at the dictates of Sarah cast out Hagar and Ishmael; for the Israelites under the bondage to the Law could not be fellow-heirs with the children of the Grace Covenant (Gal. 4:30). But God heard the cry of Ishmael in his cast-off condition; and as He had already promised Abraham that Ishmael would become a great nation with twelve princes, He directed Hagar to bring water to Ishmael from the well of Beer-sheba. So, God has not altogether cast off His people whom He foreknew, for they were still beloved for the Father's sake, and they were still Abraham's seed according to the flesh (See verse 13). The Old Law Covenant has been able to supply the cast-off Nation of Israel with sufficient water of truth, to sustain them in their wilderness condition during the Gospel Age, during their "double" of disfavour, and they will yet become a great nation.

Gen. 21:22-26. And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: (23) Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son; but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. (24) And Abraham said, I swear. (25) And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away. (26) And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but today.

Just as Abimelech did not know that his servants had violently taken away the well of water which belonged to Abraham, this illustrates in the allegory that the princes of this world did not know that their servants had crucified the Lord of glory, thus taking away the "Well" of the water of truth. Nevertheless, God will reprove them for this cruel work; for the Gentiles are partly held responsible with the Jews for violently taking away the Son of God.

Gen. 21:27-32. And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. (28) And Abraham set seven ewe lambs of the flock by themselves. (29) And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? (30) And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. (31) Wherefore he called that place Beer-sheba; because there they sware both of them. (32) Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

The seven ewe lambs represents the complete Church, the Lord's sheep, who witness the fact to the world that it is God who has "digged this well," Beer-sheba, the "Well of the oath."

Gen. 21:33-34. And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God. (34) And Abraham sojourned in the Philistines' land many days.

The everlasting God, having established his oath-bound covenant with the Gentiles, to take out of them a people for His Name, prolonged His visit among them for "many days," namely, the whole length of the Gospel Age. The selection and setting apart of the Church (the ewe lambs) is a witness to the integrity of God that He will not deal falsely with the Gentiles during His sojourn among them.

The next three chapters of Genesis, namely, chapters 22 to 24, deal **with the**

GOSPEL AGE.

As the sacrifice of Jesus Christ is the central point of the whole plan of salvation, still another chapter is devoted to it. The account here given in the 22nd chapter shows God's part in the sacrifice. Though the Jews and the Gentiles were more or less responsible, in that they acted of their own free will, nevertheless they could not have committed the cruel deed had God not permitted it, and had Jesus not been a voluntary victim. Hence, God was the great First Cause. This is shown not only by the allegory contained in this chapter, but also by the words of the Lord Himself: "The cup which my Father hath given me [not the cup which Judas, or the Jews or the Romans had given him] shall I not drink it?" (John 18:11.)

Gen. 22:1-6. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. (2) And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. (3) And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. (4) Then on the third day Abraham lifted up his eyes, and saw the place afar off. (5) And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. (6) And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

The sacrifice of his Son Jesus Christ, His only Son whom He loved more than all else, demonstrated as nothing else could do the infinite wisdom and love of God, and also established His immutable justice as the sure foundation of all His purposes. The three days' journey represents the three thousand-year days of this Gospel Age, required for the complete sacrifice of the Christ, head and body. It was early in the fifth day after the fall of Adam, that Jesus Christ came, and it will be early in the seventh day that he will complete the sacrifice of his body, the Church.

Gen. 22:7-19. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? (8) And Abraha said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. (9) And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. (10) And Abraham stretched forth his hand, and took the knife to slay his son. (11) And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham; and he said, Here am I. (12) And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. (13) And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. (14) And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. (15) And the angel of the Lord called unto Abraham out of heaven the second time, (16) And said, by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: (17) That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; (18) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (19) So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

It appears that, just as Abraham had not previously informed Isaac his son that it was *he* who was to be offered in sacrifice, so God had not told His Son Jesus Christ of the necessity of his sacrifice, until the time had come. In withholding this information from him until the due time, God exhibited His tender love for His Son, in not paining him with suspense for a longer time than was necessary; and also demonstrates the confidence which the Father had in His Son's faithfulness; for God's whole plan was dependent on His knowledge that Jesus Christ would gladly walk in obedience to His will.

Abraham's reception of Isaac from the Altar as from the dead, was a figure of the resurrection of the antitypical Isaac (Heb. 11:19).

As a reward for his willingness to sacrifice his beloved son, which was the culminating and supreme test of Abraham's faith, Got not only repeated once more His promise to bless him and to multiply his seed as the stars of heaven

and as the sand which is upon the sea-shore, but on this occasion He confirmed it by an oath; and for the same reason, though also, perhaps, partly because of Isaac's obedience to his Father's will, He added for the first time: "Thy *seed* shall possess the gate of his enemies, and *in thy seed* shall all the nations of the earth be blessed." So certain now was Abraham's confidence in God that, though the Apostle states that he died without having received the promise (Heb. 11:39), nevertheless the same Apostle in the same letter to the Hebrews (Heb. 6:15) declares in reference to this stage in Abraham's history: "After he had patiently endured, he obtained the promise."

Whether Abraham understood the matter or not, we now see that he obtained the promise only in a tentative sense. In the antitype, the heavenly Father, when He has patiently endured the continuance of evil for six thousand years, and has received the antitypical Isaac, Christ, head and body, from the dead, will actually obtain the promise, for then His beloved Son will have proved himself the rightful heir of the Covenant, and will at once possess himself of his enemies' gate (the vital part in all ancient walled cities), and commence the glorious work of blessing all the nations of the earth, the Jews first and afterwards the Gentiles.

The 23rd chapter of Genesis gives an account of the death of Sarah; and of the purchase by Abraham of the cave of Machpelah in which to bury her. According to the chronology, Sarah died three years before the marriage of Isaac and Rebekah. God's oath-bound Covenant is called an everlasting covenant, but when it brought forth the Seed, which is Jesus Christ, it died or ceased to exist as a Mother. But this is really another illustration of the relationship of Jesus Christ and the Church. For we have up to this point seen that Jesus Christ and the Church, which is his body are collectively the Seed of the Abrahamic covenant as represented by Sarah; and that the full birth of this Seed has yet to take place. From that standpoint, therefore, "Sarah" cannot be said to have died. But from this 23rd chapter on through the succeeding chapter, we are given another distinct illustration of Jesus Christ and the Church, namely, that of husband and wife as represented by Isaac and Rebecca. Jesus Christ in himself was the Seed of the Sarah Covenant; and when he was raised from the dead he became heir of all things. The Church are his joint-heirs, and they were representatively in him from the time of his resurrection.

The 24th chapter of Genesis gives an account of the selection of Isaac's bride Rebecca. It was after the death of his mother Sarah that Isaac's future bride was sought for. The three years between the death of Sarah and the marriage of Isaac and Rebecca may represent the period of the Gospel Age, at the end of which the great antitypical marriage will take place. During this long period the Holy Spirit, like Eliezer, has been searching for the bride, and having now found her the marriage is soon to be consummated. The Church, the "Lamb's wife," will now soon be fully united to Jesus Christ and will see him as he is, receive his name, which is above every name, and enter into *his* mother Sarah's tent, that is, into the privileges and opportunities for blessing the world promised in the Abrahamic Covenant represented by Sarah (Gal. 4:24). (Note: A beautiful account of this allegory of the selection of Isaac's bride Rebecca by Eliezer, is given in the "Watch Tower" of 1907, page 73.)

THE MILLENNIAL AGE

is allegorically represented in the 25th chapter of Genesis, verses 1 to 10.

> *Gen. 25:1-10.* Then again Abraham took a wife, and her name was Keturah. (2) And she bare him Zimran [etc.]. (5) And Abraham gave all that he had unto Isaac. (6) But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. (7) And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. (8) Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. (9) And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; (10) The field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife.

After the death of Sarah and the marriage of Isaac, Abraham took to himself a third wife, whose name Keturah signifies incense, and by whom he had many sons. This illustrates the fact that in the Millennial Age, after the Sarah Covenant has done its work of bringing forth the heir of the promise, and the marriage of Jesus Christ and the Church his bride has taken place, the heavenly Father will, by a new covenant, represented by Keturah, give life to many nations, and so justify the name Abraham (Father of many nations) by which He had called Himself.

And just as Abraham gave all that he had to Isaac, so God gives all things to Christ. Abraham's other son had no part or lot with Isaac. He gave them gifts and sent them away eastward. So fleshly Israel and the other restored nations will have no part or lot with the "Holy Nations," *the* Israel of God. The others will receive earthly gifts with eternal life. It is interesting to note that the great Jewish historian, Josephus, states (in Ant. 1:15-1) that the descendants of Keturah took possession of Troglodytis, that is, the country of cave-dwellers. They appear, therefore, to have inhabited caves and holes of the earth, thus contrasting themselves with the descendants of Isaac, who were tent-dwellers

Abraham's death exactly one hundred years after being bound by the original Covenant, indicates that God's great work of salvation will be complete at the exact date appointed by Himself from the beginning.

In the succeeding chapters of Genesis we have an account of the life-history of Isaac and Rebecca; and we find in this history another allegory of many of the outstanding features of the Divine Plan of the Ages. Isaac now takes the place of his father Abraham, and represents God; while Rebecca takes the place of Sarah and represents the original oath-bound Covenant of blessing. The firstborn of Isaac and Rebecca, Esau, takes the place of Ishmael in representing the fleshly house of Israel, while Jacob in his turn takes the place that Isaac held, and represents the spiritual Israel. Esau had the birthright and should have inherited the promises, but being a "profane" or worldly person, he sold this right to Jacob his brother. So, the Jewish nation had the first opportunity of becoming heir to God (Isaac), but being of the earthly, they could not appreciate spiritual things, and thus sold their birthright to the Jacob class who became the spiritual Sons of God. From another standpoint: just as there were two literal nations composed of the descendants of Esau and Jacob, namely, the Edomites and the Israelites, both of which dwelt in territory adjoining (Mount Seir, the country of the children of Esau, running from the south of Judea southward), so during the Gospel Age there have been two antitypical "nations" in the spiritual sense—an Edomite class who had the spiritual birthright as heirs of God, but who have sold it for earthly things; and the true Israelites indeed, who have supplanted the other class and have thus by their faith in God's promises become heirs of all things. For this reason, God has said: "Jacob have I loved, but Esau have I hated" (Rom. 9:13). When Isaac was bestowing his blessings upon Jacob and Esau, he represented God in His attributes of justice demanding a sacrifice. We read that Isaac was blind; and justice is personified by a human figure blindfolded, and having a sword in one hand, and balances in the other. Justice is impartial, and so long as things are rectified and made equal (balanced), does not respect the person of the one who makes things equal. Thus, the justice of God was violated when Adam sinned, and therefore the penalty of disobedience had to be paid. Jesus Christ offered to sacrifice his human life as an off-set to Adam, and so meet the demands of justice. The "Esau" class had the opportunity of participating in this sacrifice (as represented by Isaac desiring his son Esau to bring him "savoury meat" such as his soul loved, that he might eat and be satisfied). But the account shows how Jacob, who had previously bought the birthright from Esau, presented to his father savoury meat prepared by his mother Rebecca, and how Isaac, not seeing who presented the meat, ate and was satisfied. The Jacob class, who have respect to the birthright and desire to receive God's blessing, have recognized that God demands a sacrifice (savoury meat) before He can bestow His blessing. They have, therefore, in harmony with the arrangement of God in Christ Jesus, presented their bodies a living sacrifice, holy, acceptable unto God; and God has "eaten" this offer of a sweet savour and has been satisfied—His justice has been recognized and met. The Esau class have not been willing to sacrifice themselves, having preferred the things of this earth and despising the promises of God.

There is a similarity in a number of the incidents of the life of Isaac and of his father Abraham; and in studying these incidents we find that they represent much the same things in the Divine Plan. For instance, in chapter 26 of Genesis, Abimelech, king of the Philistines, mistakes Rebecca as the sister of Isaac, instead of regarding her as the wife of Isaac. This recalls the similar mistakes made by Abimelech in the case of Abraham and Sarah, and illustrates the same thing, namely, the mistake made by the Gentiles in thinking that they could produce the seed which was destined to bless the world. But we have indicated enough to show that Isaac's life-history can also be viewed as an allegory of the Divine Plan; and we believe it will repay careful study by every student of God's Holy World. There is a rich mine in the life-history of these ancient worthies, and those who dig bring to light many beautiful gems of truth, which beautify the Christian character by stimulating to faithfulness and joyful service.

It may assist the student to grasp the significance of the foregoing, if we summarize it in tabular form:

ABRAHAM'S LIFE-HISTORY AN ALLEGORY OF THE DIVINE PLAN OF THE AGES.

The Bible says that the births of Ishmael and Isaac were allegorical (Gal. 4:24). Abraham typified God (Rom. 4:17; Isa. 51:2). Sarah typified God's oath-bound Covenant to bless the world. Hagar typified the Law Covenant (Gal. 4:21-31).

Method of presenting the allegory is like a "Plan of the Ages" talk—General outline of the three Dispensations given in Gen. 12, 13, and 14. Details of the various Ages given in Gen., chapters 15 to 25:10.

FIRST DISPENSATION—Gen., chapter 12.

V. 1-3—First statement of God's original purpose—His own Covenant of Grace.

V. 4-9—God comes down with His own Covenant (Sarah) to earth. His "Seed" will inherit the earth in due time.

V. 10—The famine represents the famine of the *true* "bread of life": for "man shall not live by bread alone," but by God's Word (Matt. 4:4).

V. 11-20—God knew that His (Sarah) Covenant was His alone, that none could appropriate it without disaster. But God (Abraham) allowed Satan and his evil angels (Pharoah and his princes) to *attempt* to bless the world for two reasons: (1) To teach His creatures their dependence on Him, (2) To test their loyalty.

SECOND DISPENSATION—Gen., chapter 13 to 14:12.

V. 1-4—Abraham's return to Canaan, represents the regeneration after the flood. Abraham represents God, and Lot restored mankind. Afterwards Lot represents the people of Israel, first fleshly, then Spiritual.

V. 5-13—God (Abr.) permits mankind (Lot) to take their course (Rom. 1:20).

V. 14-17—In spite of mankind's waywardness, God (Abr.) will still have His earthly kingdom, peopled by His "children" numerous as the dust of the earth.

V. 14:1-12—Gentile kingdoms (Chedorlaomer) overthrow apostate kingdom of Israel (Lot in conjunction with Sodom), and the "Gentiles Times" begin (See Isa. 34:5-10).

THIRD DISPENSATION—Gen., chapter 14:13-24.

V. 13-17—God's anointed company, "all born in His own house," will smite "Babylon the Great," the last phase of the Gentile powers, and rescue and restore Israel (Lot). Eliezer is the type of the Holy Spirit of anointing; the number of Abraham servants, 318, is the same as the numerical value of Eliezer's name.

V. 18-20—Christ represented by Melchizedek. Bread and wine represents Christ's right to the Kingdom, because of his sacrifice of his flesh and blood. God (Abr.) recognizes Christ's (Melchizedek's) right, and received the sacrifice and gives him power. Christ blesses God by exalting His great Name.

V. 21-24—God (Abr.) will take nothing, for He is already rich.

PATRIARCHAL AGE—Gen., chapter 15.

V. 1-21—"My spirit shall not always strive with men" (Gen. 6:3). God's spirit (Abraham's servant Eliezer) could not be the heir of the promise to bless the world. God then revealed His intention to have a "Seed" who *would* bless all the nations of earth. God indicated the time when this promised "Seed" would come to take possession of the inheritance, by means of the ages of the covenant-sealing animals.

LAW AGE—Gen., chapters 16 to 19.

16:1-16—God did not reveal to Abraham through whom the seed would come, therefore Ishmael was born through Hagar. This represents God (Abr.) begetting fleshly Ishmael through the Law Covenant (Hagar). After this the true seed of promise (Isaac = Christ) was born by Sarah (the true Grace Covenant). Sarah (God's own Covenant) was at first barren (Gal. 4:21-31); but Hagar (bondservant Law Covenant) brought forth at once (Gal. 3:19).

17:1-27—It became apparent that the Law Covenant and its children (Hagar and Ishmael) could not bless; therefore the Lord sent prophets, who proclaimed that He (God as typified in Abraham) would not only be a "great father" (Abram), i. e., the father of the Jewish nation (Ishmael), but a Father of many nations (Abraham). By these prophets, also, God renewed His original Covenant of Grace, saying it would no longer be a source of contention (Sarai), but a princess or Queen (Sarah), by which He would bring forth a "Son indeed."

18:1-33—The "heat of the day," the time when the sun is high in the heavens, represents the Kingdom of Solomon, when the Jewish nation was at its zenith. The Hagar covenant brought forth her people (Ishmael), who in the reign of Solomon reached God's greatest favour.

The three angels (The Lord Jesus among them) foretold Sarah's seed; and Sodom's destruction. These three angels represent: (1) First, Solomon in his glory as type of Christ, the greater Son of David; and second, the downfall of Solomon as type of the destruction of the apostate kingdom of Israel. (2) The Law; and (3) the prophets. Both Law and Prophets similarly, like the typical reign of Solomon, foretold the coming of the great Deliverer (Isaac), and also the destruction of the apostate kingdom of Israel (Sodom).

In this appearance of the Lord in his prehuman existence with the other two angels before Abraham, we are reminded of the transfiguration of Jesus Christ on the mount, with Moses (the Law), and Elias (the Prophets), communing with him before God (Abraham), and speaking of his coming glory (Matt. 17:1-9; 2 Pet. 1:16-18).

19:1-38—The destruction of Sodom (burning) in its chronological setting in the allegory, represents the overthrow of the Jewish *kingdom* in 606 B. C., and also the overthrow of the Jewish *nation* in 70 A. D. But as these two overthrows typify the great overthrow of Christendom, so the destruction of Sodom is a figure of this great final destruction at the end of the Gospel Age. (See "Studies in the Scriptures," Vol. IV, pages 606-608, and Vol. III, page 194, where Lot is taken to represent the true Church, and Lot's wife the Great Company.)

The two witnesses (the Law and Gospel messages) spoken of in Rev. 11, verse 8 of which refers to spiritual Sodom (Christendom), are represented by the two angels who warned Lot and delivered him before the fire came down. Lot (the true Church) escaped to the little city of Zoar: and the sun was then risen high. Later, Lot fled to the mountain (the heavenly Kingdom), when Sodom was destroyed. "City" symbolizes "a religious government backed by power and influence" ("Studies," Vol. IV, page 25). Zoar therefore represents the small organization backed by Gods power, and composed of God's people (Lot) in Present Truth, in the dawn of the Millennial morning, who have obeyed in coming out of spiritual Sodom, preparatory to being glorified to the Kingdom (mountain).

As salt is a preservative, and a pillar a memorial, so Lot's wife is an everlasting memorial of warning to God's people who have fled from spiritual Sodom;

as expressed by Jesus: "Remember Lot's wife," (Luke 17:32).

Lot's two daughters represent fleshly Judah and Israel (for Lot here represents *the* Israel of God), who like spiritual Israel (Lot) have also been captive in Christendom (Sodom). The Moabites and Ammonites, children of the two daughters by their father Lot, represent the Gentiles, who are given life through the Christ (Lot) by means of Judah and Israel, ministers of the Word of Life.

THE SEVEN TIMES OF THE GENTILES—Gen., chapter 20.

V. 1-13—After Israel's kingdom (Sodom) was destroyed in 606 B. C., God had from Nebuchadnezzar the truth that He had bound Himself to His original Covenant to bless all the world. God permitted the Gentiles to gain control over His people, in order to teach them the folly of their pride of heart. This is allegorically shown in Abraham (God) permitting Abimelech (Nebuchadnezzar) to take Sarah (the Grace Covenant) to himself. This incident reminds us of the similar incident in Egypt (Gen. 12:15).

God thus demonstrated by bitter experience (1) to Satan and his evil angels (Pharoah and his princes), then (2) to Israel (Solomon's typical glorious reign), and (3) to the Gentiles (Abimelech and his house), that none could take God's Covenant (Sarah) and bring forth the "Seed of Promise" (an anointed saviour) to bless the world. The heathen religions all claimed to have brought forth the Seed of Promise, but these were all false saviours. God has shown that He alone is the husband of the Sarah Covenant of Grace.

V. 14, 15—Abimelech restored Sarah to Abraham, and gave him riches and land. So also in 536 B. C., after the 70 years' captivity in Babylon, God resumed His right to His Covenant (Sarah). His chosen people returned to their land laden with gifts from the Gentiles, preparatory to the birth of the true "Seed," Christ. Or in the fuller sense (for the 70 years' captivity typified the full period of Gentile rule), God resumes His Covenant, and brings forth His great Seed, head and body, at the end of the Gospel Age. The blessings are then due to begin, although there must first be the shaking time to finally destroy the present evil world. The restored captives will get great riches, and the earth to dwell in.

OVERLAPPING OF THE JEWISH AND GOSPEL AGES—Gen., chapter 21.

V. 1-9—Isaac born: Ishmael mocks = Christ born; Jews mock.

V. 10-21—Hagar and Ishmael are cast out, but are protected by God and made a nation. So the Law Covenant and fleshly Israel are cast off, but God protects them during their "double" of disfavour (the Gospel Age), and will yet make them the foremost nation under the terms of the new (law) covenant (See Gal. 4:30).

V. 22-26—Abimelech's servants take away with violence the well of water from Abraham's servants, but Abimelech was not aware of it. So Caesar, or the "princes of this world," are not aware that their servants had crucified the Lord of glory, the great "Well" of the water of life (John 4:9-14).

V. 27-32—Abraham took seven ewe lambs, and made a covenant of peace with Abimelech at Beer-sheba. This represents that the complete Church, the "little flock" chosen of God, are the witnesses that God makes peace with the world (Abimelech), and that it is He who has "digged this well," the "well of the oath."

V. 33, 34—Abraham dwells in the land of the Philistines many days. This represents God dwelling with the Gentiles many days till He takes out of them a "people for His Name."

THE GOSPEL AGE—Gen., chapters 22 to 24.

22:2—Isaac offered in sacrifice, represents God offering His only Son, Jesus.

V. 3, 4—Three days' journey to the mount where the offering is made, represents the three-thousand-year days of the Gospel Age, when the sacrifice will be completed.

V. 7-14—Isaac was not aware that it was to be he who would be the sacrifice. So, in like manner, evidently, God did not inform Jesus beforehand that he would require to be sacrificed—not until the due time had come. This shows God's great consideration, in not unnecessarily causing His Son pain before the time. Isaac was raised from the dead in a figure (Heb. 11:19). Christ was actually raised from the dead.

V. 15-18—God swears by an oath to bless all nations through Abraham's seed. So the fulfillment of the promise will come when the Christ, head and body, is raised from the dead. Abraham received the promise (Heb. 11:39), but this was only tentative: it will not be till the Gospel Age is ended that the promise will be realized.

23:1-20—Sarah dies before Isaac's marriage. God's Covenant (Sarah) in one sense ceased when it brought forth Jesus Christ, the heir of the oath-bound covenant. Then the call went out for the bride of Christ during the Gospel Age.

24:1-67—This beautiful allegory of the selection of Christ's bride by the Holy Spirit (Eliezer, the servant to Abraham), is told in the "Watch Tower" of 1907, page 73, and therefore need not be detailed here.

THE MILLENNIAL AGE—Gen., chapter 25.

V. 1-4—When Sarah died, and Isaac was married, Abraham married Keturah, and had many sons. So, also, God, by means of the new covenant, will have many children, *i. e.*, the world at large, and will thus prove His title to the name Abraham, a Father of many nations: for all the world will yet become the children of God, and have glorious liberty.

V. 5—Abraham gave Isaac all things: and God gives His Son Jesus Christ all things, for he is the heir of all things.

V. 6—Abraham gave gifts to his other sons, and sent them eastward. God will bless the other nations with earthly possessions and eternal life: but these nations have no part or lot with the "Holy Nation," the Israel of God composed of Christ and the Church.

V. 7-10—Abraham dies exactly 100 years after his covenant was made to him. So God's great work of salvation will be completed at the exact time appointed.

Question Meeting Conducted by Pastor Russell

QUESTION 1. The Los Angeles Ecclesia holds Sunday meetings as follows: 10:30 A. M., Sunday School Lesson in THE WATCH TOWER: 1:30 P. M., THE WATCH TOWER Study Article: 3:30 P. M., Lecture: 7:00 P. M., Berean Study Sixth Volume. Some say that we should have more meetings; some, that we have too many now: some say that we should have two discourses instead of one. What is your thought as to the best interests of the Class in this respect?

Answer. In every case each Class should decide for itself. As for me, I think there is such a thing as having too many meetings. In this instance, I should not be inclined to add to the number of meetings already being held. If I were here and voting on the subject, unless I knew more than I now know, I should be inclined to have three meetings rather than five. Four are about as many as you could manage. While it might be different, there are surely a goodly number of the Lord's people who have earthly obligations toward their husbands, wives or children, who are not in the Truth, and to whom they owe something on the one day set apart for rest and change of occupation.

To a husband not in the Truth, and whose only day at home is Sunday, to find that his wife would be away too much on that day, it would appear as though she were neglect-

ing him; and I am not sure but that you would take the same view under similar conditions; and a wife not in the Truth, seeing her husband very little even on Sunday, if he were to be away at meetings most of the day, would have almost nothing of his society. Surely this would not be right. We have sundry obligations of an earthly kind to our husbands or to our wives, as the case might be; and these ought not to be overlooked.

Now if the Class should hold ever so many meetings on Sunday, in some instances it would be wise for an individual not to attend all of them. Even in the case of an individual who might be able to give his entire day to the Lord, it would rest with him as to how to spend his time. He might desire to give a portion of it to the volunteer service, and another portion to some other part of the work—some to the Berean study, some to preaching. He would have to use his own best judgment in the matter. If the Class should have more than four meetings it would hardly seem wise; and even if all could get out to all these meetings, we should remember the Apostle's words, "Let your moderation be known to all." Moderation in respect to religious meetings, as well as in respect to other matters. We should remember that our strength is limited; and we should therefore have consideration for those who are dependent upon us—our husbands, our wives, our children, our neighbors, our relatives. We *may* have some obligations to all of them, but chiefly to the Household of Faith, and to our families, of course, for they come first.

Question 2. What kind of meetings would be most advantageous?

Answer. That would depend very much upon circumstances. We have found one of the most useful meetings that we know anything about to be the Berean Studise; and yet there might be some exceptional cases where that might not be the most profitable. In some cases a preaching service on Sunday night might be the most profitable; in some cases two preaching services on Sunday. These, however, would be exceptional cases. As a general thing I think the most benefit is derived from the Berean Studies; for they require that each individual shall make his own preparation and give his own answers. I am not intending to give *specific* advice, but *general*, and would leave it to each class represented here to apply what I say in his own way.

The Bible says nothing about how many or what kind of meetings we should have. That is left to be decided by the spirit of a sound mind. We should have in mind the profit and benefit of each member of the Class. We should "consider one another." Some might think they need more. If they should arrange for too many, they will gradually find it out by the attendance becoming too small to justify their continuance, being fewer than the number that had originally been arranged for. My thought would be that about three meetings on Sunday would be sufficient. But each must use his own thought, and then grant the same liberty and privileges to others to think and act for themselves. This is just and right. This idea of justice should enter into all the affairs of life; for justice is the foundation of God's Throne and should be the foundation of every Christian's deportment; in fact, justice should be the foundation of everything we do. If some in the Class want five meetings, then I would say, "All right; but I can't attend them all. However, I will vote for five meetings, if you want five, and think they will be fairly well attended."

Question 3. Would you advise the Class here at Los Angeles to formulate a set of by-laws to govern business meetings, ets?

Answer. Some of the Brethren are very much given to by-laws, or rules. Now certain rules are, of course, necessary; for without them we would be anarchistic; and yet we must observe the law of love and justice. These two laws especially observed will regulate almost everything. Justice, however, must always come first. I am to be just toward you in everything; yet I am not to exact justice from you in return. However, you should not desire to do anything less than justice toward me, and surely I should do nothing less toward you. But while I hold *myself* to strict justice, yet I am not to require it of you. I may require less. With these two by-laws, Justice and Love, operating, we shall not need very many more laws. We could have too many by-laws; but these two kept steadily in mind will help out in a great many cases.

Question 4. When a congregation is large in number, and it is deemed advisable to delegate to others a certain portion of the detail work—such as arranging for meetings, fixing time and place of meeting, and appointing the leaders for the various meetings—should such work be delegated to and performed by the Elders alone, as the overseers of the Ecclesia, or should the Deacons perform such duties with the Elders?

Answer. The Lord's Word gives us a great deal of latitude in such matters. It does not specify particularly what shall be the work of the Elders and what shall be the work of the Deacons. It leaves it largely to the convenience, we may suppose. The Elders should have in charge the spiritual work of the Church—the meetings and everything of that kind. They should be brethren suitable for public speaking; as the Apostle says, they should be "apt to teach." Now some are apt to teach in public, and therefore should be appointed for such work; whereas others are apt to teach in a private way, and should therefore be assigned to Berean Studies and meetings in the homes. Aptness to teach should be given a rather broad interpretation. It does not mean simply to give a declamation from the platform, but it means to be apt to teach in any way. Some think that if they are chosen to be Elders it means that they must speak in public. But this is not the case. Aptness to teach should include both the public and private teaching; and some should be given the private work, and some the public work, whereas all should be apt to teach.

The Elders should lead all the meetings; for all the meetings are spiritual. If a person is not suitable to be an Elder, then he is not suitable to be a leader of meetings. Where, then, would the Deacons come in? The word Deacon means servant, and signifies one who can do any kind of service. As, for instance, he might have charge of the house in the way of janitor work, or he might have charge of the book department, or have charge of the volunteer work. Very many things could properly be given to the Deacons, and in many cases they can attend to these things better than any others can attend to them. Give them, therefore, the specific work which they can handle well. Sometimes business men can be used as Deacons, although they are not apt to teach. Such a one might properly be put in charge of the Volunteer work, being appointed Captain of that work, although he might not be able to do it as well as an Elder. This work, however, should not be given to the Elders, for the Elders will have enough work of a spiritual kind to do to keep them busy.

Now in regard to whether the Deacons and Elders should meet together. I would think it a very pleasant arrangement if the Deacons should always be made very welcome by the Elders at all their meetings; for a good Deacon is one who, by his faithfulness to the various duties assigned him, may become approved and "purchase to himself a good degree." (1 Timothy 3:13); that is, a good degree of liberty. And he should be looking toward the possibility of being made an Elder, provided he should show growth and development for the work of an Elder. There is a work for the Deacons to do. Not merely should they serve the Elders, but they should serve the congregation also. There are many branches of service in connection with the congregational work, just as there is plenty of work to do in connecting with the Convention. There was much preparatory work incidental to this Convention; such as securing rooms, the making assignments of them, looking after interests of the Conventioners, etc.

No doubt there was a committee appointed in connection with the Convention, and on such committee it would be well to have both an Elder and a business man. The Elders might do this work themselves, or the Deacons might do it. It would rest upon those who had the ability to perform the work. Some Brethren have a great deal of ability and some have very little. Take for instance, the newspaper work. A Deacon might very well do that, if he were qualified. Many Elders are not qualified to do it. It would, therefore, be well to put a qualified Deacon in charge of the newspaper work. Of course I am not well enough acquainted with the personnel of your Class to give unqualified individual advice. No doubt you have those who are well qualified to give themselves to the various branches of the work.

The responsibility for spiritual things, however, properly rests in the hands of the Elders. Even as the inspired Apostle Paul, on the way to Jerusalem, stopped at Miletus and sent for the Elders of the Church at Ephesus. He said to them, "Take heed, therefore, unto yourselves, and to all the Flock over which the Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased by the blood of His own [Son]." (Acts 20:28.) Their work

was that of feeding the Flock of God. The Deacons could do other kinds of work. In all the Elders' and Deacons' meetings, the Elders should take charge of all the spiritual matters; whereas the Deacons might well have charge of the temporal matters. They should give advice one to another in such a combined meeting. One could give advice on business matters, and another could give advice on spiritual matters. Although the responsibility would in the final vote be upon the Elders, yet they should be glad to have any suggestions of the Deacons before them at the time of voting. But while the temporal affairs of the Class should be in the hands of qualified Deacons, the Elders should be those well capable of giving them advice. The vote could be a mutual one, although the Elders are responsible for the outcome.

I understand you have separated your business meetings from all other meetings. This is well. Business meetings should ordinarily be separated from others. Do not leave the interests of the Church entirely in the hands of the Elders; for they might run away with the meeting. Keep certain matters in the hands of the congregation; for the responsibility of all the affairs of the Church rests finally in the hands of the congregation, though there are a great many things that may well be left with the Elders and the Deacons.

Question 5. Is it proper for the Deacons to vote at such meetings on such questions, or should this be left to the Elders as overseers? If there should be a larger number of Deacons than of Elders and all should vote, then might not the *Deacons,* instead of the *Elders,* control the business affairs of the Church?

Answer. The Elders should have to do with the spiritual things and should cast the vote; but the Class has to do with the number of meetings. Have as many meetings as can be properly led and attend. Some may not have been willing to give their consent to the addition of another meeting, but it would be well to consider the convenience and the prosperity of others. They might have need of another meeting, while you might have no need of it. Therefore it would be well to consent to have as many meetings as the congregation might think necessary for the development of the individuals of the Class.

In Brooklyn, if another meeting is desired, a report is made of it, sometimes to me and sometimes to others. In considering the matter we try to find out about how many would attend the meeting. Unless there were enough to attend we would not recommend the meeting. We would not think it well to recommend a new meeting unless there were some seven or eight who could attend, and we should hope that this number might increase to fifteen. But should the number reach to thirty, we would then think it well to divide the meeting into two, so that a better development of each individual might be obtained. There are some of the Lord's people who are naturally backward; and where too many are present these would be neglected; whereas if there be few present, they receive more attention, and this tends to their development.

Question 6. In a large Class, in case the Elders are fully occupied with service and the Deacons are all serving to the fullest extent their circumstances will permit, and there still remains a Class without a leader, would it be proper for the Committee on Class leaders—consisting of three Elders—to appoint as assistant a brother from the Congregation, known to the members of the Committee to be clear in the Truth and otherwise well qualified to act as leader?

Answer. I should think that would be the proper thing to do under the circumstances. It is proper for the Congregation to decide upon the number of Elders who are qualified to lead the meetings. However, should there not be enough provided, the Committee could hardly act otherwise than to select some one whom they thought qualified to meet the situation. However, they could not go outside of the appointed number by the congregation, except in the case of an emergency. Ordinarily, the appointed Elders should lead all the meetings; but in some cases a qualified Deacon might be appointed in an emergency, such as was indicated above. But it should be kept well in mind, that the number of qualified Elders should be designated to the Congregations, and their voice should regulate the meetings under ordinary circumstances. No departure therefrom should be made except in the case of an emergency.

Question 7. Is it proper for the Elders to sit at a court of inquiry and cite any supposed to be walking in a disorderly manner to appear before them and explain their conduct? or should the Lord's advice given in Matthew 18:15-18, be followed?

Answer. I agree with the suggestion of the question that it should be handled in harmony with the Lord's direction in the passage cited. The Lord's Word does not authorize any court of the Elders, or anyone else, to become busybodies. This would be going back to the practices of the Dark Ages during the inquisition; and we would be showing the same spirit as did the inquisitors. The Lord has put the matter in a simple way and we could not improve upon it. The Bible says, "If thy Brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." That should end the matter. However, should it not be successful, the Scriptures give the next step. We read: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established." If the wrong-doer will give heed to the admonition of the two or three and stop his wrong-doing, that would end the matter. It would not be within our province to make any demand upon him or to endeavor to administer any kind of punishment upon him. We should remember the Word of the Lord, which says, "The Lord will judge His people." If he should need any punishment, we may trust the Lord to give it to him and not take the matter into our own hands. We should have confidence in the Lord. If we stop the wrong that is as far as we can go. But if the wrong-doer should persist in his wrong-doing and not repent, and if the matter be of sufficient importance, then we are to bring the matter to the attention of the Church for correction.—Matthew 18:15-18.

We should not bring any small or trifling matter before the Church. It is my judgment that three-fourths of the things that are brought to my attention—matters of this kind—had better be dropped; and nothing at all be done with them. However, there might be an exception in case the matter had gone beyond the individual, and had somehow involved the whole congregation. In such event, it might be impossible to deal with the matter in an individual way. Then the Elders might constitute themselves into a Board, or Committee, and get one of their number to look into the case and see if the wrong could not be stopped, or adjusted. When the matter gets beyond the individual, we have no advice beyond the Word of God. Let us be careful not to become like Babylon, and hold inquisition and mix ourselevs up. The Word of God is our sufficiency; and we should follow it closely and thereby avoid confusion.

Question 8. Kindly explain what is meant by the term *sacrifice,* and what constitutes sacrifice in the New Creature.

Answer. The last part of this question has an important bearing upon the whole question—"in a New Creature." We are not to suppose that the New Creature does the sacrificing; for this is done before any of us become New Creatures. After we, as old creatures, reach the point where we desire to become God's people, we devote our lives to the Lord and ask that He accept us. Thus we bring ourselves to the great High Priest whom God has appointed, and offer ourselves to Him.

The Bible makes a limitation as to what constitutes sacrifice, and shows that only a priest can offer sacrifices lawfully. Since we come as sinners, not priests, we can only offer ourselves to the great High Priest, Jesus. He accepts us, justifies us through His own merit, and thus makes us acceptable to the Father. It is our *earthly* nature, our *human nature,* and all that pertains to it that is sacrificed. We simply offer it to the Lord; and He as our great High Priest imputes to it of His own merit and presents it to the Father, who accepts it and begets us by His Holy Spirit as New Creatures. This sacrifice of our human nature with all its rights and privileges is made once and forever. Thenceforth we are counted dead as human beings, but alive as New Creatures. This New Creature is to grow in grace, in knowledge, in love. It is not to be sacrificed.

What, then, is to be sacrificed after we become New Creatures. We reply: The old creature is counted dead both by God and by ourselves; but although *reckoned* dead, it is *actually* alive. Therefore it is the New Creature's business to keep the old nature on the altar, upon which the great High Priest has put it. In other words, the New Creature must keep the old nature dead, hold it in subjection. When our flesh is brought into contact with the fires of experience for its consumption, it is the old creature that weeps, not the New Creature. Let the goat weep if it will.

The New Creature will rejoice in the Lord and in His providential care, as daily it grows in grace and in knowledge. When the old creature is knocked out, or brow-beaten, as the Apostle says (1 Corinthians 9:27), it will groan; but the New Creature will be glad and rejoice in the Lord.

We recall with comfort and encouragement the case of St. Paul and Silas in prison at Philippi. While their flesh was lacerated with the whipping they had received, yet they rejoiced in spirit and were able to sing praises to God. (Acts 16:26.) Thus should it be with us as New Creatures. While the flesh suffers, the spirit should rejoice always, as saith the Word of God. (Philippians 4:4.) We rejoice because God's favor and blessing are with us as New Creatures.

We should endeavor to forget earthly things. To enable us to do this, we should not dwell too much upon them; for it is only the flesh that suffers, and the Apostle intimates that it must suffer until it dies. Therefore do not make too much of the sufferings of the flesh. Do not talk too much about your painful experiences and about the things of the present. "Forget the things that are behind." Think mostly about the blessings of the Heavenly Father and of the glorious hope which is held out for us in the future; and let the old nature, with all its interests, die daily.

Of course, there are times in the Testimony Meetings when it would be proper to tell how the Lord has brought us out of our difficulties, trials and sufferings; but our effort should be to forget these sufferings of the flesh. If we dwell upon them and talk too much about them, we are in danger of developing spiritual pride. Speaking about his own sufferings on one occasion, the Apostle Paul said, "I speak as a fool." (2 Corinthians 11:23.) But if he had not told us something about his sufferings, we would not know that he had the trials and difficulties which he enumerates. There is a right way to relate such things, and there is a wrong way. The Apostle was narrating his experiences for our benefit, not as a matter of boasting. We are to do likewise. We might be excusable in raking up some past experience and relating it, if thereby we might do good to someone. Otherwise we had better bury it, let it remain hidden from sight forever. "Ye are dead, and your lives are hid with Christ in God."—Colossians 3:3.

Question 9. In connection with the Tabernacle in the Wilderness, is justification shown in the Court? If so, how?

Answer. In the Court is shown what we term a *tentative justification.* Suppose now that this room were the court; that the Tabernacle were down there at the other end entered by those doors; that at this end we have the white curtain running all around, instead of these walls; and that right in front here we have the Brazen Altar. Anybody entering into the Court condition would thereby intimate that he has a desire to draw near to the Lord. God is represented by the Holy or Holies, away back there; and away over here represents the general condition of the world. The person seeking God, draws near as he enters the gate and comes to the Brazen Altar. He sees this Altar and what it means. To him it means that he knows that he is a sinner, and has no means of access to God except by way of sacrifice for sin. He recognizes that the sacrifice was necessary to make atonement for sin. Seeing that, he says, "I do not wish to stop here, but to go on to that polished copper Laver, in which there is water for the purpose of washing away the defilements of the wilderness—the feet and the hands especially.

Here at the Laver he begins to wash, and thus signifies that he recognizes the necessity of cleansing, even after he has beheld the sacrifice on the Altar. He says, "I see the necessity for a cleansing of myself from sin and defilements which came to me in common with the world of mankind on the outside of the Court." This washing at the Laver means, of course, that he does some cleansing of himself. This is the right disposition; and unless he has this disposition, the blood on the brazen Altar would not benefit him. By going to the Laver he shows that he desires to be cleansed from the filth of the flesh, to be cleansed in word, in thought and in act from everything that is defiling and wrong.

After ridding himself of the impurities of the flesh at the Laver, he may wish to draw still nearer to God. He can come as near as the curtain, no nearer; for the First Veil represents the death of the will. The death of the will means that one is willing to give up every earthly interest to the Lord. Unless he do this, he cannot go any further. Up to this time he may have been very much under the control of his own will. But when he had his own will controlling him it was not satisfactory; and now he wishes to get into harmony with God and do His will.

He knows enough about God's will to know that it is better than his; and now he is sure that he wants to do God's will. At this point he will find that it will cost him something to have God's will done in his life. He is therefore directed by the Word of God to sit down and count the cost. How much will it cost? Possibly the friendship of the world. His friendly connection with the world will be broken; for they will want an easier course in life than he will have. They will say that he is too good, that he wants things too good and that he cannot get along that way. Presently they will cut loose from him because he is too good for them. His company will no longer be agreeable; for they are working along different lines. He may previously have been keeping company with some people who used immoral language. He will have to be free from them; for he wants to be in fellowship with the Lord. This does not mean, of course, that he will not trade with them; but it means that he will not want them for his companions, neither will they wish his companionship.

The washing process will thus be going on; and as it proceeds in his mind and heart, as well as in his conduct, he will by and by come to say, "At any cost I would like to be the Lord's. I understand that He has some great favor and privileges or blessings for those who become entirely His. I know enough to know that I would like to be on the Lord's side and stand for the things that are lovely, good and true."

The thing for him then to do will be for him to tie himself up to the gate post. It is necessary for him to restrain himself, to give up his own liberty. He may say that this is a pretty hard undertaking. Yes, but it is necessary to give up the liberty of his will and to say, "Hereafter, nothing but the Lord's will for me. I agree that God's will shall be first with me henceforth." Do you say, "I have concluded that I will do it?" Then tie yourself up, making a covenant with God. Give yourself wholly to God, and like the Lord, say, "Hereafter, not my will, but Thine be done." When you do this, you have tied yourself up at the door of the Tabernacle.

Then the High Priest comes out and kills you according to the flesh. In the type the high priest takes the goat and cuts its throat, and it is dead from that moment. That act of the great High Priest represents that God accepts your consecration. In that same minute you are begotten and become a New Creature in Christ. You are now counted as a member of the Body of the Priest. As a New Creature you have become a member of the Body of Christ. But according to the flesh, you are that dead goat. In the type the high priest took the fat of the goat and put it on the Altar in the Court to be burned. The blood of the goat represented the life given up, that which is precious in God's sight. You may say you did not have much to give; but when you gave all that you had in your right to Restitution blessing, you gave all that you could give. The blood of the goat the high priest took into the Most Holy and sprinkled on the Mercy Seat, just as he did the blood of the bullock. The fat was put upon the Altar in the court to be burned; and everything else was taken outside of the Camp to be consumed by burning outside the Camp.

What a stench it would make! That shows how your life will look to the world. It will be considered as the filth and off-scouring of the earth, the same as was that of the Apostles. Jesus went outside of the Camp first. He sanctified the place of burning. The Apostles also went out; and throughout the Gospel Age all the saintly ones of God's people have been "burned without the Camp." That is the best thing for us. The High Priest's directions are that we should go outside the Camp with Him. It may be that some of your relatives will do the burning; for you are there to be burned, according to the flesh.

How about you spiritually, as a New Creature? That new life is not to be burned. It is the goat of the flesh that should go outside the Camp to be burned. You are a New Creature, and a member of the Body of Christ. Spiritually you have all sorts of privileges and blessings—the Peace of God passing all understanding ruling in your heart—while the burning goes on in your flesh at the same time. While the Apostle was being "burned *outside* the camp"—in the Philippian jail—inside by faith in Jesus, he was having a fine time; so much so that he sang praises to God. You may have some very trying experiences and at the same time be able to sing praises unto God. (Provided you do not disturb

your neighbors!) The Scriptures assure us that if we suffer with Christ, we shall also reign with Him. We can therefore rejoice in our sufferings—not in sufferings for foolishness sake; but in the sufferings that are on account of our faithfulness and loyalty to the Lord and to the Truth. All such sufferings give us joy. We rejoice that we are in the Holy, where we can have some of the joys of the Lord. In the Holy we have the Bread of His Presence, and enjoy the light of the Golden Candlestick, as well as having the experiences of the Golden Altar.

Now, the Court represents all the believer's experiences in justification, from the time he enters the gate, coming into the Court, passing the Brazen Altar, till he comes to the door of the Tabernacle. It is tentative justification, from the time the individual begins to take the first step. He begins to draw near to God just as he passes through the gate to the Brazen Altar. He draws still nearer while he is washing at the Laver, and still nearer when he ties himself up at the Door of the Tabernacle. When he has done this, he has done everything *he* can do. The next thing must be done by the Lord, represented by the high priest of Israel. The antitypical High Priest there accepts you as a member of His Body, presents you acceptable before the Father; and the Father, in accepting you, gives you the Holy Spirit; and you become a New Creature. This justification, sanctification and spirit-begetting are all done at once. The process of tentative justification may in some be very slow. Often they progress very slowly because of the doctrines of Babylon and false teachings. They will wander in and out, playing hide and seek, not realizing what are the proper steps to be taken. What a condition! We were all in it ourselves. We knew not what to do; neither could we tell any one else what to do; but it is now getting very plain. All the various steps in connection with tentative justification are getting quite clear; for God's time has come for making things plain. We are, therefore, seeing things. We can now run down to the Laver, wash away the filth of the flesh, and tie up at the door in a very short time; for we know how to do it. How blessed it is to live in this time!

Question 10 was answered in Question 9.

Question 11. Is it correct to say that previous to consecration believers are justified, or are they merely approaching justification?

Answer. They are approaching justification. These steps of tentative justification in the Court are simply leading him to the point of vitalizing his justification. Jesus justifies at the Door of the Tabernacle; but He does not justify a person who merely wishes to put away the filth of the flesh. Only when one comes to the Door, ties himself up and makes a covenant with God, can he be fully justified. There the High Priest is ready to impute to him His righteousness and to accept him as a member of the Body of Christ—while at the door.

If the Lord should justify any one just as soon as he entered the Gate and came into the Court to the Brazen Altar, there must, of course, be some object in that justification. What could the object be? The object of justification is to make one amenable to or ready for the reception of the Holy Spirit. If, therefore, he should be justified at the Brazen Altar and receive the Holy Spirit, all his *earthly* chances or privileges would be gone. He might want to go out—as many do—but it would be too late if positive justification had taken place. Whoever has not come to the point of making a Covenant with God, has not given up his restitution rights. Until his consecration, he still has an opportunity for these in the future, in the Millennial Age. But whoever makes this consecration and is accepted by the Lord, will never get restitution or anything else on the human plane in the future Age. In mercy, therefore, the Lord does not recognize any one until he has taken all these steps in just such a tentative justification, has thoroughly decided that he wants to be the Lord's disciple, and has truly said so after he has sat down and counted the cost. Until he has come to this point of decision, the Lord will have nothing to do with him. But if he will bind himself up to that door by way of making a covenant with God, then the Lord will take charge of him and make everything work together for his good—but not until after he has taken that step.

Question 12. In a recent expression from your pen it was stated that there could be no legal justification without actual justification; but that if it was legal, it was actual. How can this be true? Is not the justification of the Church at present legal, and their perfection reckoned, not actual?

Answer. The written statement made is a correct one; but the questioner has not the proper view of the matter. The justification of the Church is actual. The mistake in the mind of the questioner is this: He thinks of the New Creature as being justified. But the New Creature did not need justification, and never did need it. The New Creature has done nothing wrong. It was the old man that was the sinner, that inherited sinful tendencies and that was under condemnation. It was this old man that needed to be justified before he could become a New Creature; and this justification must be an actual one—a bona fide one. We *are* justified—not that we *hope* to be; but being justified we have been accepted by the Father.

It is an actual transaction, and took place, so far as we are individually concerned, at the time when we put ourselves over into our Lord's hands by a full consecraion; and at that time Jesus accepted us. That was real—so real that henceforth God counts us as dead, and will no longer recognize us as having any right to restitution or anything else human. As the Scriptures declare, "Ye are dead, and your life is hid with Christ in God." The New Creature is addressed here, and the New Creature does not need justification. It was the old creature that was justified; and the evidence that you have that it was justified is that you have received the Holy Spirit. If, therefore, you have the Holy Spirit, your old life is henceforth dead, and your new life has begun; and that new life is in Christ, and with that new life alone God will deal.

In the Lord's arrangements He does not justify each one individually as though each one had to wait until the Lord was through with other matters. This whole matter was arranged for and attended to in advance. Our Redeemer imputed the merit for us in the beginning once for all. We are all represented in that one act. The whole Church was included when He appeared in the presence of God for us. (Hebrews 9:24.) The imputation made at that time was sufficient for the whole Church, and by that merit we are justified. We get our share of this imputation when we comply with the conditions, the terms. The High Priest deals with us along automatic lines. Jesus accepts as many as will come unto God according to His own terms. He made provisions for the sins of the Church over eighteen hundred years ago; and if He received you, He receives you in the Father's name. We get our share in the provisions made by the High Priest, and we comply with the conditions of a full consecration of ourselves to God. It is the same as the Pentecostal blessing, which was given to the Church once for all in the beginning, and each member of the Church gets his share when he comes into Christ. When one becomes rightly related to the Head he receives his share of the anointing. You are a member of the Body of Christ, and have your share of the blessings of the Anointed company. It is thus the imputation made by the High Priest for the whole Church at the beginning of the Gospel Age, works automatically in the way of justifying each individual when he presents his body a living sacrifice.

Question 13. Who does the justifying—Jehovah or Jesus?

Answer. Both Jehovah and Jesus justify. The Apostle says, "It is God that justifieth." (Romans 8:33.) We are justified through faith in the blood of Jesus. God's justification is provided through the blood of Jesus. God's justification was not provided for any one apart from the blood of Christ. It was necessary first for Christ to die, before anyone could be justified. Even as the Apostle says, "By the grace of God He tasted death for every man." (Hebrews 2:9.) No one who preceded Christ had anything more than a tentative justification, no matter who he was. This actual justification depended upon what Jesus would do on the cross.

It is God that justifies; for it was God who condemned. It was not Jesus who put Adam on trial. Adam did not sin against Jesus nor against any law of Jesus, but against the Father's Law, against Divine Justice. It was Divine Justice that brought the sentence against Adam. Therefore he cannot be justified except Divine Justice first be satisfied. Before we can be justified we must come into a certain condition ourselves, and then we must have an Advocate with the Father, Jesus Christ, the Righteous. This Advocate is the great High Priest whom God has set apart for this service; and God accepts us on the basis of that High Priest's atonement work.

Question 14. Will the Seventh Volume be written before

or after the smiting of the waters of Jordan by the antitypical Elijah?

Answer. There are certain things that we ought not to tell anyone; and amongst these are those things which we do not know.

Question 15. Since Revelation was discussed according to the program yesterday, are we to understand that the time has come for Revelation to be understood? If so, please explain Revelation 20:10: "And the Devil that deceived them was cast into the lake of fire and brimstone, where are the beast and the false prophet, and shall be tormented day and night forever and ever." Of what does the torment consist? Who does the tormenting?

Answer. The fact that we discussed certain features of Revelation yesterday does not imply that all the speakers understood everything written in the Book of Revelation. So far as these seven Churches are concerned, we have written about them in THE WATCH TOWER in 1880 and 1882. The seven Churches were then mentioned, and those features were discussed from time to time. But there are certain things in Revelation which I do not understand, and for this reason I do not write the Seventh Volume. Therein I do not wish to give any guesses. Whenever I write the Seventh Volume on the Book of Revelaion, I will have a satisfactory understanding of the teachings of that Book. Until then, I will not write it. With respect to my understanding of Revelation 20:10, I think you will find a satisfactory dissertion upon this text in the "Hell Tower." You all have the Hell Tower; and if you have not you can use the Fifth Volume, in which this text is treated quite fully. In this way you will find a much better treatment of this text than I could give you at this time.

Question 16. Is Satan being bound now? If so, by what agencies? How is he to be loosed at the close of the Millennial Age?

Answer. I think that Satan is being bound. It would not look well to be too dogmatic on such a figurative expression; but as I look over the world, I see that those things mentioned in the Bible as emanating from Satan, the Adversary of God and Truth, are being bound every day. For instance, Satan's influence in the liquor traffic is being bound. I am glad to see this. Some take a different view, but I think that they are taking the wrong view. Some think that we are opposed to the temperance movement because we do not go into it; but we are in sympathy with everything that is good. The reason why I am not going into it is that I think the Lord has something more important for me to do. But this does not mean that I am opposed to that movement. We ought to have sympathy with everything in the way of reform in earth. Everything that will help others in any way we ought to be in sympathy with.

For myself, I fell like going right out and having a share in all these good works; but the Lord has given me plenty to do without them—so much so that I have no time for anything beyond the commission which He has given me for the Household of Faith, and not for the world. My commission keeps me busy. This present Age is the time which He has devoted to the Church. We ought to be in sympathy with every good work of men, and to forbid no good work, but to be glad that people are doing good. I may be sorry that they are not doing it in the right way; but still I am in sympathy with the motive, with the intention. We should not hinder any good work; but as the Scriptures say, "We ought to do good unto all men as we have opportunity, and especially unto the Household of Faith."

Satan's influence, as I understand it, is being bound through this prohibition movement, through other similar movements and through everything which tends to enlighten the minds of men and give them a better understanding of conditions. I think that certain things will shortly be revealed in Europe concerning those governments which claim to be the Kingdoms of Christ; and, as the people's eyes become opened to the Truth on this and kindred subjects, the chains of ignorance and error will be broken. Satan's influence comes largely through error, and is maintained through various instrumentalities. He is being bound in proportion as the Truth becomes known; for thus his liberties are restrained.

This binding process must go on to a considerable extent before the great Time of Trouble shall come. The Strong Man of the House must be bound before his goods can be spoiled. All the present institutions of the world are Satan's goods and arrangements. These will all be spoiled in the great time of anarchy which will make ready for the establishment of the Kingdom of Messiah. Before anarchy comes, Satan must be bound. How will it come then, if he be bound? The collapse of Babylon will indicate that Satan has been quite fully bound. He is working very hard with ecclesiastical systems and false doctrines. Their collapse will mean his binding.

When will this be? Not right away. It is identified with the smiting of the river Jordan; but before the river will be smitten the war will come to an end. After the war, the church systems will have a great deal of prosperity for a while. The depleted kingdoms of the earth will feel the need of these denominational supports, and they will get it. The preachers are now working to get men to go to the front. In Great Britain and Australia, ministers of the Gospel of Christ, go out and do recruiting. They are doing what they can to encourage and aid the war. Sometimes they even preach in their pulpits with their uniforms on. The governments like this.

The church and the state are getting pretty well welded together. They depend upon each other, and will get pretty closely united in the time of need. Then these nominal churches will become quite prominent, and churchianity will be given great power. At that time any one who does not go in with them will be considered an anarchist. They will inquire, "Why do you not get into the ranks as others do?" and their conclusion will be, "Oh, you are an anarchist!" Then they will be disposed to look with disfavor upon every one who who will not go in with the general run, and will be inclined to regard him as an enemy. As the education of the people along the lines of Truth increases, the people will see the Truth more and more. Consequently, and eventually, there will come a division of the people and the fall of great Babylon. The people will come to see that it represents mere morality, not real Christianity. One can see this going on now in the world, to some extent.

Real Christianity is not being rightly appreciated except by a few. But through the spread of the Truth and the consequent division of the waters, churchianity will collapse. A little later on we may expect a separation of the two classes in the church. This will mean persecution. Then the Great Company, not willing to share the persecution, will, because of it, fall away; but the Little Flock Class will not be ashamed of persecution. After the Church has thus been separated by persecution, then the Little Flock will, by and by, be taken away entirely by the whirlwind. They will thus be taken into Heaven. It might be through anarchy about the time when Great Babylon will collapse. The division of the people will come first, followed by the persecution of the Church. Then comes the fall of Babylon, after which the great anarchy and trouble will come on the world. Babylon will fall before the kingdoms will fall; for in the Book of Revelation we read that the kings of the earth will stand afar off when they behold Babylon fall, and see the smoke of her burning. That means that they will not come in to help her. They will perceive that the masses of the people have turned against Churchianity. At that time, no doubt, the people will be in such a humor they will be glad to get rid of us also. Shortly after Babylon goes down, the great conflagration will reach the whole world.—Revelation 18:1-20.

Question 17. The 8th verse of Psalm 49 reads: "To bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written. This honor hath all His saints." Does this apply to the present time? If so, how is it being fulfilled?

Answer. We have already had something to say on this very subject in THE WATCH TOWER. (Z 1914, p. 135, ¶3; col. 1.) It would be better, perhaps, to read this article. We pointed out that this Psalm evidently pictured a time when the Lord's people on this side the veil would in some way be prominent before the world. It says, "Let the saints be joyful in glory." Once we thought that this meant joyful in Heaven; but now we see that to be joyful in glory need not be on the other side, but on this side of the veil. The Psalmist proceeds to say, "Let them sing aloud upon their beds." He declares that the saints upon their beds will have a two-edged sword in their hands. The bed signifies a condition of ease, so far as the faith is concerned. We shall, of course, be at ease on the other side; but this evidently means an ease of faith on this side of the veil. The two-edged sword means the Word of God. That must mean *here*: for no one will be smiting anything with a two-edged sword over there. It will surely be here. This two-edged sword

in the hands of the saints means that, while they are resting in their faith, they have the Word of God, sharp and powerful, and with it are able to oppose everything opposed to the Truth. All this belongs to this side of the veil. These are the saints who are to execute the judgments written. How? I cannot give all the details. Undoubtedly there will be a great many details when we reach that time. We should be ready to take any part which the Lord may give us. He will give all of His people a share.

We shall see what this judging may mean a little later on. The river Jordan means a judgment, and the smiting of this Jordan may mean to put the Truth in such a way as to do the judging. The Elijah will handle this sword. The details are not given; but it is left to us to watch the leadings of the Lord. The Lord has kindly veiled our eyes to this matter. Until now we have never thought much about Elijah's going down to the Jordan and the important work he did there as having any special significance. But now we see that we went to Jordan in 1914; and that Elijah and Elisha stood there, talking as we are doing now. After they had talked awhile, Elijah wrapped up his mantle, evidently referring to some special power given to the Elijah class; and he then smote the waters. We are watching daily to see what this may mean. Everything led up to that smiting. Everything went ahead to prepare for this. Now we see that what has preceded has only been preparing the way for this. I am daily looking for what the folding up of mantle may signify. It looks as if it may mean a great deal of money. We are trying to wrap up whatever mantle comes. This smiting will probably affect the whole civilized world. They are going to feel the influence of this smiting. Let us be ready!

Discourse by Bro. B. M. Rice.

Subject: "THE UNDEFILED ONE MADE LIKE UNTO HIS BRETHREN"

AS we now give our attention to another division of the great subject: *"The Mediator of the Atonement,"* and discuss the topic assigned us this morning, we are glad to be reminded of the words of John the apostle, "we know that we have passed from death unto life because we love the brethren," and that the test is not, that we be able to make a philosophic statement of the details of the great divine plan.

Yet we are glad of the help science is giving to us in these last times, as we "give a reason for the hope that is within us," and enables us the better to withstand the unreasonable, destructive criticism of the day.

Now let us put the first part of our subject into the form of a question. How could "The Undefiled One" come from a mother, who was a member of a fallen sinful race? To be the Redeemer of that race: the corresponding price for that which was lost; he must be "holy, harmless, undefiled, and separate from sinners," Heb. 7:26.

The scripture assures us that this is impossible to man. Job. 14:4, "who can bring a clean thing out of an unclean? Not one."

We first desire to dissent from the doctrine of "the Immaculate Conception," the attempts of the Roman Catholic Church to establish belief in the Lord's mother as immaculately conceived and as pure and sinless, and thus to prove Jesus as such.

We do not find scripture to suggest this, and science and scripture make plain the fact that such a plan was not necessary.

As we point out the details of the accomplishment of the only exception in human nature, let us notice that scripture uses to represent the gentile portion of the New Creation, a most remarkable exception in nature, "thou, being a wild olive tree, wert grafted in among them (Israel), and with them partakest of the root and fatness of the olive tree; * * * * But, Thou bearest not the root but the root bear thee." (Rom. 11:17, 18.

The olive tree is the only exception in nature, in that the fruit is like the root instead of the graft. We are here speaking of trees.

Water becoming ice expands, and so remains on top of the unfrozen water, warmer underneath, otherwise all water would remain frozen solid.

The rule is to the contrary, heat expanding—cold contracting.

How beneficient these exceptions, also our Lord Jesus, the one great exception in sin-defilement, of our race.

Now let us notice the angel's answer to Mary's question. Luke 1:34, "How shall this be, seeing I know not a man?" And the angel answered, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

And now science agrees with the thought that the scripture holds out; that life, energy, being, comes from the Father, the word father means life-giver; and that form and nature come from the mother.

Thus we understand the whole human race was in and sprang from Adam, their father, by mother Eve, but not from her. Thus it is written, "all in Adam die" not in Eve.

So science explains that, the life-germ or seed-germ, from the father, the male, impregnates the germ-cell or egg of the female, the mother.

The simplest form for illustration is a hen's egg, which will not hatch unless impregnated by the seed-germ of the male. The egg contains elements of nutrition, or materials

of growth, which are sufficient for the growth of the living embryo until the embryo is capable of appropriating to its use the cruder elements of food and coming in contact with the air—at which time it is hatched or born.

Now if the germ from the male was perfect, it would be vigorous encugh to appropriate to itself only those elements of nutrition conducive to the maintainance of perfect life and would be able to repel such as would interfere with the same.

Thus when the "Sons of God" or materialized angels took to themselves wives of "the daughters of men" the result was a race for which the fallen race of mankind was no match, and God destroyed them in the flood.

Now it becomes very clear to us how Mary, the mother of Jesus, could be the mother of one, "holy, harmless, undefiled, and separate from sinners," as the angel explained to her, in answer to her question, by saying, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

How wonderful the arrangement, dear friends, perfect life was not in Eve—it is not in the bride, but was in Adam, and is in our blessed Head, therefore, it could not have been lost in Eve.

"As in Adam all die, even so all in Christ shall be made alive." 1 Cor. 15:22.

Careful observation teaches us much in the matter of prenatal influences, or the effects of the condition of the mind of the mother upon the living embryo, before its birth, so Jehovah chose a virgin of whom the angel could say: "Thou hast found favor with God," Luke 1:30.

Mary was full of faith and after the angel's message said, "Be it unto me according to thy word." Elizabeth filled with the Holy Spirit also testified to her, "Blessed is she that believed: for there shall be a performance of those things which were told her of the Lord." Luke 1:45.

So we see Mary did not fear the reproach of Joseph, but co-operated with the divine arrangement, rejoicing in God. Let us hear her song, "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour." So her song closes, "As He spake to our fathers, to Abraham, and to his seed forever." Luke 1:45-55.

Read it often dear friends and let it encourage our hearts to co-operate with the divine plan, as Mary did—rightly esteeming his favor—if he has regarded our low estate, remembering that "God resisteth the proud, but giveth grace to the humble," and like her also, to be full of faith, co-operating in the fulfillment of those, "exceeding great and precious promises whereby we may be partakers of the divine nature," and like her again, "not fearing the reproach of man." "Let us go forth therefore unto him without the cap, bearing his reproach." Heb. 13:13, and likewise singing a glad song of rejoicing, "Rejoice in the Lord always and again I say rejoice."

Now having seen how our Lord was born undefiled and separate from sinners, let us consider the creator's plan as to how he could be sinless and yet, be *Made Like Unto His Brethren.* According to the scriptures, Heb. 2:17, "wherefore in all things it behooved him to be *made like unto his brethren.*"

We here desire to voice our dissent from the two views principally taught. One view being that our Lord during his earthly walk was God incarnate and that therefore he could not sin, and the other view being that he was a sinful man much like other men, but somehow succeeding somewhat better than others in leading a correct life.

It is plain to us that the Redeemer of our race could be neither one or the other, but must be separate from sinners, yet made like unto his brethren.

The Scriptures inform us that "he took on him the seed of Abraham" and further explains, that, by keeping the law perfectly, he obtained all that was promised under the law, and became heir of the promise of Jehovah to Abraham, "In thee and thy seed shall all the families of the earth be blessed." The apostle Paul informs us also that, "if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3:29.

Now I think we can see that the world of mankind, generally sinners, children of wrath, are not those referred to as our Lord's "brethren" but rather those who "have escaped the corruption that is in the world through lust." 2 Pet. 1:4 Those of whom the Lord speaks in his prayer. "They are not of the world even as I am not of the world." Jno. 17:16. It seems clear that these are the ones referred to in our text as "his brethren." And we read further in Heb. 2:11, "For both he that sanctifieth, and they that are sanctified are all *of one;* for which cause he is not ashamed to call them brethren."

No, dear friends, he is not ashamed to call brethren those who submit themselves to those sanctifying trials in faith and hope unto the end.

Oh, shall we not more joyfully seek fellowship in his sufferings, and thus know the power of his resurrection, and be comfortable unto his death.

Now the Scripture informs us further that we are not only begotten of the same spirit, and sanctified by the same One, but "that he was tempted in all points like as we are, yet without sin." Heb. 4:15. So let us notice some of the ways the new creation are particularly tempted. We have an account of his temptations in Matthew, 4th chapter.

When our Lord was very hungry, Satan said to him, "If thou be the son of God, command that these stones be made bread." Thus he was tempted to use his god-given powers to satisfy his human need. This he could easily have done, as he afterwards turned water into wine and created bread for the five thousand.

His answer and refusal shows us the proper course. When we are tempted to use our divinely bestowed gifts and opportunities for the gratification of the human nature or fleshly desire—ambition, perhaps honor, or a large salary. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of Jehovah."

We do well remember what is bread for us—lest we spend our strength for that which is not bread, and for that which satisfieth not, and that no word of Jehovah is without power, and that it is the word that is the power, not US who speak it.

What have we now, dear friends, that we have not received?

Let us notice further, "Then the devil taketh him up into the Holy City and setteth him upon a pinnacle of the temple, and said unto him—If thou be the son of God, cast thyself down. For it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Verses 5 and 6.

Jesus' reply shows the kingdom interests cannot be furthered by selfish, presumptuous, spectacular methods. Saying it is written again, "Thou shalt not tempt the Lord thy God."

Yes, we too, need to pray, "Keep back thy servant also from presumptuous sins." Many such seeming to be somewhat attractive to the new creation at the present time.

Then came the temptation to our Lord to be given all the kingdom of he world, *and their glory,* if he would fall down and worship Satan.

The short cut to the accomplishment of great things, by taking Satan into account, has been, and yet is, very attractive to the ambitious.

The account of the temptation seems at first thought to be staggering because of its effrontery, yet by this very method Satan has largely accomplished the downfall of the established church, and persistantly now does he endeavor to lead us to recognize some claims of the world, flesh or the devil, as worthy of our attention, because of what he makes it appear we might gain by it.

Our Lord said, "Get thee hence, Satan." And well for us, if we remember "what is written," and with the precious world meet Satan's temptations. As our blessed Lord did, "when he was tempted," like as we are, "yet without sin."

So we see whose temptations are similar and more particularly to whom the expression "his brethren" in our text refers.

Not those who are tempted to drink or to steal or murder, but those who bear his cross and are sometimes tempted to ease its burdensomeness by compromise.

What encouragement to know that he has gone the way before us, and that "he knows."

Keeping in mind that our Lord was undefiled and separate from sinners, let us now consider Heb. 2:10: "It became him of whom are all things and for whom are all things, in bringing many sons into glory, to make the captain of our salvation perfect through sufferings."

This scripture shows much of the divine arrangement for our participations in the sufferings of our captain, that we also may be sons of glory.

It was by these sufferings that he perfected his title to another plane of being: glory and immortality, the divine nature, and made it possible for him to impute the merit of his ransom sacrifice to those who are to become sons of glory by a faithful endurance in the sufferings of their Lord.

What sufferings are here referred to, surely not those which come to us by reason of our foolish presumption and wilfulness, nor yet the processes of the death penalty in our flesh, but rather those voluntary and willing endurances on account of the Lord and his word, while we are doing as our Lord did in the full submission of his own will to the will of his Father.

In our Lord's case this is emphasized in Matt. 8:17. Surely he hath borne our griefs and carried our sorrows. Yet did we esteem him stricken smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53:4-5.

The thought here being that while our Lord appeared to be suffering the same penalty as the world of mankind in common with the rest of his race, that this appeared so to the world; that instead this was all for our sakes, that it was for our sins, not for his own that he suffered.

Question Meeting Conducted by Pastor Russell, at Seattle, Wash.

Q.—1. *About April 1st the Tower said the ransom is not fully paid till the Church is glorified. It is hard for me to understand this.*

Answer:—The thought here seems to be—when it was finished,—the ransom work finished,—the corresponding price paid. We cannot help what we thought was wrong. We thought once that a great many things were not correct. We are finding out more clearly day by day what the Bible does teach. What difference whether we saw God's plan was finished 1,000 years ago or 1,000 years future? It is going to be finished and His plan is all working out for good. If the ransom price had been paid then from that moment Jesus would have had charge of the whole world of mankind, but he did not take charge; he has not yet taken charge, and God's time for him to take charge has not yet come. Jesus came before the time to take charge of the world, in order that the church might come in, and the great work of blessing the world itself will not begin till the church is completed. Now it is merely a difference in the form of expression. So far as the sacrifice of Jesus is concerned, the ransom price was laid down at Calvary, or more particularly, laid down at Jordan when Jesus gave himself to the Father. That is the particular time which corresponds to the killing of the bullock—the Bullock representing the flesh of Jesus. The moment it was killed, that moment the High Priest began as the New Creature—went into the Holy; so Jesus, when he offered himself up at Jordan, immediately, as the antitypical High Priest, enters the Holy, burns incense at the golden altar and later enters beyond the second veil, appearing there for us. After that we were privileged to come in, but so far as the laying down of the price was concerned, it was laid down, put in the hands of the Father when Jesus consecrated himself to do the Father's will, put his life in the Father's hands. All his destiny was in the Father's hands, and this destiny as the Father marked out for him, was completed at Calvary. The work the Father gave him to do, he did. One work, the work of sacrificing, and another, making application of the sacrifice, first for the Church, when he ascended up on high. It had not yet been applied to the Church; they had not received the holy Spirit, not until Jesus appeared in the presence of God for us and made imputation in a special way. Not till then did the Church get any benefit. At the appropriate time the world will get its benefit.

Q.—2. *Did Christ's sufferings atone for the sins of mankind?*

Answer—No, the death of Jesus was for the original sin. The original sin was the thing that came upon us through Father Adam, and all of their latter sins, many of them come from imperfections of the flesh which are inherited because of the original sin, and to whatever extent your weakness and mine are results of the original sin to that extent all such sins are included because they are a part of the original sin and not part of the sin on your own account. The sin of the world,—of that John the Baptist says "Behold the Lamb of God that taketh away the sin of the world." This sin of the world is the sin which came through Adam and which has been distributed among his children. All those sins which are from Adam's weakness can be forgiven, inherited through Adam, but those wilful on our part will have to receive stripes.

Q.—3. *Please explain I Timothy 2:5-6, Who is the mediator?*

Answer:—I presume, dear friends, it is not the thought that I should take this text up in detail for that would take all the remainder of our time for this one text. It is very thoroughly treated in the 5th Vol. We must therefore be brief to give proper share to the other questions. "There is one mediator between God and man, the man Christ Jesus, who gave himself." This points out Jesus, the individual, and at the time he gave himself he was the only one. There were no members of His body. He gave himself a ransom for all. That ransom work is the foundation of everything. That first work Jesus did alone, and you and I have nothing whatever to do with giving this ransom price, because this was a perfect man's life given in exchange for a perfect man and you and I are all members of the first man and condemned because of him, and could not give a ransom for our brother in any sense of the word. Jesus has not yet become the mediator. He will not be the mediator till the time the New Covenant is ushered in. Yet in another sense he is the mediator, just as when he was born a child at Bethlehem, "For this purpose came I into the world" but he had not taken a kingdom as a child and had not a right to become a king till he came to maturity and gave himself in consecration, and not then till fulfilling his consecration at death. Yet prophetically he is spoken of as king as a child, and just so as the mediator. He is to be the mediator of the New Covenant. Before Jesus came God said He would make a new Covenant: Jer. 31:31. The Lord said to the Jews "Behold the days come when I will make a New Covenant with the house of Israel and the house of Judah—I will put in them a new heart and take away the stony heart. All that is to be the work of the New Covenant and it is to have the beginning with the house of Israel and the house of Judah and extending to all the families of the earth. The house of Israel and the house of Judah are out of favor with God at the present time.

The special New Covenant referred to by the Lord "Gather together my saints unto me saith the Lord, those who have made a covenant with me by sacrifice," this Covenant of sacrifice is what is counting now. Jesus was the first one of these saints to consecrate and deliver up His life in obedience to the Father's will. He opened up the way so you and I might offer our bodies sacrifices acceptable to Him. This is the work of the present time, and all this company will be members of the great mediator—one mediator. The body is not complete yet. Only Jesus had passed beyond the veil. He was the head. God raised up Jesus first and He is raising up us also by Jesus; so the whole Church of Christ is being raised up. "A prophet shall the Lord our God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people." That great prophet we see to be the great mediator of the Millennium Age. The New Covenant between God and man, the world of mankind. Jesus was the first raised up. At the time the Apostle wrote those words Jesus was the only one. Now the members of the body of Christ Jesus are being raised up to the head. We hope to be members of the Christ in glory; then the mediator will be complete and the work of the mediator will begin.

Q.—4. *What is the basis of the atonement?*

Answer:—The Bible tells us it was the sacrifices for sin and this is all testified in the Covenant God made with Israel as Sinai, a representation of the better covenant. There stood Moses representing a greater than Moses. What did he do? First he slew the sacrifice for the sin offering and it was on the basis of this sacrifice that there could be a covenant and it was the blood of those sacrifices sprinkled in order to accomplish that covenant; so here we have better sacrifices than those. These typical sacrifices were merely on an earthly plain, but here we have a better sacrifice, Jesus the antitypical bullock and the Church the antitypical goat. This church sacrificing has been going on for more than 1800 years and shortly it will all be finished and the blood will be in the hands of the great Mediator. Look back in the type and see what He will do with the blood. First sprinkle the table of the law. When Moses had sprinkled the tables of the law he was ready then to sprinkle the people with the same blood. Now the basis was the blood. While the blood of Jesus was the fundamental, important thing, it pictures how that the blood of His saints be counted in with him.—All the followers in the footsteps of Jesus are being gathered, their blood being sacrificed and that blood in the type is for the reconciliation of the world bye and bye. Not that we are adding anything to the value of it, but showing how we would be associated with Jesus in the present time, and share the glory, which is to follow as soon as the church will be completed. Then we understand the right time will have come for Jesus to receive the world and become the King of the world and establish His kingdom from sea to sea. He will be ready then to ask the Father for the world and then He is ready to appropriate His sacrifice for the world. It is to be given fully and completely on behalf of the world at that time, and He will be ready to do that just at the time of completion of the church when we are all with the Lord in glory. The II Psalm says, "Ask of me and I will give thee the heathen," etc. The whole world are heathens from God's standpoint. The word heathen is the same word translated Gentile and the same word translated people. God had a people and there were other people outside that were not God's people. They were heathen, and only those in

harmony with God are His people, and they were to be distinct from the others. "Ask of me and I will give thee the people," and the uttermost parts of the earth for thy possession."

Q.—5. Will all the people who deny the ransom go into second death?

Answer:—We are not supposed to answer a question like that. The answer we have is "The Lord will judge His people" and it is not for you or me to decide whether that one will be of the little flock or the great company or second death class. We are not here to judge one another. If you see any one going blind, give them the eye salve. Do not tell them where you think they are going to be. We had better not tell what we do not know.

Q.—6. Please define the meaning of the word "Ransom."

Answer:—The word ransom signifies a price that corresponds. The literal meaning of the word as you find given in Young's Concordance, "A price corresponding." Thus we see there was no price corresponding to Adam; there was no perfect man that could give himself a ransom. No angel could be a corresponding price. No perfect man anywhere in the Universe of God. A spirit being could not be a ransom for they were on a higher plane than Adam. Not a creature in all the universe of God could be a ransom for Adam. Therefore God arranged that the Logos might become the suitable one to be the ransom price for Adam and thus he became the ransom.

Q.—7. Please give a good illustration of the meaning of the word "ransom."

Answer:—I do not think we could have a better illustration than the Bible gives. The perfect man Adam is the one who sinned and was sentenced to death and in order to be his redeemer it was necessary that one should be like him, a perfect man, and thus that he became man—not a sinful man like the race, but holy, harmless, undefiled separate from sinners as Adam was at the time that he sinned. This is the best illustration of the ransom that I know of; the Bible's own illustration. Something we do not carry out in our affairs of life—it was under the law; an eye for an eye, a tooth for a tooth. If some one knocked out two teeth, you had a right to knock out two teeth for him. That was Justice. No merit in it.

Q.—8. Please explain the meaning and illustration of the word ransom, as to the work of Jesus.

Answer:—We have already done this. The work of Jesus was the giving of himself, the corresponding price on behalf of Adam, and as all the race was included in Adam so all the race of Adam was included in the ransoming work; so we read "As by one man came death, by one man also comes the resurrection of the dead, for as all in Adam die, even so all in Christ shall be made alive, every man in his own order."

Q.—9. Was the ransom work shown as types or shadows in the O. T.?

Answer:—I do not think of any types or shadows representing the ransom, and for the very reason I do not think it would be shown. A bullock would not be found to represent the ransom price and there was no perfect man. The only illustration which we have is this one which God has given us—Jesus the ransomer of father Adam.

Q.—10. Please quote the scriptures that clearly teach the doctrine of the ransom.

Answer:—There are a great many scriptures that might be seen to clearly teach the doctrine of the ransom. "The man Christ Jesus who gave himself a ransom for all to be testified in due time." That is a very distinct statement. Another would be "As by a man came death by a man also comes the resurrection of the dead." "As all in Adam die even so all in Christ shall be made alive." Many of these texts show the correspondency. So we read "Even the precious blood of Christ." "The precious blood of Christ" would mean all that the word "ransom" means, and the word blood, giving of life in exchange for life and the only one person who had life in the full sense was father Adam, and the next person to have full life on the human plane was Jesus. He had a transferred life.

Q.—11. When the Logos left the heavenly glory and became flesh did he ransom the adversary and the fallen angels?

"The Son of man came to seek and save that which was lost and gave himself a ransom." (Another scripture on Q.—11.)

Answer to Q.—11:—No. The scriptures tell that Jesus came to taste death for every man not for devils at all. Not a word. Besides we have no record that the devils were ever sentenced to death, and how could they be ransomed from death. They were separated, alienated from God and confined for a time in Tartarus in our earth's atmosphere. If this is their condition, I think they have had a pretty bad time—a very severe punishment. Some one has told about infidels. He represented his thoughts by saying he had a dream. I suppose a waking dream. There he saw a town called Infidale and only infidels entered there and they locked it up so no one could get out. He walked past there a year later and heard the wails. "Let us out—let us out we can't stand it here any longer." I was not sure he had the right thought about the infidels but I thought the word picture represented the condition of the fallen angels pretty well. I think they would like to get away from each other—not very good company. From what we have illustrated in the Bible, they have a great deal of wickedness and if they have wickedness toward humanity, they may have evil tendencies toward each other and I think they have been having a terrible time for 4,000 years. The Bible does state that there will be something for those angels without telling distinctly what it will be. The Apostle says, "know ye not we shall judge angels?" Not the holy angels. It would only be those fallen angels. We may not see clearly enough to say how we could judge the angels, but that there is to be some kind of a judgment of angels is plainly stated by the Apostle. They are confined in chains of darkness until the judgment day, inferring there will be a judgment or trial come to them. Testified to by three Apostles. What would that mean? That there would be some opportunity for them to clear themselves. Whoever is put on trial, means they are going to have a trial, an opportunity, and the world's judgment day means the world will have an opportunity, and our opportunity comes through the merit of Christ's sacrifice releasing us from the sentence upon us as sinners, but the judgment and trial of angels could not come from that for they were not sentenced to death but to this earth's atmosphere, this confinement, shutting them up as the apostle puts it, setting them aside from communication with the Lord. Angels shut up for a long time would see no hope whatever. They have insulted the Almighty. They were inexcusable knowing they were doing wrong, fell under the Divine hand. The mercy of God was not manifested to any body. The Holy Angels will not need mercy—no one was needing mercy. They never had an illustration of God's mercy, but they had of God's justice, in their case of condemning them in darkness. The first illustration they got was the same that came to mankind—what the Bible tells about Jesus "Herein was manifest (give the full weight to that word manifest) the love of God in that He gave His only begotten son that whosoever believeth on him should not perish but have everlasting life." Do you suppose they were wondering what next He would do? I think they looked on in astonishment when they saw Jesus consecrating his life; his temptation in the wilderness; loyalty to the Father and full devotion in every way, noting the three and one-half years in ministry in which he was faithfully walking the narrow way, saw him crucified; then thought they had finally done him up and that would be the end of the matter? They thought he had come to an end. They had never known any one to be resurrected from the dead. But when on the third day Jesus rose from the dead, a spirit being of the highest order, of the Divine nature, don't you think those fallen angels were looking then? I think so. God said He highly exalted him, that at the name of Jesus every knee should bow. Don't you think those angels saw how glorious he was and how grand his nature? Then those angels faithful to him learned a great lesson there. How do you know? Peter says so. In his resurrection Jesus preached to the spirits in prison—the imprisoned evil spirits—the fallen angels. How do you know? Because Peter went on to say, those evil spirits which were disobedient in the days of Noah, while the Ark was preparing—he limited the matter, points out just which he meant. They were the very ones. Did he go off alive and speak to them? No, he was dead. He died on Calvary. By this whole procedure, his death and resurrection, he preached the greatest sermon those fallen angels ever heard. Obedience on the part of the Saviour and pleasing in the sight of the Father, and the great blessing coming on every one who would be faithful to him and loyal to God. I am going to speak and give my guess so you will not make any mistake and think I am inspired. I guess from that time some of those fallen angels

had a new thought on the subject and said, now we see more than ever before how greatly we sinned and how wrong was our course and one after another said, I am determined to take a right stand hereafter, but I could not even give a guess whether it would be many or a few that would take that stand, that henceforth they would be loyal to God and wait and hope God would give them some blessing. I am going to suppose that some did that, and what do you think would be the consequence? I think they have had a terrible time—a devilish time. I think the fallen angels that did not turn to God would give them plenty of persecution as they would try to be loyal to God and His principles of righteousness and they would have to suffer for righteousness sake. They perhaps have had to suffer a good deal in all this time if they took a proper stand. My thought is we are coming down to the close of the age, and that these that manifest their repentence toward God, and have taken their stand on the side of God, of righteousness and truth, and in opposition to the fallen ones and the wrong course—my thought is they are about to be vindicated and get a blessing and a release from their difficulties and they will be more or less under judgment by the experience of the Church during this Gospel age, and in God's due time they are to have a release from the fallen ones, and the fallen ones eventually will be destroyed in second death with Satan. He has not repented. He is still the same adversary—He is our great adversary. "Your adversary the devil." No mistake about it, and if he has not had trial enough for 6,000 years to demonstrate what his real character is, I wonder how long it would take to find out? I wonder if God would want to test any one more than 6,000 years?

Q.—12. *Give the meaning of the word deposit, please.*

Answer:—The word deposit signifies the word deposit. Put $1,000 in a bank, a deposit; you would get a little book and it would show a credit there. Your deposit does not show that you gave it to the banker. It was in his keeping for you had placed it in his care and it was yours to check out, when you pleased. Jesus deposits the ransom when he said in his dying moments, Father, in thy hands I commend, commit, I give over, my spirit. The spirit of human life. Give it over to the Father's hands, not to the devil. The devil has nothing to do with mankind. Jesus had a right to his life. He had kept the Divine Law, being holy, harmless, undefiled and separate from sinners and fully doing the Father's will. He had a life right unforfeited in any sense of the word, and this he deposited. "Father into thy hands I committ my spirit of life." And it is still in the Father's hands; Jesus never took it away. But did he not take it away when he was resurrected from the dead? No, the Father gave him a reward of a still higher form of life. "Put to death in the flesh but quickened or made alive in the Spirit" on the Divine plane. This spirit life which he had in the resurrection was a reward for obedience; no bearing on his other life at all. He still has right to the earthly, but he has no use for it. He has a higher and better life, but the other is at his disposal.

Q.—13. *Did Jesus make this deposit at the time of his death, or at the river Jordon?*

Answer:—I would say he did not make his deposit at the time of his consecration at Jordon. My view of it would be that Jesus made a covenant with the Father that he would keep the Divine law and do everything he found written in the book, all the things represented in the types and shadows, and this was the arrangement of the Father, and that by doing all these things fully, by keeping the Law he had a right to life and by sacrificing his right to that, he had become heir to the promises of glory, honor and immortality, and it was when he was giving up his life entirely; "Father into thy hands I commit my spirit."

Q.—14. *In whose name and to whose credit is this deposit.*

Answer:—In the name and credit of the one human man I deposit it. Same as if you put $1,000 in the bank, it is in your name. Jesus did not give this to any one else. He deposited it in the hands of the Father. "I commit." No change, no transfer. Not that I commit this in your care for Father Adam or the world. I simply deposit it in your care and keeping. My spirit—that is shown there by the word "my."

Q.—15. *What is the real merit, or credit, or price, on deposit?*

Answer:—The thing that is on deposit is merely the value of a perfect man's life. No more, no less. That was the ransom on deposit. The corresponding price, that which Adam had forfeited. Of course that life includes the right to fellowship with God, earthly home and all the things that God had given to man originally. Psalm 8. What is man? "Thou hast made him a little lower than the angels—thou hast put all things under his feet." And it includes all those rights, and when Jesus laid down his life right he was laying down as much as any man ever had or could have. A right to everything Adam had as a perfect man. All this was placed in the Father's hands, in the hands of Divine justice.

Q.—16. *Why is the value of the deposit through the glorified Jesus?*

Answer:—In that it is the basis of the great work. The first part of the work is the bringing many sons to glory, and that same ransom sacrifice in the hands of justice will be the price which will make the ransom of the whole world from death, and give the glorified mediator, head and body the right to step in, and for 1,000 years exercise mercy toward mankind, helping them up from their fallen position, to all that was lost in Eden.

Q.—17. *Is the deposit of the ransom price shown any where in the types and shadows or teachings of the Old Testament?*

Answer:—I do not think of anything in the Old Testament that teaches the deposit of the ransom. The ransom in this particular sense of the word is not a word used in the Old Testament. Only one case. "No man can give to God a ransom for his brother." It is a New Testament thought brought to our attention under the guidance of the Holy Spirit and representing a very deep teaching of God's Word.

Q.—18. *What New Testament Scriptures clearly teach the acceptance of the deposit of the ransom price?*

Answer:—The general teaching of the New Testament is that Jesus has something in the hands of Divine justice which is the basis of all reconciliation with the Father. The one that directly tells us, he not only gave himself a ransom, but when he died he said "Into thy hands I commit my spirit, I leave it with you." Many scriptures show how this is made applicable. We read of the application of the merit. It implies there is some merit there. Figuratively referred to, how could we receive the robe of righteousness unless there was a merit?

Q.—19. *Define the meaning of the word imputation, please.*

Answer:—The word imputation signifies to make applicable to another. Something the other does not have. Not by a direct gift, but by an imputation. It is rather difficult to define the word imputation. We can illustrate it better. If I was in need of $1,000 and asked you for it—that would not do. We never ask, (laughter). I guess I had better change that illustration. Suppose John Smith needed $1,000, and Henry Brown had $1,000 and would give him the use of it, and yet, he said to himself, I think I will not give him the $1,000. He promises he will work it out. Let him give me his note, and I will endorse his note and let him go and borrow it of the bank. When you endorse his note you impute the $1,000 to his note. John Smith did not have a penny. The banker says, have you any money or property? No, not worth a cent. Can you have some one endorse it for you? John comes to you, and you endorse his note; you have imputed full value to that note. He takes it to the bank and it is all right. Worth $1,000 now, and not worth a cent before. So in this Gospel age there are certain terms by which we can come to the father. The same terms by which Jesus came in; that you will become a living sacrifice. You say, I am very willing to be a living sacrifice. You say, God I would like to do what Jesus did. God will say, your promise is not worth a cent here. Why not? Why, you are a bundle of imperfection; I know you very well. You could not do anything at all. You get Jesus to endorse it for you. Let him be your advocate and take up the matter for you. So you go to Jesus. Will you dear Lord be my advocate with the Father? Will you make it possible for me to come in under these terms and present my body holy and acceptable? Will you help me do that? That depends. Oh, you have terms? Yes, very strict terms. You must turn your back against sin and enter into a special covenant as I have done. A covenant of sacrifice, giving up yourself absolutely. You say I am willing to do that. Very well, you be my disciple and I will be your advocate and take care of the

rest. You follow the lines I have laid down for you and you will come out all right. I will endorse for you. How does Jesus endorse for you? In this way—He has that corresponding price, that right to life, applicable to Adam and all his race. If you and I belong to the race of Adam, we had from the moment we were born, an inheritance in that great account. The Bible tells us in advance that the very object of God's having this plan of salvation was to give life to mankind. You and I have interest in that, because we belong to this race. If we can but know about it, we have the privilege of returning the human perfection, restitution; all that is included in that which Jesus put in the Father's hand. You could not accept restitution, for he has not offered it to any one yet. He said there will be a restitution of all mankind, and you and I merely know what is coming bye and bye. Then we learned that God has another feature of the plan separate and apart from the world and this is, that He is taking out a people for His name to be the Bride class, to be associated with Jesus in the kingdom. Now we see on what terms; that you shall walk in His steps, be like He was, and He will be your advocate with the Father, and when we agree to this and give up our little all, what do you give up? Just what you have got. Some ten years, and some ten days of life, and some more. You might give up a very healthy or a very sickly body. No matter what you have; great influence in the world or no influence at all, and give yourself just whatever you have. But all that you have—not a thing to be kept back—time, influence, money, everything goes when you make a consecration such as Jesus made. To be Jesus' disciple and follower, that is what we agree to do. But when we come to the Father and find out we have not very much, we say, will He accept this? No, not that. How will it go through? Well, says Jesus, you know I have an account with the Father and a right to give restitution bye and bye and that includes you. Well, now I am going to impute to you all that I would be giving you bye and bye, and you give what you have now in your possession and I give in your behalf what will be coming to you bye and bye, so you see it will be all that will be yours in perfection. Illustration: We are not to think Jesus deals with each individual as they come along. The way Jesus did was this; when He ascended on high he appeared in the presence of God for "us". Who are the "us"? It took in all those who will be of the Church class and it appeared for you and me away back there 1900 years ago. The Holy Church is one church from God's standpoint. The Church He predestinated and foreordained. The Bible says God foreknew Jesus, and us by Jesus. Now if Jesus appeared for the whole Church at once He made an application of merit in the sense that it was imputed to all of us. I tell the banker, I have $1,000 I want to keep intact; I will be doing some endorsing. I will endorse a note for $1,000 and when that note is in, it will be for a number of people; to S. & Co. and the R. & Co., and a number of them. You know you have the merit there in my deposit, and that will be the merit for this note I endorse. So as long as this note is unpaid there will be an embargo on that deposit and it could not be used for any other purpose. Embargo means it has a handicap; a note given that covers the whole thing. Not the money given, but an endorsement. The Lord endorsed for the whole Church at once. Therefore he first imputed the merit to the church and afterwards to the world. The Church does not need it now; we are going to join in with Him in sacrifice; why should He give us the earthly life? We do not want restitution. We are looking for the better Hope; Spiritual Kingdom—glory, honor and immortality. Imputed to us, that which made our sacrifice acceptable to Him.

Q.—20. Is the imputation of Christ's merit shown by types and shadows in the Old Testament?

Answer:—I know of nothing that teaches it directly. In the Tab. Shad. we have many things which teach a very similar matter, but not directly that I know of.

Q.—21. When will the merit of Christ's sacrifice or the ransom price be applied for Adam? Will this include the whole Adamic race?

Answer:—It will be impossible for the Lord to impute his merit for Adam till the whole church is taken, for this endorsement is an embargo for Adam and his race, we therefore must pass through our trial first before that merit can pass on and be imputed to Adam and his race.

On this ransom price for Adam and his race, we might elaborate a little further: Why this embargo for the Church? Why not with Adam outside the church before the Church was complete? It is on deposit with God the Father, just as if mortgaged by this imputation made with the church. How is that effected? In this way: All the church have agreed they will die according to the flesh. Nobody else has been received into the church. One not entered into Christ has not entered the church. Justice demands all will go into death; first, those that will follow his footsteps; they will lay down their lives willingly, gladly, sacrificially and enter into the heavenly glory—the highest. Then the Great Company class. Those who will seek to hold on to the earthly life and through fear of death all their life time are subject to bondage. Will they be allowed to go on in that way? If so they will die the second death because they have not laid down their lives. What will Jesus do for these? In the Bible it is represented as the Lord Jesus laying hold upon the scape goat class, and they are led away by the hands of a fit man, representing how the Great Company are turned over to satan for the destruction of the flesh. Why? Because that is part of the Covenant, their flesh must either be sacrificed willingly or be destroyed, one or the other. Now when their bodies are turned over and they have washed their robes, and have suffered they will have learned their lesson. They failed to get into the sacrificing class, but since they were loyal to God when brought to the test, they are counted worthy of life on the spirit plane. Not the highest plane, the Divine nature, but like the angels on a lower plane. All will be counted worthy who get everlasting life, but these when put to the test who would not deny the Lord and would rather suffer are counted worthy. The picture in Rev. 7, is, "Therefore are they before the throne of God and serve Him day and night in His temple." The little flock class are more than merely conquerors; more than merely getting in. The Bible says they are more than conquerors. They will sit with the Lord in His throne and be His joint heirs and partakers of His Divine nature. The others coming in finally under stress and suffering rather than be disloyal to God, they will get a good reward, thank the Lord. They did not have the spirit of sacrifice, of suffering for Christ's sake willingly, voluntarily, they had to be pushed in the fight. They fought well when pushed in, but were not like their captain who went into the fight himself.

Now there is a third class, Heb. 6 and Heb. 10. The apostle says those that fell away and turned their backs upon the blood of the covenant and counted it a common thing; they will die the second death. That is why Jesus said, I guarantee all these will go into death. The one class into second death because they are unworthy. The other class are pushed into taking their place for right or wrong—and when all have died, then the mortgage is all recovered, for the notes have been paid; they have all died, not any of them having an earthly life. The one class gets new life on the Divine plane, another gets new life on the spirit plane, and another class, those who die the second death.

Q.—22. Will it need to be repeated?

Answer:—This will never need to be repeated. It is a completed work the Father planned before the foundation of the world. He left the glory with the Father for this very purpose; the same he has been working out these 1900 years of this Gospel age, and 1,000 years more will be necessary to fulfill this. Thank God, Hallelujah what a Saviour. Hallelujah, what a plan! Hallelujah, what a Father we have to give us this great plan! Think of it! More than that, my dear friends, the Bible says "be ye like your Heavenly Father." You are children of God when begotten of the spirit. If a child is well begotten, and had a good mother and good father, the child would be like the father every time. If Adam and Eve had retained their perfection, their children would all have been like Adam himself, perfect, grand characters. Now God has started a new race of spirit beings all begotten of the spirit. Then we will be like unto our Father. One mother, one covenant under which we were all begotten and which will develop us and bring us to the glorious liberty of our Lord, and we will be much like our Father. He is kind to the unthankful. Getting more like our great Redeemer and more like our Heavenly Father. The whole object of our life, of our faith, should be to develop character likeness.

Discourse by Pastor Russell. Subject: "GOD'S WAY VS. MAN'S WAY."

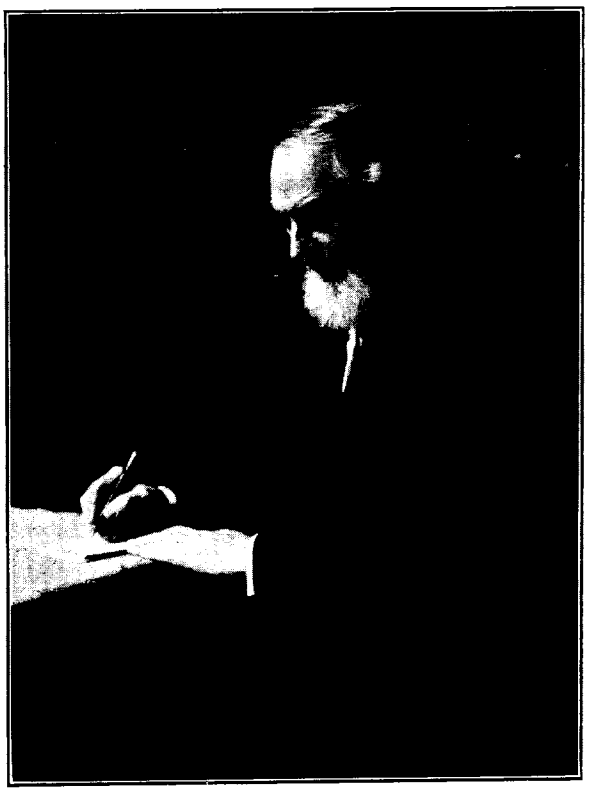
Norfolk, Sunday Morning, July 30, 1916.

(This discourse came too late to go in regular order in the report, but will be highly prized nevertheless, not only because of the talk itself, but especially because Brother Russell seemed very weary and tired when he delivered it, and therefore it was like coming out of the very furnace.)

MY text for this morning, dear friends, is "There is a way that seemeth right unto a man, yet the end thereof is death." (Prov. 14:12.) These words were evidently not spoken to the church, but to the world. We are not to suppose that the world is choosing the way that it is taking with intelligence and with premeditation to take a wrong way, but rather, as the Wise Man here declares, the way the world is taking is a way that seemeth right to them. It is to the Christian that the Word of God reveals the fact that the world is taking the wrong way and explains to us why the world takes that wrong way. The Apostle Paul tells us that the god of this world has received our first parents and deceived the whole race, and that the whole world of mankind therefore is blinded by Satan. He says the god of this world hath blinded the minds of those who do not believe.

This is the most charitable view we can take of the world's condition, and the Scriptural view, the proper view. It gives us a great deal of sympathy with the world, and we believe God has a great deal of sympathy for the world. And you and I have a great deal of sympathy for the world and the condition in which we were before we found the Lord and before we got into the narrow way, before we got to understand the better things. In other words, dear friends, the Bible gives us through the truth and the spirit of the truth what the Bible calls the spirit of a sound mind. We are better able to understand ourselves and all our neighbors and friends and relatives than we ever were before, and day by day as we grow in grace and knowledge, in this intelligence, in this enlightenment from the Lord, it enables us to appreciate the things about us and take a proper view of all life's affairs.

According to the Bible, Father Adam was not born in the blemished, fallen condition in which we are, in which the whole race of today is. He was perfect, in the image, in the likeness of God, a grand man—no bias, no tendency toward sin, no imperfection of judgment, no misunderstanding which should be the right and the proper way. Everything was clear and plain before him. He knew the right from the wrong because he was perfect and in God's image and likeness. He could discern the right from the wrong, not from experience, but from that perfection of His being. And so Father Adam in His likeness was fully competent to know the good from the evil. But we perceive according to the Bible that a certain temptation came over Father Adam, a temptation to take his own way, a temptation to not look to the Lord for guidance, and this temptation came through his very best friend, his wife, Mother Eve having been deceived of the Adversary. We are told that Adam was not deceived. Adam knew that it was wrong to disobey God, and Adam knew that the penalty of the disobedience would be what God had specified,—not eternal torment, but death—"Dying thou shalt die." He knew that. He was not decevied, St. Paul says. Why then did he choose the wrong course? Well, he found that his only suitable companion in life, his wife, bone of his bone, sympathetic in every particular, a perfect woman, had been deceived into sin, and that she therefore was liable to the penalty of death, and Father Adam seems to have concluded that life was not worth anything to him after that and he would just as soon die as not. He had lost the very one in whom he had a very great deal of comfort and consolation and fellowship. "Let me die. I know the penalty is death, but I will take that course, believing that would be preferable to living without my companion." We see the mistake that he made, that he should have had confidence in God. Yet nevertheless we see that he was not deceived. He took the course intelligently. He took the wrong course and thus started himself in what the Bible terms the broad road to destruction. He was 930 years on that broad road going down gradually in weakness of mind and of body until his death, as far as he could go on the broad road—destruction, death. And his children—all of his children were born we see on that plane of destruction, that broad road, born in sin, misshapen in iniquity is the Scriptural proposition, and you and I know of our own share in this imperfection, and all of mankind, sixteen hundred millions living today that are in this broad road that leadth to destruction, down to death. We were started in this way by our Father Adam. The world did not know of any other way because there was no way opened up, no way of life opened



up during the more than four thousand years between the time of Adam and the time of Jesus. There was an opening offered to the Jewish people and to them alone that if they would do the impossible thing then they might escape from that broad road of destruction. But the impossible thing offered to them was the keeping of the law, impossible to them because of their imperfection, because they were imperfectly born human beings. They could not therefore keep God's perfect law, which is the measure of a perfect man's ability. A perfect man could do no more than keep that law, and no imperfect man could do enough to keep that law.

And so the Jews, although they thought they had found a way to life, found it to be, as the Apostle says, a way to death too. And so the first opening up of this good way to life was that which Jesus brought to light. He brought life and immortality to light through the gospel, the Bible says. It was the first time that it had ever been brought to light. People might have hoped for it. Plato had speculated about immortality, but there was no light in any of those suggestions. The one who brought it to light was Jesus, and He brought life and immortality to light through the message that eventually all the families of the earth would be benefitted by the sacrifice He offered, and the message that the church now being called out might be partakers of the divine nature,—glory, honor and immortality. Thus He brought life for the world in general to light, and immortality to light as the reward of those who would be faithful in following Him. And this way that Jesus opened up and that Jesus walked, the first one to walk this way—this way is called the Narrow Way. It is thus distinguished from the broad road. It leads off in a different direction. The broad road was a downward road, an easy road, and it is a way which seemeth right to man. They do what they think is right.

"Well," you say, "how can they say it is right to do those things?" Well, my dear brother, the world reasons that life is to be enjoyed, and that it is their duty to enjoy

themselves, and because their minds are perverted through sin, therefore some take pleasure in the enjoyment of cheating others, seeing if they can get more, either by a game of cards or business of some kind, seeing if they can take advantage of other men and get more, and it seemeth right to the world. And so you see people boasting of how much more they have got than other people and how quickly they got it, and sometimes boasting of the rather shady means of getting it. Nevertheless it seems right to them. Selfishness has come to seem right, whereas according to the divine standard love and benevolence would be the right.

Then it seemeth right to men to seek pleasure in sensual enjoyments of various kinds. They say, "Why live always doleful and in sorrow? We are going to live to enjoy our lives." So the way they take seemeth right unto them, but they are all conscious of the fact they are dying, and that many of the ways they think are right and ways of pleasure are ways that lead down all the more quickly into sin, to corruption, to death. But now comes in Jesus and this new message of His respecting a different way, a way altogether different from the way of the world. And so those who become the Lord's followers have the message through Jesus, saying, "Ye are not of the world, even as I am not of the world." You have left the worldly path. You are not walking with the world. As my disciples you have entered this straight gate and narrow way. You have turned aside from the world. And the Lord said there would be special blessings upon these who have turned aside, because the way He opened up is a day that leadeth to glory, honor and immortality, to the divine nature, to all the precious things God has to give to those who love Him most and whom He loves most.

And so, dear friends, we are here today as Bible students, as Christians, as those who have left the world, left the broad road, and have taken this narrow way, not seeking or leaning to our own understanding, to be guided by our own wisdom, but seeking, as the Bible suggests, the wisdom which cometh from above, "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." This is what we are seeking. This is the course we have taken. And the Master tells us how we entered in and the only way to enter in. "If any man will be my disciple—" This is what we want to do. Disciple means follower; a follower in the footsteps of Jesus was one that walked this narrow way, and you and I want to be His disciples. We want to go where He went, to do as He did, and walk in His footsteps. So He says: "If any man will be my disciple, let him deny himself." That is the narrow gate you see—self-denial right in the front. You can't get on the narrow way until you enter through the narrow gate. "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." Yes, not very many have even heard about it. Millions on millions before Jesus' day never heard about this narrow way. Out of the sixteen hundred millions of the world's population of today hundreds of millions have never heard about the narrow way. And right in Norfolk and in Brooklyn and in every part of this most favored land there are millions of people that do not understand about this narrow way. And how have we been so fortunate that we have heard about it? Well, my dear friends, the Bible tells us there has been a special blessing come to us if we have got to the point where we can see and hear. "Blessed are your eyes, for they see, and your ears for they hear," said Jesus, and we see, my dear brethren, we understand that a great blessing has come to us through this knowledge of the narrow way. We received a great blessing because we did see and hear and understand about the narrow way, and because our hearts were in that condition that we were satisfied to leave our own way and the way of the world, to leave all else that we might seek to come into harmony with the will of God. Blessed are all such hearts that are hungering or thirsting after righteousness, after the things that are right and true and the things God approves. Oh, blessed are they. If they hear then the knowledge, the hearing, the understanding coming to such means a wonderful blessing. But it would be just as well for the world in general that they do not hear; it would be just as well for the world that they do not see; and therefore God in His kindness has left the world in a measure of blindness and deafness as respects the things of this present time, because to hear and understand and yet to be in a wrong condition of heart and mind would make them more responsible.

Just as Jesus said about some in His day, you remember, who had become His disciples. They had heard His preaching and had certain blessings more than the remainder of mankind. Jesus said, "Woe unto you." "Woe unto you" doesn't mean "eternal torment unto you" nor "roasting unto you." No, my dear brethren, we are learning to read and study our Bible better than we once did. When Jesus said "Woe unto you," it means it is to your disadvantage. "Woe unto you, Bethsaida, and woe unto you, Chorazin, for if the mighty works that have been done in you had been done in Sodom and Gomorrah they would have remained unto this day." You have had the knowledge; you have had the opportunity, and you have a responsibility therefor, and it means more woe unto you, more disadvantage unto you than if you had not had that knowledge. And so with the whole world—we believe that the world is really advantaged in that God is not allowing them to see more than they are in a condition to appreciate and use properly. And so God is still permitting the god of this world to blind the minds and hearts of mankind in general that they should not understand these things until God's due time. In the meantime, during the Gospel Age, during these nineteen centuries nearly since the days of Jesus, this people that the Lord has been gathering out, this little flock, this special class who have the hearing ear, who have the understanding ear and who have an appreciative heart and the responsive heart—or, blessed are your eyes that they see and your ears that they hear, what a wonderful favor you enjoy! But you say, how? Oh, my dear brethren, because it is in this present time the Lord is making up these special jewels, the church class, those who are to be joint heirs with the Lord Jesus in all the glories of His kingdom, and in all the greatness of His high exaltation to the divine nature. These are to be the bride class, joint heirs with Him. "If we suffer with Him we shall also reign with Him, if we be dead with Him we shall also live with Him."

"But," you say, "what do you mean by suffering and dying? Why not talk more about the narrow way?" Ah, that is it, my dear brethren; the narrow way is the way of suffering, of dying. That is the only way to come into God's special favor at the present time. All those who would now come under the call of the Gospel Age must come by way of the cross, by way of the death of the flesh, must come by way of self-sacrifice. There is no other way, and that is the reason it is called a narrow way. "Well," you say, "why should God make a way so narrow?" Well, my brother, look at the case of Jesus. Why did the Father make His way so narrow? Did He not travel a narrow way? Why did He have such a narrow way? Because it was to be a special test to Him of His loyalty and of His obedience, even unto death, even the death of the cross. "But why make it such a hard way for Jesus?" Well, my dear brother, our Heavenly Father, according to His word intended to make this Son, this Messiah, exceeding great, to exalt Him. He wanted one to be on the divine plane with Himself, and He wanted that one should be tested to the very utmost in every particular and prove His loyalty. "Well, but, Brother Russell, if Jesus was part of the Trinity then——" Oh, my brother, not a word in the Bible about Jesus being part of the Trinity or being a part of any trinity at all. That was made up in the Dark Ages and we must leave that out, and leave out the thought about Jesus being His own father and His own son at the same time, all those nonsensical things that have confused our minds. We must take the word of God in its simplicity and what it says.

So Jesus having proven himself obedient to the Father's will even unto death, Him hath the Father highly exalted and given a name above every name, a reward surely for His obedience to the Father's will. And so, my brother, we see why there was such a narrow way in Jesus' case. The Father would show to all the holy angels that this one He had highly exalted far above angels had a real strength of character, and had demonstrated that character, and was *therefore*—oh *"wherefore* also (because of His obedience) God hath highly exalted Him." There is a reason for it all. God does everything according to a reason, and He wishes His people to see the reason for directing the divine course, that He is altogether just as well as loving in all His arrangements. And now the Father wants a bride class for His son on the highest plane of nature, the divine nature, far above angels, and each one to be received unto that divine plane must demonstrate his loyalty unto God and the principles for which God stands, the principles of righteousness. He must demon-

strate this even unto death. That is it, my brother, and that is why it is such a narrow way, and that is why this is the only way open. God is merely thus far seeking for and finding the elect, the church of the living God, the first borns of His creatures.

And then, my brother, as soon as this little flock shall have been finished, what will its mission be? Oh, the Bible says that the church with the Lord is to constitute the class that will set up the great government of God in the world. And so Jesus said, you remember, "Fear not, little flock,—" the little flock that seeks and finds the narrow way and is faithful in walking in the narrow way after entering the narrow gate of full consecration—"fear not, little flock, it is your Fathers' good pleasure to give you the kingdom." "Give us the kingdom?" Yes, give us the kingdom. "What kingdom?" Oh, my dear brother, I need not tell these Bible students here gathered what kingdom. In speaking to an audience of the world or the nominal church it would be very necessary to expatiate on what kingdom it is, for alas! the great plan of God has been so misrepresented that a great many people have no knowledge as to what the Bible says about the great kingdom of God. I will not take time to discuss this with this audience.

In our program today it is government day, and we are of those who are being, we trust, prepared to be the government of God, the kingdom of God, to establish the rule of righteousness in the world. Six thousand years ago when sin entered the world God gave the world over and let them take their course, merely putting a sentence of death upon them, merely supervising since and seeing that they shall die and not be permitted to go to any extremes that would interfere with the divine program in the end. But all the while God has purposed this matter of the setting up of His kingdom in the hands of Messiah, and Messiah was selected for this very purpose, and the church is being selected to be His associates in this kingdom. All this we see most clearly portrayed in the word of God. And now then this is the government God is to set up, the great fifth universal empire. God allowed the Gentiles to set up various kingdoms and see what they could do in the way of bringing in a reign of righteousness. And indeed, my dear brethren, I think we should not misunderstand the world, for I believe the world has been trying and trying hard to see what they could do in the way of bringing in a good government. As I look back and see what the Bible tells us about Nebuchadnezzar's kingdom and how he tried to rule the world well, I admire Nebuchadnezzar and his endeavor. He made his mistakes, but evidently he was trying to do well. Think of a great king of unlimited power practically and how he took from the captives of other nations, there was Daniel, among others, and because he fould him favorable, Daniel was exalted to a high place in that kingdom. How few other kings in the world, in history or in our day, would take any captive, and though he was a foreigner they would find a good spirit in him—how few of them would exalt him to a place of being the chief president in all their empire? And the same thing with the Medes and Persians, the next great universal kingdom. They found Daniel and found him a man of high station, and what did they do? They had the same great dreads and sentiments, and King Darius wanted the noblest man he could find to be the head president in all his empire. Daniel was chosen. He wasn't a Mede either, or a Persian. He was a Jew. But there was nothing in this to hinder him from being taken into the very highest confidence of the king, showing that King Darius was anxious to establish a good and fair and just government. And so all the way down I can see that there was a principle running through these different governments of men. They were not intent upon doing all the harm they could to the people, but apparently intent upon showing how wisely they could run and govern the world, and yet all their rulers and all their governments were imperfect and sinful and unsatisfactory, and God in allowing these governments their day and their way for a time was only allowing them to demonstrate that all it was possible for imperfect men to do was to make an imperfect government that eventually would deteriorate more and more and lead to their own fall.

And now see in the last of these governments, the Roman empire and its present representatives in Europe, God is allowing men the conclusion of this great lesson, that having had all the experience of six thousand years in the past, they are still imperfect, and although we will suppose that these kings, of Germany and of Russia and of Great Britain, and so forth, all these kings are wishing to do for the best interests of their people, yet we see how blind they are and what terrible suffering they are bringing upon the people through their blindness and ignorance, etc. And you and I and all people more and more will be getting to feel that these are all unsatisfactory governments, and every time we find out the best man can do for himself in the way of government, the more we are ready to look unto the Lord and realize as the Bible teaches that only God is able to establish the great righteous government that will be the desire of all people. And that is what God has declared He intends to do. This is the great government of God.

He will not establish this government directly, but He will give to Jesus the great work of governing the world. He already has given him the privilege of being the redeemer of men, and has thus brought, not merely for the recovery of the church from sin and death, but also for the recovery of the whole world of mankind, the settlement of the sins of the whole world. "Jesus Christ by the grace of God tasted death for every man." And every man is to have his privilege out of that death, and so we see, my dear brethren, that God's arrangement is nearing now this grand consummation, when Jesus having selected His church and finally glorified His church in the first resurrection, will then be ready to ask of the Father that which the Father has already promised He will give to him, saying "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," as written in the second Psalm. So all the people are to be turned over to Him who bought the whole world with His own precious blood. He will be empowered of God and will be backed by the divine authority in establishing God's government in the world.

"Then," you say, "Brother Russell, how about the narrow and broad roads?" Oh, my brother, it is all going to be changed then. The prince of this world who now has to do with the broad road and blinding those who are going down that broad road to destruction, the Bible tells us he is to be bound for that thousand years that he may deceive the people no more. **They will not then make mistakes** bye and bye about the way that seemeth right to man. No. They will begin to learn by that time that these ways which seemed right to them are all unsatisfactory, that only the way of God will be the satisfactory way, and the Messiah and His kingdom will make this known to all mankind. "The knowledge of the Lord shall find the whole earth as the waters cover the great deep." The knowledge of the glory of God, says the prophet. And then what? Then the broad road to destruction will be changed? How so? Because it is a broad road now that leads down to destruction because it is easy. You can run down, can slide down, slip down, any way you want to go down. All the tendencies are downward. Well, what will change it? Oh, Messiah's kingdom will change it. Instead of being a way that leads down, the road will turn and lead up. You can't slip down a road that leads up. The road is going to lead up after that. It is going to be a highway. How do you knew? Because the Lord has told us so, you remember, through the Prophet: "A highway shall be there." There. Where? There. Where is there? Oh, there under Messiah's kingdom. Not now under the kingdom of the prince of darkness. There is a broad road leading downward now, but bye and bye that will all be changed. Nobody will be allowed to slip down any more in ignorance and superstition and misunderstanding and thinking that it is a right way he is taking when it is a wrong way, because all the blind eyes shall be opened and all the deaf ears shall be unstopped and the knowledge of God's glory shall fill the whole earth. "And a highway shall be there and the redeemed of the Lord shall go up thereon." Not down. Well, what does that mean? Is that a narrow way? Oh, no, my brother, the narrow way is only for this Gospel Age to test those who will be selected to be the bride class. It is not intended that the world shall go in a narrow way. You couldn't get the whole world to go in that narrow way. No. God doesn't want the world to be put under those tests. That was a special test for those that will be partakers of the divine nature. It is a very necessary test for them. But when they all shall have been perfected and that select company shall be completed, the narrow way will be no longer. They will no longer find it necessary to suffer for righteousness' sake. All through the millennium nobody will have to walk a narrow way and suffer for right doing. Instead of suffering for right doing they will be blessed for right doing. They will be going up

in restitution and getting more and more God's favor as they seek to do the right things under the guidance of Messiah's kingdom.

And what about those not willing to go up? They will be the ones to get the stripes and that will suffer. Now you know it is different. Whosoever will live godly in this present time will suffer persecution, will suffer for righteousness' sake, but all that will end when this age ends, and when Messiah's kingdom shall be inaugurated all those who do righteousness shall get blessings of body and mind and shall go up on the highway of holiness. And they will want to go up. Mankind will want to do right. The way they take now is one which seemeth right unto them. They are deceived by the Adversary, but bye and bye the Adversary will be bound and he will deceive them no more. The right way will be manifested, the way of righteousness, the golden rule of the Lord's kingdom. That will be seen to be the right way, and I believe, my dear brethren, that the great mass of mankind would rather be right than be wrong at this very moment, and that they all really appreciate the Golden Rule, though they think it is an impracticable rule. And it is pretty near impracticable at the present time, but under Messiah's kingdom the Golden Rule will be the most practicable rule that could be and everybody will get a blessing out of it, and everybody that ignores that Golden Rule will get stripes, adversity. He will be in trouble. It will be the evil doer that will have the trouble bye and bye, and all well doers will have the blessing of the Lord that maketh rich, and He will add no sorrow thereto.

So, my dear brethren, this is God's great kingdom and plan, and we are in a certain part of this plan. We are the ones who are privileged to have the opportunity of following in the footsteps of the Master in the narrow way. Oh, what a privilege and favor we have! Nothing like it ever offered to the angels! And I feel sure from what the Apostle writes about the angels desiring to look into these things, I feel sure that the angels who are watching us in the narrow way feel that—"Oh, if we had the privilege that those human beings have! Oh, if we had the opportunity of walking in the narrow way and suffering for right doing and seeking to manifest our loyalty!" But God didn't give it to them. They cannot become members of the bride class. And then as we look back to the past age and see manifested the faithfulness of Abraham, Isaac, Jacob, Moses, Noah, David and Enoch and the Prophets and others who were not prophets in humble walks of life, and see what they endured for righteousness' sake, oh, we say—fine, splendid characters they were; how we admire them! And did they have a chance to enter the narrow way? No. No narrow way open then. They could not get in. But they have this testimony, that they pleased God. Although He hadn't opened up the way and they could not walk in this narrow way and could not be members of the bride class, yet God has some very special reward for them, as the Apostle points out in the last two verses of the 11th chapter of Hebrews, a very special place reserved for them. We are glad for them.

And then we say to ourselves, we who have this privilege now, and we who can look back and see the faithfulness of those in the past, "What manner of persons ought we to be in all manner of holy conversation and godliness" and seeking to please our Heavenly Father? With what choice we should run in this narrow way.

"CONCLUDING REMARKS."

And now, my dear brethren and sisters, we have been here some of us for a week considering these very things, and communing together respecting the narrow way, and respecting the conditions, and respecting what the Lord would be pleased with in us, and I am sure from what I have heard that you have had a splendid time, a soul-refreshing season, and I am glad for it. And now we are about to separate, and we are hoping that these valuable lessons will not be lost, that they are not merely for the moment or days in which they were heard, but that they have taken a deep place in our hearts, and we are more and more determined by the grace of God we will show our Heavenly Father and Savior how much we appreciate the things they have done for us, this privilege of the narrow way and the high calling in Christ Jesus. And more than this, I trust as we go to our homes and meet with others not privileged to be at this convention that our hearts will overflow as we tell of the good things and great joy to others, and tell about these things we have been thinking about, and about our good resolutions, and thus seek to make the cruise of oil run over and over, and thus the Lord's name be glorified in us and in the Lord's people wherever we go.

I trust, my dear brethren, that I am expressing your sentiments in these words when I say that we have been very kindly entertained by the people of this city, giving us something in the way of accommodations, and in this very beautiful theater, very quiet, splendid place to have a convention, comparatively cool too. And I want to express on your behalf what I know to be your sentiments, and that while you are appreciative of this invitation, and while the people of this city may have had more or less of a selfish feeling in connection with the invitation, nevertheless we appreciate that all that comes to us is because we realize that all things are from our Father, and we are desirous of being appreciative of even the agencies He is using in sending blessings to us.

Furthermore, we want to express to the dear ones of the local class of Bible students our appreciation of their kindness and their various endeavors to make this convention a success. And so I am sure I express the sentiment of you all when I say to those of the local class that we do appreciate very highly the things they have done to make our little stay with them, happifying and pleasurable, to make this convention a success, the spiritual success which it has. May the Lord's blessings be with the local class, and as they have sought to give blessing to others, may the Lord's blessing be with them.

And now, brethren, the final feature of the convention is before us—the love feast. A love feast is accompanied with a loaf of bread which is a picture to us that we are feasting upon something, and so the Lord is spoken of as being the bread which came down from heaven, and the truth is spoken of as being that which assists us in life. And now we have been here feasting together, and we are about to depart, and the proposition is that those who have spoken from the platform will arrange themselves along in front and those who desire to say good-bye will have the privilege of so doing.

GONE HOME

Gone Home! To be forever with the Lord,
White-robed and clothed with Immortality;
Beholding face to face Jehovah God!
Gone Home! All sorrow, pain and anguish left
Behind. 'Tis finished, all the sacrifice,
And faithful unto death he hears, "Well done.
Come, enter thou into the promised joy!"

What message would "our shepherd" send to us?
To all who wait this side the parting vail?
"Be brave, be strong, weep not, have faith in God,
The fields are white to Harvest, go ye forth,
And, even as our Master said, 'Lo I
Am with you always, even to the end,'
So shall *my* loving presence go with you,
Until ye, too, shall hear His sweet 'Well done.'
So shall there be one shepherd and one flock,
And all rejoice together with the Lord."

Nov. 21, 1916. GERTRUDE W. SEIBERT.

(This poem was written two hours after notice of Brother Russell's death.)

PASTOR RUSSELL PASSES THROUGH THE GATES OF GLORY

TUESDAY, OCTOBER 31, 1916

PASTOR RUSSELL BEYOND THE VEIL

We were startled early Tuesday morning by being shown a newspaper reporting the death of Pastor Russell the day before. Later we received a telegram from Bro. Sturgeon to arrange for the transfer of the body from one station in Chicago to another. This was enough to prove conclusively that the early newspaper report was correct.

We at once made the necessary arrangements for the transfer of the body and also decided to accompany the remains to New York, and also to be with our dear Bro. Sturgeon on the balance of his sad journey. The strain upon him had been a hard one, and we were glad to be with him.

Having followed Pastor Russell in life, in the sense that we have always recognized him as the chosen leader by our Lord, and in the sense of following him, even as he followed Christ, we were glad to follow him in death through the various funeral services, and finally to the tomb, the last resting place of his mortal remains.

It is our determination, by the Lord's grace, to still follow him in glory, for we realize that he has now attained that for which he was apprehended, having received the glory, honor and immortality of the divine nature, and to which we too may attain, if faithful unto death.

We would be pleased to include the proceedings in this report of the funerals, etc., but as the Dec. 1st issue of the Watch Tower will give all this information in detail, we do not feel it necessary to repeat it here.

However, on Sunday night, Nov. 12th, the Chicago Class held a Memorial Service, at which it was my privilege to speak, and as many have requested a copy of it, I include it in this 1916 Report as the tribute of respect from the Chicago Church to the memory of Pastor Russell.

Synopsis of Remarks of Bro. MacMillan at the New York City Temple, Sunday Morning, Nov. 5, 1916

DEAR friends, I feel quite sure that I am speaking for the dear ones gathered here when I say that the English language contains no words to express our feelings at the present time. Our minds have been perplexed. We have been happy; we have been sad; We have been solemn; we have been glad. We realize that the dearest friend that we have had on earth has been taken away from us, and our dear Heavenly Father who doeth all things well, took him at the proper time. And still we wonder whether his work has been finished on earth or not. We wonder as to who will carry on the unfinished work; how will it be done; will the Bethel and the Tabernacle continue as in the past?

I am very glad, dear friends, to be able to make a few explanations at this time to perhaps relieve your minds and comfort your hearts. We know that all this work has been directed of the Lord. When the due time came to accomplish a certain work in the end of this age, as our dear Redeemer informed us, a servant would be raised up and would be put over that work. We have no doubt concerning who that servant was and concerning the work that was done under his direction. We have no doubt as to who is acting at the present time as President of these United States, because we know who is presiding over the Union. In the same sense we could have no doubt as to whom the Lord has selected to be His servant to direct His work in this harvest time, for the dear one who did it so wonderfully well has been known to us all and loved dearly by every one of us.

To convince you that he was aware that the end was quite near, I will say that some months ago, after the Newport convention, our dear brother was very ill, but loyal and courageous as always he would not admit it. But his poor weak body would not respond to his determined mind. He had remained in his study for three days. On the fourth day he called me up, and came up out of his study and asked me a very strange question. He said, "Brother, are you as deeply interested in the truth as you were in the past?" I looked in astonishment. He said, "Brother, I am asking you a leading question." He proceeded to talk about the work. He went into the various details of it. He was talking in particular about the smiting of the Jordan, which was so prominent a thought in his mind and so thoroughly possessed his very being. And he outlined the work in a general way and in conclusion asked me if I would like to come to the Bethel and be closely associated with the work there. The matter so overwhelmed me that I felt very timid about the reply. He said, "Go ask the Lord and give me your reply." And in process of time, through striking circumstances, I was led to believe it was the best thing to come to the Bethel.

He told me he was convinced his strength was ebbing away. He was so thoroughly weakened as a result of that spell after the Newport convention. He said, "Nevertheless, I have the work all organized and want it to go on, and I know it will." And a strange thing occurred—at least strange to my mind, when he was leaving on his last trip. We had a conversation the night before concerning various interests of the work. He asked me if I had any suggestions to make to improve the service at the Tabernacle and Bethel. He said he had not given the matter as close attention in the past year as in former years. And now, he says, surely a great work was about to be done. And I suggested what I thought would be a help.

On the morning he left he made a few brief remarks at the table, saying he would be away for a time and if nothing fails would get back to speak in the Temple Sunday evening, November 5. He arose from the table and dismissed the friends with no further explanation. Immediately I said to him, "Brother Russell, didn't you forget something?" "No, brother, I have that all fixed." He passed me a bundle of letters, copies of letters, written to various brethren who were the heads of the various departments. As I read them over I was amazed at the wisdom that was displayed in the arrangement of the home and office. He invited me to accompany him to the depot in the taxi he rode over in. I told him what I thought about it. He said, "Brother, nobody can do anything without organization. We have one now, and the work should go on better than ever before."

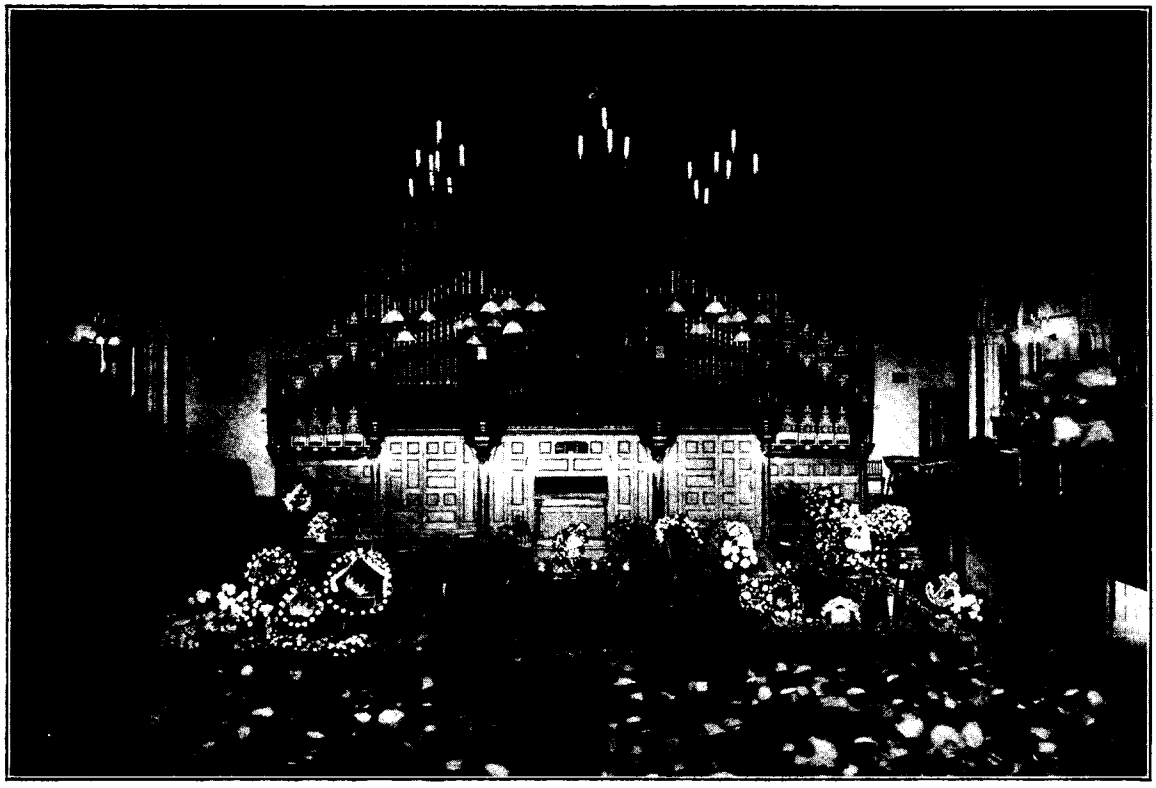
So, dear friends, the one the Lord has placed over the work has gone, but he is still busy and not idle, for the Lord says that the works of those who die in the Lord follow with them. We are to continue the work he so wonderfully carried on. The only change will be this: instead of taking matters to our dear Brother Russell now to straighten out various details as in the past, we will now have to go to the Lord with our sorrows and troubles and perplexities. The arrangements concerning the Watch Tower will be announced

later. Sufficient matter has been prepared by our dear Brother Russell to keep the Tower running for a number of years. So we see, dear friends, how the Lord foresaw this and made every necessary arrangement. All that remains to be done now is to have the friends continue to co-operate with the arrangements left by our dear brother and that have been overruled by our "Daniel."

I am sure from now on things will be rather strange. But, dear friends, you and I are confronted with a serious proposition. You must accept one of two things: either that it was a mistake—that we cannot accept—or that our beloved Pastor's work on earth has ended and that we as members of the Body of Christ have been borne by him until he was taken up higher and the work remaining to be done must be done by those instructed and helped by our dear brother. That very statement was made by him before he died: "Others will smite the Jordan and others will carry on the work."

Dear friends, I feel sure if there ever was a time to renew our determination it is at this very moment. Our Leader is not taken. Our *earthly* leader is gone. We will not lay down now. This is no time for that. This is the time for fortitude and courage and determination, to go on and complete the work, because we realize it is the Lord's work, and thus we will respect the wishes and memory of our dearly beloved Pastor.

We should not be surprised as we contemplate the situation now. The Lord tells us through the prophet (Zech. 13:7), "Awake O sword against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones." You remember our dear Redeemer quoted that (Matt. 26:31), saying, "Ye shall all be offended because of me this night, for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad." Oh, how perplexed and disheartened and sad the poor disciples were when the Shepherd was smitten! Why were they perplexed, sad and disheartened? Because the Lord said they would be scattered. And now, dear friends, the man that was his fellow (fellow-servant) has been taken away by the Lord. Are we to be scattered? No. Because the hand of Jehovah is to rest over the little ones at this time. There is no doubt, I am sure, in our hearts concerning the glorious consummation of the work so nobly begun and carried on on time.



PASTOR RUSSELL'S BODY LYING IN STATE IN CARNEGIE MUSIC HALL, PITTSBURG, PA.

(Clipping from Pittsburgh Sunday, Nov. 6, 1916)

PASTOR RUSSELL HONORED AT BIER BY FOLLOWERS—Hundreds Attend Service for Prominent Bible Exponent in Northside Carnegie Hall—Many from other cities.

Followers of C. T. Russell, internationally known as "Pastor" Russell, gathered in the Northside Carnegie hall today, for funeral services of the celebrated Bible student. The assembly in the music hall was one of the greatest demonstrations seen here at the bier of a public character.

The body of the writer and lecturer, whose followers throughout the world are said to number 200,000, lay in state from 11 to 1 o'clock, the arrangements having been carried out by the Pittsburgh branch of the International Bible Students' Association. At 2 o'clock the services began. The hall was packed to capacity.

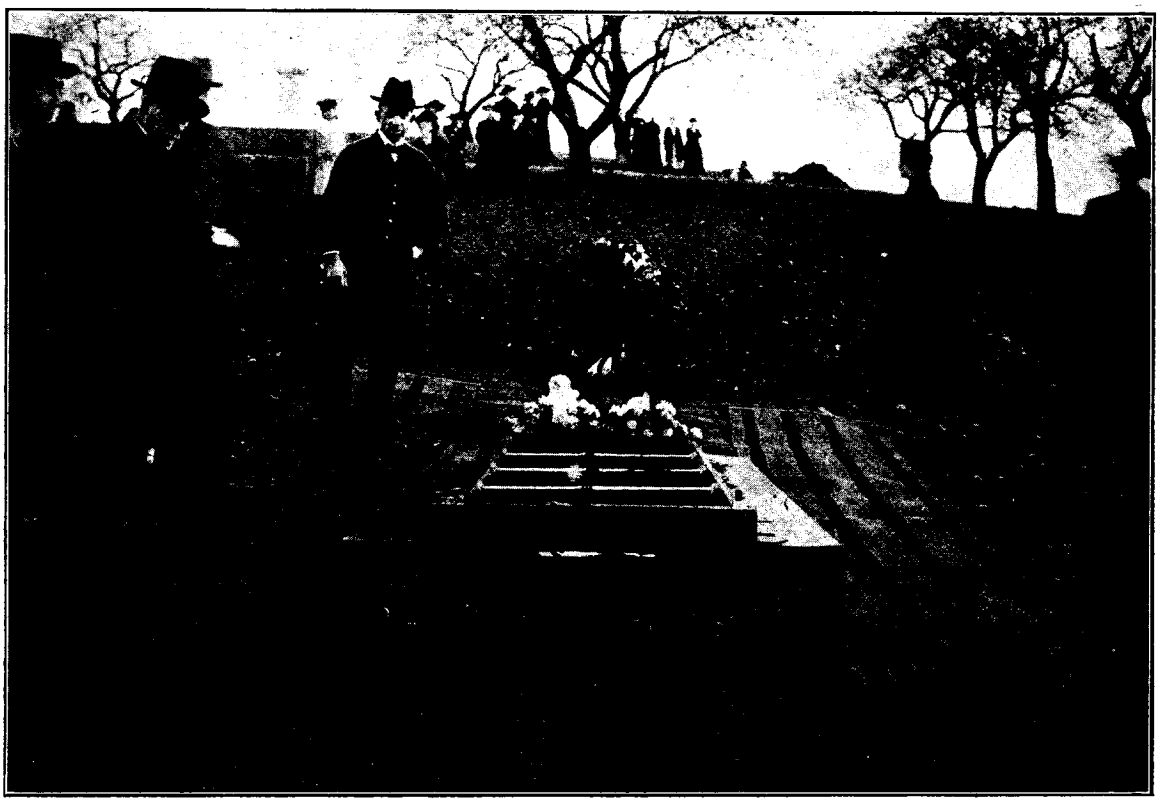
Representatives of "Pastor" Russell's congregations from all parts of the United States were present at the services. A large number arrived here this morning from New York, forming an escort following the services held yesterday in the New York City Temple.

The body of the founder of the Watch Tower Bible and Tract Society and its offshoot, the International Bible Students' Association, lay on a flower-banked bier in the hall while hundreds of friends and admirers passed in line. The huge organ was half-concealed by ferns, palms and floral tributes. Many floral remembrances came from towns within a radius of 100 miles from Pittsburgh. With these were

assembled many of the pieces that were used at the services in New York yesterday.

"Blessed Be the Tie That Binds" opened the services. Charles A. Saunders of the Pittsburgh congregation led in prayer. R. H. Bricker of the Pittsburgh congregation read from the Scriptures, and "Sun of My Soul" followed. Dr. W. E. Spill, assistant pastor of the Pittsburgh congregation, spoke. He was followed by Pastor Monta Sturgeon, pastor Pastor William Hersu of Ontario, Can., and Pastor Sturgeon. Other representatives included E. V. Kuehne, of Detroit, Dr. W. L. Jones, of Chicago and Horace Blinn, of Cincinnati.

Dr. Spill was in charge of arrangements with Pastor Sturgeon, of New York, who was with Pastor Russell when he died last Tuesday on his way from the west. Dr. Spill was assisted by R. H. Bricker and Samuel McComb.



PASTOR RUSSELL'S GRAVE READY FOR THE BODY

of the New York congregation, of the International Bible Students' Association.

SERVICES IMPRESSIVE.

Charles H. Stewart offered prayer, and a closing hymn, "Abide, Sweet Spirit," was sung.

The pallbearers were selected from the elders and deacons of the Pittsburgh congregation. They included R. H. Bricker, Samuel McComb, E. F. Williams, W. H. Moore, Charles A. Saunders and Joseph Clarkson.

Honorary pallbearers were: Dr. W. E. Spill, J. V. Causer, Thomas Good, George Wazenegger, James Hottenbaugh, Charles H. Stewart, Edward Mauer, George A. Bohnet, E. M. Whan, E. W. Kelb and W. E. Coates, all of whom are elders of the Pittsburgh congregation of the International Bible Students' Association.

Following the services the funeral cortege, 60 automobiles and two special street cars, carried the friends of the late pastor to the United Cemeteries, West View.

In the New York delegation were Pastor P. L. S. Johnston, Pastor J. G. Kuehne, Pastor A. Bauerlein, Pastor I. F. Hoskins, Pastor A. E. Pearson, Pastor A. H. Macmillan,

LONG ACTIVE IN RELIGION.

Pastor Russell, a Pittsburgher, came into prominence in 1881 when the Watch Tower Bible and Tract Society was incorporated. For several years before that time he had become known for his addresses and interpretations of the Scriptures. He removed the headquarters of his organization from here to Brooklyn in 1909, and congregations sprung up all over the country under the stimulus of his lectures and widespread publicity.

In Pittsburgh The International Bible Students' Association was incorporated with Pastor Russell at the head for promulgating Bible study and Bible truth. This association branched out until congregations have been organized all over the country.

Among the tributes to the memory of Pastor Russell was the following from D. Herradora, a Spaniard in the Pittsburgh congregation:

"The International Bible Students' Association from the four quarters of the globe, while missing his Christian fellowship and presence, rejoice nevertheless for his meeting with the Lord. He was exalted as the prophetically and divinely appointed teacher of the truth. He leaves his followers to continue faithfully the Christian gleanings of the harvest work."

Memorial Services, Metropolitan Auditorium, Chicago, Nov. 12, 1916, in Memory of Pastor Russell, by Dr. L. W. Jones.

FRIENDS: We have met here this evening to pay a tribute of respect to the memory of a great man; a man who was loyal to God even unto death, who laid down his life in the service of his fellowmen; THE GREATEST MAN THAT HAS WALKED THE FACE OF THIS EARTH SINCE THE DAYS OF THE APOSTLE PAUL.

I refer to none other than the late Pastor Russell, who finished his earthly pilgrimage on Tuesday, October 31, and whose earthly remains were laid to rest in the United Cemeteries at Pittsburgh, Pa., Monday, November 6th.

A strong statement, you are making, says someone, when you say that he was the greatest man that has walked the face of this earth since the days of the Apostle Paul.

Yes, it is a strong statement, but none too strong, and it is borne out by thousands who knew him best.

Pastor Russell had his enemies, as have all great men, and as did our Lord Jesus, the Apostle Paul and all who uncover error and proclaim the Truth. This, too, is born out by the Scripture which says, "If any man will live godly in Christ Jesus, he shall suffer persecution." Nevertheless, we have the further consoling testimony from the Bible, that, "If we suffer with him, we shall reign with him."

Those who read carefully after Pastor Russell and get the benefit of the pure atmosphere into which he leads them, need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance on the truth on all subjects Pastor Russell so fearlessly and thoroughly exposed.

It is for this reason that millions of newspaper readers enjoyed Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he has been telling the common people truths the clergy wished them not to know.

Already clergymen and some others are predicting that the propaganda in which Pastor Russell was so interested, now that he is dead, would come to naught.

We wish to say right here that the message that Pastor Russell proclaimed was not his message, but the message of the Lord, and it will never die, but as Jehovah God himself says in His word, "My word which proceedeth out of my mouth shall not return unto me void, but accomplish that which I please and prosper in the thing where unto I sent it."

No, the great message of Pastor Russell, that of the imminence of the setting up of Messiah's Kingdom, will not fail, but will go on to a glorious consummation.

Pastor Russell breathed his last at 2:30 P. M., Tuesday afternoon, October 31st, 1916, in the state of Texas in drawing-room "A" of sleeping car "Roseisle," of a Santa Fe train, while enroute on his return trip from Los Angeles, California, to Brooklyn, N. Y., where he was to have preached in the New York Temple Sunday night, November 5th.

This last trip of the Pastor's began about two weeks prior to his death. As usual he had various appointments along the route of travel, in answer to various invitations to speak at Bible Students' gatherings.

After leaving Brooklyn on this last trip, his first meeting was at Lansing, Mich. From there he departed for Springfield, Ill., but on account of a freight train wreck was delayed, and missing that appointment proceeded to Dallas, Texas, where he spoke several times before a convention there in session. From thence he went to Galveston, Texas, speaking in the morning and afternoon, and then to Houston, Texas, where he again spoke that same day for over two hours more.

These two days seemed to be too strenuous for him, for, upon arriving at San Antonio the next day, he was obliged to remain in his bed all day, delegating someone else to fill both his forenoon and afternoon appointments.

When evening came, he felt that he must deliver his address to the public, who were assembled in large numbers in the most beautiful theater in San Antonio.

Pastor Russell evidently realized his weakness, because he requested Brother Sturgeon, his secretary and traveling companion, to remain near and to take up the thread of his talk where he dropped it.

This was found to be necessary three times, and as Pastor Russell was obliged to cease speaking for a time Brother Sturgeon would take up the line of argument, which was upon the theme of "The World on Fire," and carry it along until Pastor Russell could resume.

Thus, during the evening, Pastor Russell spoke four times and Brother Sturgeon three times, seven in all, making indeed a complete lecture.

The large audience remained until the conclusion, realizing that *something unusual was taking place.*

Such proved to be the case, as *it was the last public discourse ever delivered by Pastor Russell.*

The next day, sick as he was, they continued their journey, but Pastor Russell remained in his berth in the sleeping car, eating nothing for several days, until they reached California. There he arose from his bed at Los Angeles and was taken in an auto by friends to a hotel, but was unable to serve them until late in the day. That afternoon, Sunday, October 29, he endeavored to stand and speak to them, but was too weak and was obliged to sit while giving to that class the last words of admonition to fall from his lips.

He closed that memorable service by announcing and reading the first verse of that beautiful hymn:

"Abide, sweet Spirit, heavenly Dove,
With light and comfort from above;
Be thou our guardian, thou our guide
O'er every thought and step preside."

They then began their return trip to Brooklyn, but with the thought of stopping if possible at several cities to fill appointments.

Such privilege, however, was denied him, because he continued to weaken, to which was added considerable suffering, until one o'clock Tuesday, when the great fight was over and he rested quietly for about an hour and a half, breathing his last at 2:30 P. M.

His body was taken to Brooklyn, passing through Kansas City and Chicago, at both places being viewed by many into whose lives he had been the instrument of God's hands to bring great blessings.

On Sunday, November 5th, Memorial Services were held afternoon and evening in the New York Temple, the evening discourse being delivered by Brother J. F. Rutherford, who had been Pastor Russell's legal counsel for several years, and not only his legal counsel, but a loving friend and Christian brother.

Grand indeed was the tribute Brother Rutherford paid to Pastor Russell, and in addition to his own remarks, he read the very sermon which Pastor Russell had penned and which he had intended to preach there in New York Temple that very night.

That night the body was taken to Pittsburgh, and on Monday the 6th further services were held by the Pittsburgh Class of Bible Sudents, in the Carnegie Music Hall. The body lay there in state from 11 o'clock until 2 during which time thousands of people passed by the bier of the one whose earthly career had begun in that very city, who had grown up in their midst and was known and respected by so many.

Burial took place that afternoon at dusk in a grave on the sloping hillside in the beautiful United Cemeteries.

BEARING CASKET TO THE GRAVE.

THIS IS A REMARKABLE PHOTOGRAPH AS IT WAS TAKEN AFTER THE MOON HAD BEEN UP THIRTY MINUTES

The Photographer was Bro. Wm. Soper of Cleveland, Ohio.

WHY A GREAT MAN?

Some may still wonder why we remarked in the beginning that Pastor Russell was the greatest man that has walked the face of this earth since the days of the Apostle Paul.

I therefore wish to review some features of his life that, in the days to come, when the real truth is known, you, too, will appreciate the fact that a great prophet has been in our midst, despised, indeed, and rejected by some men, especially those who ought to be proclaiming the glorious message of the coming Kingdom of Messiah, but "who instead, preach the doctrines of men instead of the commandments of God."

Let us review his life and work:

Pastor Russell at his death was 64 years of age, having been born in 1852 in the city of Allegheny, Pittsburgh, Pa.

From early infancy his character lines indicated strong determination, which suggests the explanation of his subsequent independent evangelistic work.

Up to the age of fifteen he believed, as gospel truth, all, and only such doctrines as his Presbyterian parents and sectarian ministers had taught him. He asked many questions, but to learn to understand doctrines 50 years ago was very difficult, as the Bible students and various clergymen to whom he appeared discouraged individual Bible research, and the asking of questions on doctrines was then considered equivalent to doubting, and "to doubt was to be damned."

Being unable to answer questions of an infidel friend, concerning hell and eternal torment, or to get satisfactory Bible answers from his minister and other spiritual advisers, he became an admitted skeptic; and, like others, thinking that the Bible taught the doctrines of the creeds, he threw away his Bible when he threw away the creeds.

Next he spent several years in the investigation of Oriental religions, for he was still "feeling after God, if haply he might find him." But all he found was unsatisfactory and left an empty void.

At the age of twenty-one he was possessed with much knowledge and voluminous data on the religions of the world.

In the meantime he had worked himself into a large business in connection with his father, and now the time came for him to decide whether he would devote all his energies to business, or to search further for the true God and serve him.

Dropping all creeds, he came back to the Bible, and with a mind unbiased and unpreiudiced he began anew to study it.

The great and all absorbing question which had been perplexing him all his life was that of "hell-fire and eternal torment." This he could never accept, and now the Lord opened his eyes to what the Bible taught on the subject, whereas he had been believing what the creeds taught and which was unsupportd by either the Bible or reason.

He found that the Bible teaches that the penalty or wages of sin was not eternal torment, but death, DEATH, that "the soul that sinneth, it shall die," that "the dead know not anything," but are in the sleep of death until awakened in the resurrection morning at the second coming and presence of our Lord and Savior Jesus Christ, who will then give all full, fair opportunity to attain unto eternal life through the establishment of Messiah's Kingdom.

At once Pastor Russell's heart was filled with love to God and his Son Jesus, and from that time until his death he has been proclaiming by pen and by word of mouth the blessings that are to come from Messiah's Kingdom ,and at the same time declaring with might and main—

"If the Bible does teach that Eternal Torture is the fate of all except the Saints, it should be preached, yea, thundered. weekly, daily, hourly. If it does not so teach, the fact should be made known and the foul stain dishonoring God's holy name removed."—Pastor Russell.

WHY PASTOR RUSSELL REMAINED INDEPENDENT.

To gladden the hearts of others was his new ambition, and the question then was, "What should he do, and how should he do it?" Determining, if possible, to reach every truth seeker, whether Catholic, Protestant, Jew or Freethinker, he found it necessary to stand free from all sectarian bonds and to inaugurate an independent work. His first work was the preparation and *free* distribution of over

one million copies of a booklet, "Food for Thinking Christians."

Forty years as a pulpit and private teacher on Bible topics have served to prove that he could best reach and teach the public from an unsectarian standpoint, therefore he remained independent until his death.

INVITATIONS TO LECTURE.

In a remarkably short time, as a result of the publication of the booklet, "Food for Thinking Christians," appeals began to be received from Bible students from far and near, calling upon Mr. Russell to defend his position by either lectures or debates. This he did to a remarkable degree, including a long series of sermons in Pittsburgh, Pa., eventuating in Mr. Russell accepting the pastorate of an "Independent" congregation of six hundred, meeting regularly in Carnegie Hall.

Later he moved to Brooklyn, N. Y., where he had still greater opportunity of spreading the Message of Messiah's Kingdom.

As years passed by, invitations to deliver undenominational Bible Lectures increased. Large halls in the foremost cities of Great Britain, Norway, Sweden, Germany and America were tendered, with seats free to the public.

As many as possible of these invitations were accepted by Pastor Russell, thus annually enabling hundreds of thousands of Christians, in and out of all denominations, and skeptics, Jews and Gentiles, believers and unbelievers, to assemble together in a neutral place to hear free of cost the discussion of Bible topics by an "Independent." In harmony with this principle, Pastor Russell accepted no fee for speaking, and accepted no invitation to speak where an admission fee was to be charged, or where a collection was to be taken.

The acceptance of these invitations necessitated the making of extended tours, both in this country and abroad, whereby special train parties of Bible students attended from twenty to thirty Bible Students' Conventions on one tour.

Many of his tours in foreign lands covered months at a time, and in all it is estimated that he traveled over a million miles, and that he spoke at least three or four times as many hours as any person that has lived during the Gospel Dispensation. Such is only a part of the record of that wonderful man.

THE DIVINE PLAN AS SEEN BY PASTOR RUSSELL.

THE HEREAFTER IN A NUT SHELL.

Gradually the creeds got the Bible's place under the supposi-

PROFITING BY PAST ERRORS.

"While Catholics are to some extent returning to the Bible and the previous Pope has directed that their people be encouraged in Bible study, Protestants are drifting rapidly into infidelity under the modern designations Higher Criticism and Evolution. Our fathers during the dark ages got away from the Bible by supposing an 'Apostolic Succession.' tion that they agreed. Now having outgrown those creeds in rejecting them many are rejecting the Bible also. This is a mistake! The Bible is the most wonderful book in the world when allowed to interpret itself. It furnishes the only rallying ground for human brotherhood and Christian brotherhood. The world otherwise is facing anarchy. A lost religion will soon mean a lost God, and a lost future hope, and a selfish strive for the present life only.

MAN'S FALL FROM PERFECTION.

"Let us not mourn our errors of the past unduly, but at once, now, get right with God and His Book. Its presentation is logical from Genesis to Revelation. It tells of the perfection of our first parents, of the test of their loyalty, of their failure and its penalty, death—not eternal torture. It tells that all of present imperfection, mental, moral and physical are incidental to the death penalty. Twenty billion have been born dying and soon toppled over into the tomb.

GOD'S MERCY MAN'S ONLY HOPE.

"God's mercy cannot allow sinners to live in happiness to injure themselves and others and to mar creation, nor could it permit sinners to live in torture to blaspheme the Holy Name. But one thing could be done under the plan arranged. Man could be redeemed by a Savior dying, 'The just for the unjust' to square the demands of Justice against the race through one man's disobedience. God purposed this remedy for all the race, 'before the foundation of the world.' 'In due time Christ died for the ungodly'—'He tasted death (not eternal torment) for every man.'

SETTING FREE THE PRISONERS.

"The Bible alone teaches that men die when they seem to die, yet it calls this a 'sleep,' because there is to be 'a resurrection of the dead, both of the just and the unjust.' The prophets and apostles all 'fell asleep' as well as all others of Adam's race. They are sleeping in a great prison-house unconscious until the prison tomb shall be opened and they shall be called forth. This was shown by many scriptures.

THE DELIVERER—THE RANSOMER.

"It was not sufficient that Jesus came and died for man's sin. Satisfaction of Justice is preliminary to their recovery from the prison and from the hereditary weaknesses which led them to the prison-house, the tomb. Hence the Redeemer is to be also the Restorer and Lifegiver. The time for that deliverance or 'restitution' is still future, but near. It will begin at Jesus' second advent, says St. Peter. Acts 3:19-21.

MESSIAH'S KINGDOM THEORY EXPLODED.

"So say some good people, but they err. It was Jesus himself that told of his future reign of a thousand years when his Bride-Church, the 'elect' will be associated with him in his Kingdom and work; and when Satan shall be bound—Rev. 20:1-5.

"The loss of this hope by our forefathers led up to all the grevious errors from which we are now seeking to escape. Do we not still pray, 'Thy Kingdom come, thy will be done on earth even as it is done in heaven?' The coming Messiah's Kingdom is the key to the world's blessing by restitution—back to human perfection in a world-wide Eden.

"HIGH-CALLING" OF THE "BRIDE."

"While waiting for his 'due time' to come for the blessing of mankind, God is not idle. He made one election during the Jewish Age from amongst that people of a saintly few, for his future work. And during this Christian Age God has been making another election—the Church 'the Bride the Lamb's Wife.'

"These elections do not spell torture to the nonelect masses of mankind, but the reverse—blessing. Through these 'elect' saints God's favors and mercies will be poured upon Adam's race for a thousand years—for their full uplift to all that was lost in Eden and redeemed at Calvary.

"This does not mean that there is to be no punishment for sin. Quite the contrary—every wrong act, word or thought has its degrading influence and will bring its 'stripes.' It does not mean that some are now in torture. All are 'asleep' in sheol, hades, the tomb, and will be blessed and reasonably dealt with by ther Redeemer. Therefore, every good endeavor now will bring proportionate uplift of character and tell on the future favorably—even in those not of the saintly elect class."

Thus Pastor Russell has given us the most wonderful outline of the Divine Plan of Salvation that has ever been put in a few words, showing man's fall into sin, and his recovery therefrom.

In further proof of the greatness of this man, let me recount to you some of

PASTOR RUSSELL'S WORKS

Each Item of Which Represents the Work of One Man of First Class Ability.

1878	Object and Manner of Our Lord's Return....	50,000
1881	Food for Thinking Christians.....	1,450,000
1881	Tabernacle Shadows	1,500,000
1886	Divine Plan of the Ages.....	4,817,000
1889	The Time Is at Hand.....	1,657,000
1891	Thy Kingdom Come.....	1,578,000
1891	The Great Pyramid.....	1,578,000
1897	The Day of Vengeance.....	464,000
1899	The Atonement.....	445,000
1904	The New Creation.....	423,000
1896	The Hell Pamphlet.....	3,000,000
	Paronsia of Our Lord.....	300,000
	What Say Scriptures About Spiritism.....	500,000
	Bible vs. Evolution.....	.....
1910	Die Stemme (Yiddish).....	.....
1914	Scenario, Photo-Drama of Creation.....	.....

When it is remembered that very few works exceed a circulation of thirty thousand copies, some idea of the success of Studies in the Scriptures may be obtained from considering the above mentioned circulation of Pastor Russell's work. Although religious organizations and other religious writers boycotted bookstores which attempted to handle Pastor Rus-

sell's works, this circulation has been attained in spite of the opposition of religious workers, the press, and the lack of assistance from the book stores.

STILL OTHER WORK.

Was a successful business man at the age of 20.

Prepared and preached sermons which are masterpieces.

Managed the Bethel Home of 125 to 175 workers.

Pastor of the New York Temple, London Tabernacle and Brooklyn Tabernacle.

Carried on a large Bible correspondence—private letters of one thousand a month, and managed a correspondence department handling 400,000 letters annually.

Conducted a Bible question bureau reaching all parts of the world.

President and Manager of the Watch Tower Bible and Tract Society.

President and Manager of the Watch Tower Bible and Tract Society, thirteen branches.

President and Manager of the Peoples' Pulpit Association, New York.

President and Manager of the International Bible Students' Association, London, England.

Editor of Watch Tower, 45,000 (no advertising).

Editor Bible Students' Monthly, 50 million per year, and directed its FREE distribution.

Conducted the greatest newspaper bureau (2,000 papers at one time, with 15,000,000 readers). In all over 4,000 papers published his sermons under contract at various times.

Oversaw translation of books into 19 languages.

Oversaw publication of Bible Students' Monthly, into 35 languages.

Oversaw publication of 700,000 volumes and 60 million papers yearly.

Great lecture tours, spoke twice daily, 5 hours.

Conducted world revival amongst Jews.

Oversaw free Truth library for loaning to the blind.

Managed corps of 70 Bible lecturers.

Managed auxiliary Pilgrim work of 300 men.

Managed Class Extension work of 400 men.

Arranged and directed five to ten general Bible Students' Conventions each year, and forty local conventions, attending each one and lectured at least twice.

Prepared Photo-Drama of Creation and selected all pictures.

Managed preparation of the slides (600).

Wrote the Drama Scenario and published it.

Managed preparing of the Drama in German, Swedish, Italian, Greek, Spanish, Finnish, Polish and Dano-Nor.

Managed presentation of Drama to two million people.

Elected Pastor of 1,200 Bible Classes and gave them personal attention.

Prepared and launched the [illegible]ka Drama.

Traveled one million miles.

Spoke three or four times as many hours as any other man.

Do you thus realize why I feel justified in stating that Pastor Russell, without any exception whatsoever, was the greatest man that has walked this earth since the days of the Apostle Paul?

The beauty of all this is that he realized it was not his work, but the Lord's, and he did it gladly, freely, without money and without price.

The fact is that he at one time possessed a fortune of no small amount, every cent of which has gone into the work which was so dear to his heart.

WHAT HAS BEEN THE RESULT OF HIS WORK.

The result of all this work has been to dispell from the minds of men and women the mists, darkness and superstitions handed down to us from the "dark ages" as contained in the various conflicting creeds.

Thousands of people have been brought back to the Bible, recognizing it as the only authorized and divinely appointed standard for the guidance of mankind, and his work has taught these thousands to appreciate Jehovah God as their heavenly Father, Jesus Christ as their personal Savior and all believers to be Brethren in a sense never before appreciated.

DARKNESS HATETH THE LIGHT.

Nevertheless, "darkness hateth the light, neither cometh to the light, lest its deeds be made manifest," and, therefore, notwithstanding the magnificent array of noble deeds performed by that God-fearing and loyal man of God, he has been slandered, maligned and vilified because of his good deeds—this treatment has come not from the world, for "they heard him gladly," but from the professed ministers of God who still hold to the errors of the dark ages, eternal torment at the hands of fire-proof demons, immortality of the soul, trinity and the God-man Christ. Rather than square their erroneous doctrines with the Bible they prefer to slander and vilify a fellow Christian.

THE SERVANT NOT GREATER THAN HIS MASTER.

However, this is not strange when we remember that our Lord and Savior said, "The disciple is not above his master, nor the servant above his Lord . . . If they have called the master of the house Beelzebub, how much more shall they call them of his household.

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid that shall not be known."

This man of God pressed on, "Through honor and dishonor, through evil report and good report: as deceiver, and yet true . . . giving no offense that the ministry might not be blamed."

As he said, "My life is hid with Christ in God and nothing can by any means stop my work until it shall have accomplished the Divine intention. Until then I am immortal as respects my life. When, from the Divine viewpoint, my work shall have been accomplished, the Adversary, no doubt, will have full power, not only against my reputation, but also against my life.

"When God's time shall come, I am ready to be offered. Only if, in God's providence, I should perish as an evil doer, let not my friends forget that so others have perished, martyrs to their convictions and their faithfulness to the Word of God. Of these was St. Paul, St. Stephen, John the Baptist and our Lord himself."

I have known Pastor Russell and I have loved Pastor Russell for many years; I have traveled with him, slept with him, ate with him, visited at his home and he has visited at my home, and I am glad at this time to bear testimony to his faith in and fidelity to God and his Word, and it is my earnest desire to do with my might what my hands find to do in holding up the banner of love which he unfurled and so faithfully and fearlessly carried until he heard the summons, Well done, it is enough, come up higher, Enter into the joys of thy Lord.

CONCLUSION.

Now in conclusion, we read in the Scriptures: "Blessed are the dead that die in the Lord, for they shall rest from their labors, but their works do follow them."—"Being dead yet speaketh."

We are living in a wonderful day and age, and so Pastor Russell's works will follow him in more senses than one, and we are privileged to have with us, through the instrumentality of the camera and phonograph, a reproduction of both the likeness and action of Pastor Russell, and also his own voice.

We will therefore at this time show you in moving pictures and with the use of the phonograph Pastor Russell delivering his introductory remarks to the great Photo Drama of Creation, which is showing in this Auditorium every Tuesday, Wednesday, Thursday and Friday nights.

SLIDE SHOWING VOL. I.

1886—1. *Vol. 1—"The Plan of the Ages."* Gives an outline of the great divine plan as revealed in the Bible, relating to man's redemption and restitution. 4,817,000 circulation.

SLIDE SHOWING VOL. II.

1889—2. *Vol. 2—"The Time is at Hand."* Treats of the time and manner of our Lord's second coming, considering the Bible testimony on this subject. 1,657,000 circulation.

SLIDE SHOWING VOL. III.

1891—3. *Vol. 3—"Thy Kingdom Come."* Considers those prophecies which mark the events connected with the "Time of the end," the glorification of the church and the establishment of the Millennial Kingdom. 1,578,000 circulation.

SLIDE SHOWING VOL. IV.

1897—4. *Vol. 4—"The Battle of Armageddon."* Shows that *the dissolution of the present order of things is in progress,* and that all the panaceas offered are valueless to avert the predicted end. It marks in these events the fulfillment of prophecy, noting especially our Lord's great prophecy in Matt. 24 and Zech. 14:1-9. 464,000 circulation.

SLIDE SHOWING VOL. V.

1899—5. *Vol. 5—"The At-one-ment between God and Man."* Treats that all important subjects, the RANSOM—the hub around which all the features of the divine grace revolve. Its topic deserves the most careful and prayerful consideration on the part of all true Christians. 445,000 circulation.

SLIDE SHOWING VOL. VI.

1904—6. *Vol. 6—"The New Creation."* Deals with the creative week, Gen. ch. 1 and 2, and with the Church, God's *"New Creation."* It examines the personnel, obligations and hopes of the "called and chosen and faithful," Rev. 17:14. 423,000 circulation.

SLIDE SHOWING ALL SIX VOLS.

All Six	4,817,000	Vol. I
	1,657,000	Vol. II
	1,578,000	Vol. III
	464,000	Vol. IV
	445,000	Vol. V
	423,000	Vol. VI
Total	9,384,000	circulation

Then followed the moving picture showing Pastor Russell as he introduces the Photo Drama of Creation, accompanied by the phonographic reproduction of his own voice.

The service then closed by a double quartet singing the following hymn, which was also sung at the grave of Pastor Russell:

How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!

The evening cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true,
The glory of a passing hour.

But though earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter Age now nigh,
Beyond the reach of care and pain.

Then let the hope of joys to come
Dispel our cares, and chase our fears;
Since God is ours, we're traveling Home,
Though passing through a vale of tears.

THE CLOSING SCENE

Upon a hillside, sloping towards the south, we gathered round about upon that hallowed ground to pay the last sad tribute to the one we loved, the greatest man on earth in these last days—and *great* because he was approved of God! How ineffable the beauty of the scene! So peaceful and so still! The gently rolling hills, far as the eye can reach, reminding us that, "As the mountains are round about Jerusaem, so the Lord is round about His people from henceforth, even forever." A violet mist creeps softly through the valleys at our feet, and faintly dims the City's distant lights.

The sacred silence broken only by the singing of our choir, like angel voices floating out upon the evening air:

"How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!"

Above the purple haze, and low within the western sky, the last faint, crimson glow of sunset slowly pales into the silvery whiteness that precedes the night. And lo, the evening star! How like *a star was* our beloved! And how he shed the rays of Truth divine into the darkness of our minds and changed that darkness to "His marvelous light!"

"The evening cloud, the morning dew,
The withering grass, the fading flower,
Of earthly hopes are emblems true,
The glory of a passing hour."

How exquisitely expressive of all about us! The withered grass beneath our feet, the fading flowers upon the upturned earth, and here and there the bare, brown trees, a few crisp leaves still faintly fluttering on their boughs. Their fruit has all been gathered, and they speak to us of harvest soon to end. "In this is my Father glorified, that ye bear much fruit." Did our beloved Pastor bear *much fruit?* As, yes. *How* much, he now may know as he hath never fully known before!

"But, though earth's fairest blossms die,
And all beneath the skies is vain,
There is a brighter age now nigh,
Beyond the reach of care and pain."

And standing there, our hearts rejoiced with joy unspeakable that in His infinite love and mercy the Lord had not permitted that most precious clay to suffer violence, but, "Like as a father pitieth his children, so the Lord pitieth them that fear Him," and He saved us from the anguish which might have been greater than *we* could bear! Yet he suffered—how greatly God only knows, for he never murmured or complained, but he suffered not by hands of wicked men, and so we rendered thanks to God!

"Then let the hope of joys to come
Dispel our cares, and chase our fears,
Since God is ours, we're traveling home,
Though passing through a vale of tears!"

With eyelids closed, and sorrowing hearts, we bowed our heads in final prayer with one who also loved and labored with him to the end.

And then in silent little groups the friends departed from the scene. And as we climbed the hill to reach the road, the moon shone full upon us. Ah, yes! The full moon of God's favor, and our hearts cried out, "How long, O God, until the night shall come, that *night* wherein no man can work!"

One last and lingering look upon the scene recalled to mind that wonderful picture, "The Return from Calvary," with its three crosses faintly outlined on the evening sky, and the sorrowful women wending their way towards Jerusalem.

And now it had grown strangely dark, no object was discernible on either side the road, as we, the Lord's still faithful followers of these later days were swiftly borne towards the City of our beloved leader's birth.

How wondrously appropriate all had been! The suggestion of the Harvest soon to end, the ingathering of the ripened fruits, the softly falling twilight, like a curtain dropped upon the scene, and now the darkness and loneliness of the little flock of sheep whose faithful shepherd had been "smitten!"

How necessary now to walk still more "by faith" in the Great Shepherd of us all, the One who is "too wise to err, too good to be unkind;" "who doeth all things well." Be brave, be strong, weep not, have faith in God!

"It is the LORD, let Him do what seemeth Him good!"

Thus,

"Faith can firmly trust Him,
Come what may!"

GERTRUDE W. SEIBERT,
Brooklyn, N. Y., November 10, 1916.

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